A
CONCISE DICTIONARY OF THE BINI LANGUAGE OF SOUTHERN NIGERIA

By
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1937

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Preface to the digital edition

Introduction

This epub book contains a digital version of Hans Melzian's book:

- Hans Melzian - A Concise Dictionary of the Bini Language of Southern Nigeria (1937) (Internet Archive)

with the scanned pages of the book and some additional material.

An epub book is a zip-file containing html-files and other files organized in a standard way. This zip-file can be unzipped with any zip-program (after renaming the 'epub' extension to 'zip', if necessary) to access files that may not be accessible through the epub-reader.

For example, the additional material contains pdf-files that may not be accessible through the epub-reader, but they can be extracted with a zip-program. The epub file contains also the masterfiles from which the other formats have been generated. In addition there is a light version of the dictionary (627.0 kB) that contains only the digitized dictionary without the scanned pages.

Edo dictionaries

Edo (Bini) is the language spoken in and around Benin City in Southern Nigeria. Melzian's dictionary is the first Edo-

English dictionary. It is based on previous work, mainly wordlists, discussed by Melzian in his book.

Two other Edo-English dictionaries have since been published:

- Agheyisi, Rebecca N. - An Ẹdo-English dictionary (1986) (Open Library, Internet Archive)
- Gabriel O. Ọbazẹe - A New Ẹdo-English Dictionary, INTER PRESS LIMITED, Lagos, Nigeria (2025), published by the Institute for Benin Studies, Edo State, Nigeria (review)

There are no English-Edo or monolingual Edo dictionaries. Only an English-Edo wordlist based on Melzian's dictionary has been published:

- Munro, David A. - English-Edo Wordlist: An Index to Melzian's Bini-English Dictionary (1967) (Open Library)

The digitized book

Melzian's book contains the following parts:

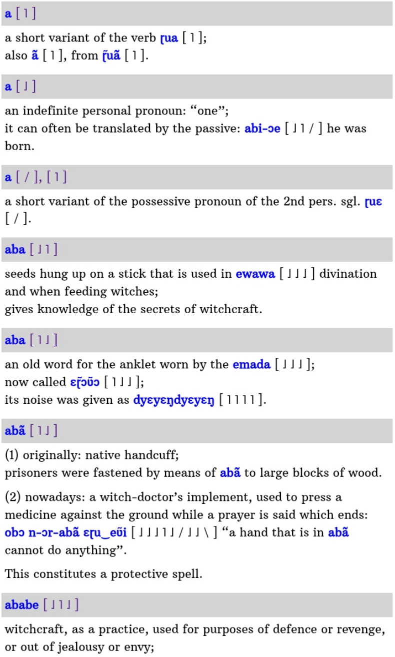
- Front Matter (pages i-iv)
- ACKNOWLEDGEMENTS (pages v-vi)
- INTRODUCTORY REMARKS (pages vii-xv)
- ABBREVIATIONS (page xvi)
- LIST OF ADDENDA (pages xvii-xviii)
- BINI DICTIONARY (pages 1-233)

For the introductory parts (pages i-xvi) there is one html-page for each page in the book.

The LIST OF ADDENDA and the BINI DICTIONARY contain the dictionary entries organized in two columns. The LIST

OF ADDENDA has been digitized in one html-page. For the BINI DICTIONARY there is one html-page for each letter of the Edo alphabet.

The dictionary entries have been reformated using some heuristic rules as shown in the following picture (Lithium epub-reader):



a [˥]

a short variant of the verb **ɽua** [˥];
also **ã** [˥], from **ɽ̃uã** [˥].

a [˩]

an indefinite personal pronoun: “one”;
it can often be translated by the passive: **abi-ɔe** [˩ ˥ /] he was born.

a [/], [˥]

a short variant of the possessive pronoun of the 2nd pers. sgl. **ɽuɛ** [/].

aba [˩ ˥]

seeds hung up on a stick that is used in **ewawa** [˩ ˩ ˩] divination and when feeding witches;
gives knowledge of the secrets of witchcraft.

aba [˥ ˩]

an old word for the anklet worn by the **emada** [˩ ˩ ˩];
now called **ɛɽ̃ɔũɔ** [˥ ˩ ˩];
its noise was given as **dyɛyɛŋdyɛyɛŋ** [˥ ˥ ˥ ˥].

abã [˥ ˩]

(1) originally: native handcuff;
prisoners were fastened by means of **abã** to large blocks of wood.

(2) nowadays: a witch-doctor’s implement, used to press a medicine against the ground while a prayer is said which ends: **obɔ n-ɔr-abã ɛɽu‿eũi** [˩ ˩ ˩ ˥ ˩ / ˩ ˩ \ ] “a hand that is in **abã** cannot do anything”.

This constitutes a protective spell.

ababe [˩ ˥ ˩]

witchcraft, as a practice, used for purposes of defence or revenge, or out of jealousy or envy;

The grey area for an entry word is a link to the column in the book containing the entry as shown in the following picture:

a [˥] a short variant of the verb **ɽua** [˥]; also **ã** [˥], from **ɽ̃uã** [˥].

a [˩] an indefinite personal pronoun: “one”; it can often be translated by the passive: **abi-ɔe** [˩ ˥ /] he was born.

a [/], [˥] a short variant of the possessive pronoun of the 2nd pers. sgl. **ɽuɛ** [/].

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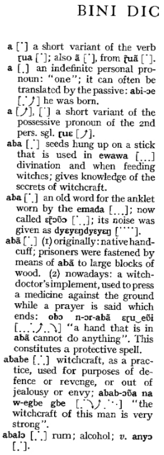
abã [˥ ˩] (1) originally: native handcuff; prisoners were fastened by means of **abã** to large blocks of wood. (2) nowadays: a witch-doctor’s implement, used to press a medicine against the ground while a prayer is said which ends: **obɔ n-ɔr-abã ɛɽu‿eũi** [˩ ˩ ˩ ˥ ˩ / ˩ ˩ \ ] “a hand that is in **abã** cannot do anything”. This constitutes a protective spell.

ababe [˩ ˥ ˩] witchcraft, as a practice, used for purposes of defence or revenge, or out of jealousy or envy; **abab-ɔũa na w-egbe gbe** [˩ ˥ \ / ˩ ˥ ˥ ˧] “the witchcraft of this man is very strong”.

abalɔ [˩ ˥ ˩] rum; alcohol; *v.* **anyɔ**


BINI DIC

a [˙] a short variant of the verb **ɽua** [˙]; also **ã** [˙], from **ɽ̃uã** [˙].
a [.] an indefinite personal pronoun: “one”; it can often be translated by the passive: **abi-ɔe** [.˙/] he was born.
a [/], [˙] a short variant of the possessive pronoun of the 2nd pers. sgl. **ɽuɛ** [/].
aba [.˙] seeds hung up on a stick that is used in **ewawa** [...] divination and when feeding witches; gives knowledge of the secrets of witchcraft.
aba [˙.] an old word for the anklet worn by the **emada** [...]; now called **ɛɽ̃ɔũɔ** [˙..]; its noise was given as **dyɛyɛŋdyɛyɛŋ** [˙˙˙˙].
abã [˙.] (1) originally: native handcuff; prisoners were fastened by means of **abã** to large blocks of wood. (2) nowadays: a witch-doctor’s implement, used to press a medicine against the ground while a prayer is said which ends: **obɔ n-ɔr-abã ɛɽu‿eũi** [...˙./..\] “a hand that is in **abã** cannot do anything”. This constitutes a protective spell.
ababe [.˙.] witchcraft, as a practice, used for purposes of defence or revenge, or out of jealousy or envy; **abab-ɔũa na w-egbe gbe** [.˙\/.˙˙·] “the witchcraft of this man is very strong”.
abalɔ [.˙.] rum; alcohol; *v.* **anyɔ** [.˙].

On the right is a scan of the column, on the left the digitized text. This digitized text is identical to the text in the previous picture except for words that have been hyphenized at the end of a column line (ex. 'pro-noun' and 'pronoun' in the second entry). Both text have been generated from common masterfiles which contain the dictionary entries in a 'raw' format. This presentation allows to easily verify the digitized text.

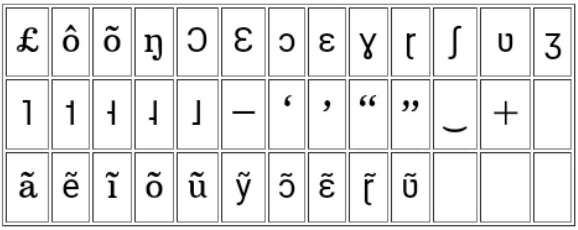
Melzian's dictionary contains a number of special characters such as 'ŋ Ɔ Ɛ ɔ ɛ ɣ ɽ ʃ ʋ ʒ'. These have been encoded using UTF-8 UNICODE. Tonal markings are represented in the digital text by '˥ ˦ ˧ ˨ ˩'.

Not all browsers can display the UNICODE characters in the dictionary correctly. In particular the UNICODE characters for the tone markers are incorrectly displayed in many readers or browsers.

The following table lists all special characters in the dictionary:

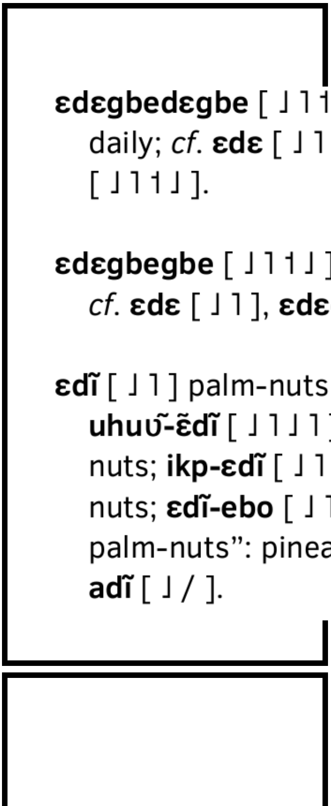
£ ô õ ŋ Ɔ Ɛ ɔ ɛ ɣ ɼ ʃ ʊ ʒ
˥ ˦ ˧ ˨ ˩ — ‘ ’ “ ” ‿ +
ã ẽ ĩ õ ũ ỹ ɔ̃ ɛ̃ ɼ̃ ʊ̃

The correct display is:



£	ô	õ	ŋ	Ɔ	Ɛ	ɔ	ɛ	ɣ	ɼ	ʃ	ʊ	ʒ
˥	˦	˧	˨	˩	—	‘	’	“	”	‿	+	
ã	ẽ	ĩ	õ	ũ	ỹ	ɔ̃	ɛ̃	ɼ̃	ʊ̃			

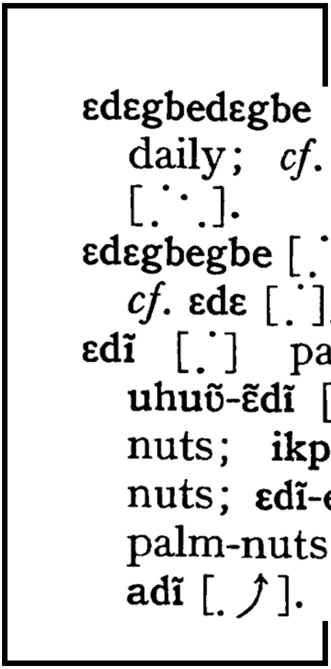
The following picture shows the correct display for some words (page-049-L):



ɛdɛgbedɛgbe [˩ ˥ ˦ ˧ (2-1)] every day; daily; *cf.* **ɛdɛ** [˩ ˥], **ɛdɛgbegbe** [˩ ˥ ˦ ˩].

ɛdɛgbegbe [˩ ˥ ˦ ˩] every day; daily; *cf.* **ɛdɛ** [˩ ˥], **ɛdɛgbedɛgbe** [˩ ˥ ˦ ˧ (2-1)].

ɛdĩ [˩ ˥] palm-nuts (collective); **uhuʊ̃-ɛ̃dĩ** [˩ ˥ ˩ ˥] bunch of palm-nuts; **ikp-ɛdĩ** [˩ ˥ ˦] are single nuts; **ɛdĩ-ebo** [˩ ˥ ˥ ˦] “European palm-nuts”: pineapples; *cf.* Yor. **adĩ** [˩ /].



ɛdɛgbedɛgbe [.˙·.↓] every day; daily; *cf.* **ɛdɛ** [.˙], **ɛdɛgbegbe** [.˙·.].

ɛdɛgbegbe [.˙·.] every day; daily; *cf.* **ɛdɛ** [.˙], **ɛdɛgbedɛgbe** [.˙·.↓].

ɛdĩ [.˙] palm-nuts (collective); **uhuõ-ɛ̃dĩ** [.˙.˙] bunch of palm-nuts; **ikp-ɛdĩ** [.˙·] are single nuts; **ɛdĩ-ebo** [.˙˙·] "European palm-nuts": pineapples; *cf.* Yor. **adĩ** [.↗].

There are apparently no UNICODE characters for the arrows in the dictionary that indicate a shift in tone-level. An arrow starts at one tone-level and ends at another. There are five tone-levels. An arrow then can be represented by a couple (n-m) where n and m are numbers from 1 to 5. In the picture above there is a (2-1) arrow: a shift from the second lowest tone to the lowest tone. The most frequent arrows are (1-5) and (5-1). These are represented by the characters / and \ respectively.

Last update: 08-07-2025

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PRINTED IN GREAT BRITAIN

ACKNOWLEDGEMENTS

The work entailed in the collection of material for this Dictionary was carried out under a scheme of research into African linguistics inaugurated when the Rockefeller Foundation made a benefaction to the School of Oriental studies, University of London, in 1932. To the Rockefeller Foundation and to the Governing Body of the School I wish to tender my sincere thanks for the opportunity of carrying out this research work in the field and for the grant set aside for its publication. A grant for a second tour in Nigeria to continue work on the Bini language, given by the International Institute of African Languages and Cultures in the autumn of 1935, enabled me to revise the first proofs of the Dictionary with my main informant: I wish to express my thanks to the Institute for this valuable opportunity of verifying the work done in the first tour.

In Nigeria I received assistance in many directions, and although it is impossible to name all who helped me, I am glad to make grateful acknowledgement for this assistance here. Special thanks are due to the Government of Nigeria and to the Education Department in particular for accommodation and transport and for the general arrangements of my tours; and to the following people for particular services in connection with this Dictionary:

R. F. G. Adams, Esq., Education Department, for a copy of Mr Butcher's *Bini Dictionary* in the new script.

H. L. M. Butcher, Esq., The Secretariat, Southern Provinces, Nigeria, for the copy of his *Bini Dictionary* and permission to use it.

W. A. Fairbairn, Esq., Forestry Department (author of

Common Birds of West Africa) for the Bini names of birds with their correct English equivalents and for some of the names of animals.

Dr W. Hunter, M.O. Benin City, who went through the Bini names of diseases and identified them.

Rev. W. J. Payne, C.M.S. Benin, who introduced me to my two informants Edegbe and Egharevba.

R. Macrae Simpson, Esq., M.B.E., for valuable suggestions about the social structure and political organisation of the State of Benin. He also allowed me to see a copy of his draft report on these subjects.

R. A. Sykes, Esq., Forestry Department, for the Bini and Latin names of trees (F.D. Lists).

My African informants are named and described in the Introduction (p. viii, ix) and I should like to express my thanks to them here.

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For help in the preparation of the Dictionary, I wish to thank Professor Lloyd James, who has gone through the items and advised on general arrangement, Dr I. C. Ward and Miss B. Honikman who have read the proofs. Dr Ward's independent verification of some of my findings in the sound system of the language has been of inestimable value. My thanks are also due to Mr J. R. Firth who has had a stimulating influence on the tendency in this dictionary to stress the importance of cultural surroundings. Finally I wish to thank my wife who has undertaken a considerable amount of work in the preparation of the MS. and the printers who have carried out a difficult task with great skill.

H. J. Melzian.

August 1937.

INTRODUCTORY REMARKS

CLASSIFICATION, AREA, DIALECTS, NUMBER OF SPEAKERS

The Bini or Edo (**Ɛdo** [˩ ˥]) language, together with the Ishan (**Esã** [˥ ˩]) dialect, which is not dealt with in this dictionary, forms the central group of the cluster of languages generally known under the same name and belonging to the Kwa group of Western Sudan languages. In the north of Bini-Ishan, the Kukuruku languages of the same family are spoken; in the south, the Sobo and Isoko languages, also belonging to the same group.

The area of the Bini or Edo language (which will in what follows always be understood as excluding Ishan) is almost identical with the Benin Division of the Benin Province in Southern Nigeria. Actually, not the whole of that division is inhabited by Bini people; some parts near the southern boundary (e.g. Jesse) having a Sobo, and some near the eastern boundary (**Igbãkɛ**), an Ika-Ibo population. Besides these, there are interspersed Sobo, Jekri and Ijaw settlements, and a number of members of other tribes, such as Yoruba, Ibo, Hausa in Benin City, near the boundaries and at trading settlements. Whether there are Bini-speaking settlements worth mentioning outside the Division is not certain. There seem to be many Bini people at Akure (Ondo Province), and possibly there are Bini-speaking villages in the south of Ondo Province (Okitipupa

Division).

The language is on the whole homogeneous, a fact which is due to the strong political centralisation of the people round the **Ɔba** at Benin City. The inhabitants of the village of **Ɔza** near the eastern boundary of the Division, not far from **Igbãkɛ**, speak a different dialect which is easily understood by other Bini speakers and is considered as Bini. These people are said to have come from **Ɔzara**[1] on the other side of the present boundary (i.e. in the Agbor Division) within recent times, and to have adopted the Bini language. At **Ehɔ** on the Bini-Ishan boundary, and in the regions behind the Ossiomo (called **Iyek-orhiɔʊ̃ɔ**), the speech is said to have dialectal peculiarities.

The number of Bini speakers may amount to about 90-100,000, the population of the Division being 110,738 according to the Census of 1931, including the non-Bini population.

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[1] The **Ɔzara** people have a language of their own which the author has not been able to study. It is perhaps not identical with the above-mentioned Ika-Ibo.

PREVIOUS WORK ON THE LANGUAGE

The language group was studied by N. W. Thomas in 1909-10, and the results of this study were published in his *Report on the Edo speaking Peoples*, vol. 1, in 1911. The Bini language itself is represented by a collection of texts, some phonetic and grammatical notes, and a Bini-English vocabulary (quoted as N.W.Th.).

The manuscript of another Bini vocabulary which, as I was informed, had been compiled by the Roman Catholic Mission at Benin City, was unfortunately not available.

A third Bini dictionary (Bini-English and English-Bini) is the one compiled (issued in 1932 in typescript) by H. L. M. Butcher, M.A., who has for a long time been an administrative officer in the Benin Division. This last dictionary is in many respects a great advance on the other. It does not contain as many words as the one first mentioned, but those given appear in a more suitable form, for N. W. Thomas very often gave short, unseparated sentences as items in his dictionary. Butcher's dictionary gives separate words, e.g. verbs, instead of groups containing pronoun + verb + object. He was also able to use the orthography which, in the interval, had been decided upon by the Church Missionary Society for their publications, while Thomas was virtually facing an unwritten language. Another new and important feature of Butcher's dictionary is the tone-marking found in every heading.

INFORMANTS. SCOPE AND SOURCES OF THE

INFORMATION COLLECTED

The word-material presented here is to a great extent based on the two dictionaries above mentioned. The bulk of it was collected with the help of Mr H. G. Amadasu of Benin City, mostly during the period from November 1933 to July 1934. To the contents of the dictionaries, other words were added as they occurred in texts,[1] sentences, proverbs, songs, etc. Words that cannot be readily understood without some knowledge of the cultural context in which they are used have been explained by means of short descriptions, and in other items notes have been added, indicating certain associations which those words would evoke in a Bini speaker but not in a European student of the language. Illustrative sentences have been incorporated wherever possible, but a collection of proverbs and sayings intended for the dictionary has been omitted in order not to increase its volume unduly.

Most of these notes and descriptions were also supplied by Mr Amadasu, but other information, especially concerning institutions at the **Ɛguae**,

[1] "A. Biogr." This abbreviation refers to a text containing a biography of the first informant; "**Ɔxwahɛ** Songs", to songs used in the cult of the god **Ɔxwahɛ** [˩ / ˩], also obtained from the first informant; **Uke keʋe arhuaɽo**, to a text supplied by J. U. Egharevba.

as well as new items, was obtained from Mr J. U. Egharevba, the author of a short history of Benin in the vernacular,[1] and some items, from Mr J. E. Edegbe, translator and interpreter of the Church Missionary Society at Benin City. During my second stay in Nigeria, I worked through the first proofs of this Dictionary with Mr Amadasu and Mr S. Obayuwana.

Some words have been taken from publications of the Church Missionary Society, mainly from the Communion Service (quoted as Akugbe) and the Gospel of St Mark.

A certain number of important names have been included, and these as well as titles, praise-names, etc. have been written with a capital so as to stand out more clearly. Names composed of other words contained in the dictionary have not been entered under their respective headings but are given as separate items, e.g. **Iʋi͜eze** (*cf.* **oʋi** “child”).

The collection of words contained in this dictionary is by no means exhaustive. Gaps will be found especially among the following groups:

1. Nouns of action of the type **u** + *verbal stem* + ʋ̃ɛ, e.g. **ukɔʋ̃ɛ** [˩ \ ˩] “planting”, which apparently can be formed from every verb but do not seem always to be in use.

2. Composite nouns consisting of *prefix* + (**ɔ-** denoting noun-agents, **i-** nouns of action, **u-** things, often tools, etc.) + *verbal stem* + *object*, with all syllables on low tones irrespective of their original tones, e.g. **ɔmaxe** [˩ ˩ ˩] “potter”, from **ma** [˥] and **axe** [˩ ˥] ; **itẽrhã** [˩ ˩ ˩] “tree-felling”, from **tɔ̃** [˥] and **erhã** [˩ ˥] ; **ugbĩnamɛ** [˩ ˩ ˩ ˩] “umbrella”, from **gbĩna** [˩ ˥] and **amɛ** [˩ ˩] . They seem to be formed very freely though probably certain combinations are not in use.

3. Nouns derived from more than one verb, e.g. **iyayi** [˩ ˥ ˧] “faith”, from **ya** [˥] and **yi** [˥].

All these formations have been entered as far as they have come to the author’s notice, and it is hoped that students of the language will find no difficulty in determining the meaning of new words of these types by tracing their constituent elements. The same method is advised in the case of verbal combinations which are not found in the dictionary.

Etymological references, indicated by *cf.*, are intended to elucidate the derivation and composition of words as well as the sources of loanwords. For the tones of loan-words the following works have been consulted—Ibo: Dr I. C. Ward, *Introduction to the Ibo Language*, and R. F. G. Adams, *A Modern Ibo Grammar*. Hausa: G. P. Bargery,

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[1] *Ekherhe Vbe Ebe Itan Edo*, 2nd edition, C. M. S., Benin City, 1934, quoted as Egh. Hist. Also in English as *A Short History of Benin*, by J. U. Egharevba, 1936, Church Missionary Society Bookshop, Lagos.

Recently, a short Bini-Yoruba-English vocabulary has been published by the same author, but since I obtained a copy of it only when this dictionary was in the press, I have not included any words from it here.

Hausa-English Dictionary and English-Hausa Vocabulary. In the case of Yoruba and Jekri, the tones are based on notes made by the author in London and Nigeria. References to other dialects or languages of the same group are not included, since no comparative study of the group is intended here.

Word groups composed of *verb* + *object* in which the vowel of the verbal stem is elided or contracted have been sparingly introduced as separate items. (But none of the *verb* + *object*-groups the first element of which is **gbe 1** [˥], **ya 1** [˥], **zɛ 1** [˥].) In these as well, the sign *cf.* is used in order to indicate the heading under which the word-group is treated.

Words preceded by *v.* refer to synonyms, to expressions covered by the same general idea, or to generic terms covering the item to which the reference is attached.

Both kinds of references, those indicated by *cf.* and those marked *v.*, are usually found at the end of each item if they concern the item as a whole. Words that have appeared in the item already (i.e. in descriptions, etc.) are not repeated as references.

Furthermore, occasional reference is made to figures contained in Ling Roth, *Great Benin* (quoted as L.R.) and Read and Dalton, *Antiquities from the City of Benin* (quoted as R.D.).

NOTE ON BINI SOUNDS AND ORTHOGRAPHY

The orthography of the Bini words in this dictionary is not the one used in Bini publications at present, but follows the lines indicated in the *Memorandum on a*

Practical Orthography for African Languages published by the International Institute of African Languages and Cultures.

The Bini language has seven vowels : **i**, **e**, ɛ, **a**, ɔ, **o**, **u**; **a** is a forward variety; **e** and **o** rather close. Instead of ɛ and ɔ, **e̩** and **o̩** are at present used in Bini books, in which, generally, the tradition of Yoruba writing is followed.

With the exception of **e** and **o**, the vowels also occur nasalised, as the result of assimilation with preceding nasals, and also as separate phonemes. When a nasalised vowel in the context is elided in front of an **e** or **o**, only a nasalised glide shows its previous existence, the middle and end of the **e** or **o** vowel remain unnasalised, at least in slow speech. (In quick speech, **e** and **o** are possibly, nasalised throughout in such cases.) Nasalisation is marked with a *tilde* (~) above the letter representing the vowel. In Bini books it is at present marked by an **n** following the vowel, as in Yoruba.

Nasalised vowels are, however, left unmarked when they follow the nasal consonants, i.e. **m**, ʊ̃, **n**, ɽ̃, **ny**, **nw**, as their nasalisation is the result of assimilation.

The use of the nasalisation-mark has also been strictly limited in the case of nasalised vowels preceding ʊ̃. Not every vowel preceding ʊ̃ is nasalised: in the following cases they have little or no nasalisation— (1) in nominal prefixes, such as **u-**ʊ̃ɛ [˩ \ ] “salt”, ɔ-ʊ̃**a** [˩ \ ] “man”; (2) conjunctive pronouns, e.g. **i-**ʊ̃ɛ [˩ /] “I have”; (3) originally unnasalised verbal stems in nouns of action of the type *prefix* **u** + *stem* + ʊ̃ɛ, e.g. **uk**ɔʊ̃ɛ [˩ \ ˩] “act of planting”. In all other cases, vowels preceding ʊ̃ within the same word are nasalised. As ʊ̃ is rather frequent in the nominal and verbal suffix **-**ʊ̃ɛ (assimilated **-**ʊ̃**a**, **-**ʊ̃**i**, **-**ʊ̃ɔ, **-**ʊ̃**u**), the omission of the *tilde* (~) goes a long way towards simplifying the appearance of the written word, and it should not be difficult to remember in which words the vowel is nasalised if the above rule is kept in mind.

It is, however, necessary to mark nasalisation in originally nasalised vowels of verbal stems occurring in nouns of action of the type *prefix* **u** + *stem* + ʊ̃ɛ, e.g. **uk**ɔ̃ʊ̃ɛ [˩ \ ˩] “foolishness”. (This word is derived from **k**ɔ̃ [˥] “to be foolish”, while the above-mentioned **uk**ɔʊ̃ɛ is derived from **k**ɔ [˥] “to plant”.)

The following diphthongs occur in Bini: **ia**, **ie**, **i**ɛ, **io**, **i**ɔ, **ua**, **ue**, **u**ɛ, **uo**, **u**ɔ, **ae**, ɔ**e**, **oi**, and the nasalised ones **iã**, **i**ɛ̃, **i**ɔ̃, **uã**, **u**ɛ̃, **u**ɔ̃, **a**ɛ̃, ɔɛ̃, **oĩ**.

The triphthongs in Bini are **iae**, **i**ɔ**e**, **ioi**, **uae**, **u**ɛ**e**, **u**ɔ**e**, **uoi**; and the nasalised ones **ia**ɛ̃, **i**ɔɛ̃, **ua**ɛ̃, **u**ɔɛ̃. Here, also, nasalisation is not marked after nasals.

Initial **i** and **u** are often semi-vowels, especially in other than very slow speech; final **e**, ɛ̃, **i** are usually very short; in triphthongs the middle part is usually the most prominent.

The plosives **p**, **t**, **k** (slightly aspirated) and **b**, **d**, **g** need no comment, nor do the labio-dental fricatives **f** and **v**.

ʋ is a voiced bilabial fricative (written **vb** in literature already published).

ʋ̃ is a nasalised bilabial fricative. It is a separate nasal phoneme, distinct from ʋ and **m** (**mw** in literature already published).

s and **z** are sometimes heard palatalised, e.g. in the speech of J. U. Egharevba. **s** and **z** are substituted for Yoruba ʃ and **j**, and English **ch**, **sh** and **j** in loan-words. There is evidence, however, that the more advanced section of the community do pronounce English **ch** and **j** in modern importations. The affricates **j** (**dy**) and **dʒ** occur, however, in onomatopoeic words.

There are two **l**-phonemes, one being the English "clear" **l**, and the other a flapped variety, ɽ, which is a sound intermediate between **r** and **l**; this has not been distinguished from **r** in existing publications, though some Bini speakers are conscious of this inadequacy.

There is also a flapped nasalised **l** (or flapped **n**), written ɾ̃ here. It is written **r** + *nasalised vowel* (i.e. **r** + *vowel* + **n** in existing orthography).

r is trilled between vowels; fricative at the beginning of a word.

rh is a voiceless fricative or voiceless trilled **r**.

n is post-alveolar.

ny palatal, **ỹ** seems to occur as a variant.

nw a velar nasal with lip-rounding, **w̃** seems to occur as a variant; the velar nasal **ŋ** is found in onomatopoeic words only.

ny has been written **y** + *vowel* + **n**, and **nw**, **w** + *vowel* + **n**, following Yoruba tradition. More recently, **ny** and **nw** have been adopted, but without omission of the final **n**.

x and ɣ are respectively the voiceless and the voiced velar fricatives. In publications they have been written **kh** and **gh**.

kp and **gb** are labio-velars, i.e. sounds requiring a double closure—that of the lips and of the back of the tongue against the soft palate, with a simultaneous release of these stops. Dr I. C. Ward, who examined the pronunciation of a Bini (J. E. Edegbe), and the author were of the opinion that these sounds gave no impression of being implosive, but had no experimental means of verifying this point.

w is a semi-vowel.

y is a voiced palatal fricative.

(Palatal and velar semi-vowels are often used in diphthongs and triphthongs, see above.)

h needs no comment.

LENGTH, STRESS AND TONES

Length is very rarely indicated in this dictionary; it is marked only in the case of vowels, where it is shown by doubling the vowel symbol. There are many pairs of verbs differentiated by a combination of vowel-length and intonation, one type having a shorter vowel and a high tone in the imperfect form, the other, a longer vowel and a rising tone, e.g. **ma** [˥] “to fit”, **ma** [/] “to be good”. In these cases the difference in length has not been indicated wherever the distinction is made clear by the tone marks. In an orthography for Bini speakers in which tone-marks are not used, it may be advisable to mark the difference in length instead.

Stress has not been indicated (but *v*. below).

TONES AND TONE MARKING

The following tones are found in Bini: high, low, mid, rising and falling, rising-falling and falling-rising. The system adopted here for marking the intonation of Bini words and sentences, which has been used by Dr I. C. Ward in her study of intonation, makes use of five levels, shown by dots in a descending scale: [˥] high tone, [˦], [˧], [˨] 1st, 2nd and 3rd mid tones, [˩] low tone.

1. *High Tone*. An essential high tone is not always on the highest possible level in connected speech. When it occurs after a low tone, it is usually lower than a previous high tone in the same sentence. This may be shown graphically thus [˥ ˩ ˦] . After another low tone, a further lowering takes place [˥ ˩ ˦ ˩ ˧], and so on. These lowered variants of the “high” tone are not indicated in this book as they are brought about by assimilation to the preceding low tone, and therefore have no semantic or grammatical function of their own which would make it essential to distinguish them from other high tones. They will accordingly be represented thus [˥ ˩ ˥ ˩ ˥ ˩].

2. *Low Tone*. A low tone is frequently raised before a high tone and between high tones. This may be shown graphically thus: [˨ ˥], and combined with the phenomenon of the “lowered” high tone explained in the previous paragraph, thus: [˧ ˥ ˨ ˦ ˩ ˧]. Such variants are also the result of assimilation and will therefore not be shown here.

The simplification of tone marking brought about in this way leaves the signs for the mid tones free to mark only those tonal phenomena that have definite grammatical or syntactic functions.

In a final position, and in very slow speech also in the middle of a sentence, the low tone is generally not level but falling. The fall starts below the level of the preceding tone, i.e. after a high tone, it starts at a mid-level; after a mid tone, at a lower mid tone. There are, however, certain cases in which the low tone is level, and occasionly the only distinction between two grammatical forms is made by the occurrence of either the falling or the level variant of a low tone. The rules for the appearance of these variants could, however, clearly be ascertained with one informant only (S. Obayuwana), and at a time when a general notation of the phenomenon in this book was no longer possible (but *v*. the notes under the headings **sikã** [˩ ˥], **xa 1** [/] and **zɛ 1** [˥]). It seems to be most frequent in the case of second or third members of verbal combinations occurring after a high tone: then, the falling low tone is used in the ipf. and the level variant in the pf. The author intends to deal with this question more fully in a grammar of this language which he hopes to publish at some later period.

3. *Mid Tones*. Three levels of mid tones occur: [˦ ˧ ˨]; the 1st following on a high tone, the 2nd following on the 1st mid, and the 3rd on the 2nd mid tone. High tones following any of these mid tones are assimilated to them. The interval between high and mid and between two mid tones is not sufficiently wide to produce the impression of a high-low interval: it may vary between one and three tones. In a very few cases it has been necessary to mark mid tone after a low tone.

4. *Falling Tone* [\ ]. This tone constitutes a glide from high to low made within a single syllable: compare the English word “house”
spoken without any context.

The mid-falls [(4-1)], [(3-1)], [(2-1)], indicate the same fall starting from the 1st, 2nd or 3rd mid tone. The difference between these mid-falls and the falling variant of the low tone is probably one of stress. The mid-falls, corresponding to certain semantic or grammatical functions, are marked in this book, while the falling variant of the low tone is not (*v.* above). Both high-low and mid-low falls are often very elusive and often can only with difficulty be distinguished from high or mid tones.

5. *Rising Tone* [/]. This tone usually rises from low to mid only (*v.* above, the “lowered” variant of the high tone). In the perfect form of verbs with a rising tone the author is not certain whether the low start of the rise does not disappear entirely if an object or a verb follows; some speakers seem to use a high tone only: in H. G. Amadasu’s speech, however, there seemed to be a rise, the lower part of which was very short: e.g. ɔ**xa-ɽe** “he said” [˩ ˥ ˧] or [˩ / ˧]. A rise from mid to high occurs in the last syllables of one type of questions and has been marked in a few cases.

Rising-falling tones have been marked by [/‿˩], falling-rising tones by [˥‿/].

ELISION AND CONTRACTION

Elision of vowels has heen marked by a hyphen, e.g. **kp-akpata** [/ ˥ ˥] (from **kpe** [/] “to play” and **akpata** [˥ ˥

˥] “harp”), and in difficult cases, especially in monosyllables, the full form has been given in brackets at the end of the example. Contraction of two vowels of the same quality has been marked in the same way, only one vowel being written. Nasalisation carried forward as a result of elision or contraction is shown by a *tilde* (~), even when the vowel thus marked follows a nasal. Where the group (*verb* + *noun object*) is not given as a contracted or uncontracted whole with one tonal bracket, but each component separately, another object is usually found between the two components, e.g. **mu** [˥] **ixo** [˩ ˩] “to let blood”, **ɔmu ʊ̃-ĩxo n-owiɛ** [˩ ˥ ˩ ˩ \ ˥] “he let my blood this morning”. The sign ‿ under the line has been used freely in order to show that the final vowel of a word and the initial vowel of the next one may form one syllable. In such cases, as well as in those elisions in which a vowel is left on both sides of the hyphen, each vowel has its separate tone-mark in order to facilitate grammatical analysis, e.g. in **ebi͜ɛba** [˩ ˥ ˥ ˧] instead of [˩ ˥ ˧], or **hɔ͜ukpɔ̃** [˩ ˥ ˩] instead of [/ ˩]. Only one sign, however, has been written in words formed out of two separate elements, e.g. **isiamɛ** [˩ ˩ ˩] (**si** [˥] + **amɛ** [˩ ˩]).

The vowels given in brackets may, or may not be heard; they have been given tone-marks of their own in noun-headings, but not in grammatical elements like **(e)t-**, **(e)**ʊ**-**, etc., nor in sentences.

The sign ˆ has occasionally been used where a word had to be broken up at the end of a line, for purely technical reasons.

ORDER AND FORM OF ITEMS

The letters follow one another in the following order: **a**, **b**, **d**, **e**, ɛ, **f**, **g**, **gb**, ɣ, **h**, **i**, **k**, **kp**, **l**, **m**, **n**, **nw**, **ny**, **o**, ɔ, **p**, **r**, **rh**, ɽ, ɽ̃, **s**, **t**, **u**, **v**, ʊ̃, **w**, **x**, **y**, **z**.

In the case of words differing in tone only, the items with high tones are placed first, then those containing both high and low (or mid) tones, then the words with low tones only, and last those with rises or falls.

Unnasalised vowels have no precedence over nasalised ones, except where the tones are the same.

Nouns beginning with **e-**, i.e. an **e-** prefix which occurs mostly in a context and is often not pronounced when isolated, are found under the vowel **e**, but grammatical elements like **(e)n-**, **(e)t-**, etc. are entered under the appropriate consonant.

Entirely different items with the same phonetic and tonal form are differentiated by means of numbers. Different meanings that may be explained as semantic developments of one word are marked with bracketed numbers within the same item. Different meanings brought about by the addition of a noun, for example, in the genitive or object-relationship are usually not numbered.

In the case of verbs, the verbal combinations are given before the verb-noun combinations. In the verb-noun combinations the two elements have been joined where they are followed by an object, or if there is no further object, e.g. in **gb-ɔvo** [˩ ˥] to be jealous, ɔ**gb-ɔvo** ʊ̃ɛ [˩ ˩ ˩ ˥] she is jealous of me, but the two elements have been kept separate when an object is put between them, e.g. in **gbe** [˥] ɔ**vo** [˩ ˥] to make somebody jealous, ɔ**gbe** ʊ̃-ɔ̃**vo** [˩ ˩ ˩ ˥] it makes me jealous. The tones of the imperfect forms have been used in the headings and sub-headings, but in the case of verbal combinations, each verb has been given its independent tone, irrespective of tonal interrelations in actual speech. In sentences and other illustrative material, however, the author has tried to reproduce the actual intonation of his informant (nearly always H. G. Amadasu).

Inverted commas have been used for the following purposes:

(1) In single words or short expressions occurring in the English equivalent after the heading, they denote that the word or expression in question is “coastal English”, i.e. either Pidgin-English or a peculiar usage of English in the speech of the informant.

(2) In the translations of sentences, idioms, and explanatory notes, inverted commas denote either a literal translation which is not good English (and which maybe followed by a free translation), or a quotation.

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ABBREVIATIONS

A.	Amadasu	iter.	iterative form
Egh.	Egharevba (**Eɣareʋa**)	Yor.	Yoruba
Ed.	Edegbe (**Ɛdɛgbe**)	Port.	Portuguese
ipf.	imperfect	*cf*.	etymological reference
pf.	perfect	*v*.	semantic reference

LIST OF ADDENDA

agɔ [˩ ˥]

temporary settlement, e.g. for farming purposes, “camp”;
cf. Yor. **agɔ** [˩ /].

aɣɛ̃ [˩ ˩]

mat for carrying things;
v. **eko** [˩ ˥], **oko 1** [˩ ˥].

akɔwe [˥ ˩ ˥]

clerk;
cf. Yor. **akɔwe** [˧ ˩ /];
v. **ɔgbĕ̃be** [˩ ˩ ˩].

Akpɔlɔkpɔlɔ [˩ ˩ ˩ \ ˩]

one of the **Ɔba**’s titles;
cf. **kpɔlɔ** [˩ ˥] (?).

Ama [˩ ˥]

one of the gods at the **Ɛguae**;
v. **ugie** [˩ ˩].

amahekpol-ikpoleɣo [˥ ˥ ˥ ˩ ˩ ˥ ˧ (3-1)]

“the rubbish has not yet been swept (away)”: early morning.

asɛsɛ [˥ ˩ ˥]

a very small bird.

bi [˥] **gɔ** [/]

to be bent;
cf. **gɔ** [˥].

de 2 [/]

imperfect form of **re** [˥] “to come”.

d-ehiaɣa [˥ ˩ ˩]

to become naught.

ebuluku [˩ ˩ \ ˩]

loin-cloth.

Edɔhẽ [˩ ˩ ˥]

a chief belonging to the **Uzama** [˩ ˥ ˩].

egbala [˥ ˥ ˥]

name of part of the ceremony called **isiokuo** [˩ \ ˩].

eɣae [˩ ˥]

act of dividing;
cf. **ɣae** [/].

Ehɔlɔ N-eɽe [˥ \ ˩ ˥ ˥]

a chief belonging to the **Uzama** [˩ ˥ ˩].

ekabita [˩ / ˥ ˩]

carpenter;
cf. Engl.;
v. **onwina** [˥ ˩ ˥].

elukuluku [˩ ˩ ˥ ˩ ˥]

a disease of chickens;
v. **ugbadiyɛ** [˩ ˩ ˩ ˩].

erhiɔ̃ [˩ ˥]

eagerness;
cf. **orhiɔ̃** [˩ ˥];
v. ʊ̃ɛ [/].

Esã [˥ ˩]

the Ishan country.

ewaisɛ [˩ ˩ ˩];

cf. **ɔwaisɛ** [˩ ˩ ˩].

exaxa [˩ \ ˩]

sign;
v. **gbe 1** [˥].

ezin [˩ \ ]

(also **ezĩ**) gin;
cf. **ugbizin** [˩ ˩ ˩].

Ɛk-ɔha [˩ \ ˩]

a Bini village on the **Ɔha** [˩ ˩] River.

ɛkpɛti [˥ ˩ ˩]

box;
cf. Yor. **akpoti** [˩ / ˥].

ɛrhuɛ [˩ ˥]

an antelope;
v. **ɛɽu** [˩ ˩].

fuɛ̃ [˥]

to smear;
v. **ɔyara** [˩ ˩ ˥].

giɛ(ɛ)ɽɛ [˩ ˩]

occurs in **ne giɛ(ɛ)ɽɛ** [˥ ˩ ˩] the small one.

gɔgɔɔgɔ [˩ ˩ ˩]

bulging out, of a swelling;
v. **uhueʋ̃ɛ** [˩ \ ˩].

ɣɛxueʋ̃ɛ [˥ ˩ ˩]

“don’t touch me”: trigger, of a trap;
v. **uɽ̃ã** [˥ ˥].

Igabaɽi [˩ ˩ ˩ ˥]

Hausa man, -men;

cf. Yor. **Gambari** [˩ ˩ /].

igele [˩ ˩ ˩]

(also **a-**) shot;
cf. **isagele** [˩ ˩ ˩ ˩];
v. **uke** [˩ ˥].

iɣele [˥ ˩ ˩];

cf. **ɛɣele** [˥ ˩ ˩].

ikpãɽo [˥ \ ˩]

eye-balls.

ikpata 2 [˥ ˥ ˥]

sticks used in the masquerade-dances of **Ɔvia** [˩ ˥];
v. **ukeke** [˩ ˥ ˥].

ikpokpã [˩ ˩ ˩]

row of people, performing an **ugie** [˩ ˩].

inema [˩ ˩ ˩]

act of tying yam-branches to poles;
cf. **na 3** [˥], **ema 2** [˩ ˩].

iɽ̃ɔ̃ [˩ ˥]

name of **ugie**s devoted to the **Ɔba**’s ancestors;
cf. ɔɽ̃ɔ̃ [˩ ˥] (?).

kɔ̃kɔ̃ [˩ ˥]

to be big;

v. **ivie** [˩ ˥].

kuɛ [/]

to set fire (to something);

v. **oʊi** [˩ ˥].

kpokpo [˩ ˥]

to trouble, to worry;

cf. **ukpokpo** [˩ ˩ ˩].

kpɔʊ̃ɛ [˩ ˥]

to thank;

cf. **ekpɔʊ̃ɛ** [˩ \ ˩].

n-abe [\ ˩]

combined, used of positions in the **ogwɛga** [˩ \ ˩]-oracle.

odayi [˩ ˩ ˥]

young man functioning as representative of the senior of his **ɛgbɛe** [˩ \ ].

ogĩ [˩ ˥]

a certain monkey;

v. **emɛ** [˩ \ ].

Oguɔla [˥ / ˥]

name of the **Ɔba** who built the wall and ditch of Benin

City.

Oguɔ̃na [˩ \ ˩]

name of a river, also known as “**Ogwena**”.

ogwe [˩ ˩]

a fallen tree.

ogbigbi [˥ ˩ ˥]

rumour;
cf. **gbigbi** [˩ ˥].

ogbigbo [˥ ˩ ˥]

a certain plant (tree?).

oɣɔɣɔ [˩ ˩ ˩]

joy, gladness;
cf. ɣɔɣɔ [˩ ˥].

Oɽiolɛ [˥ ˥ ˩]

a god connected with the art of divination.

osaikpe [˩ / /]

a bird, also called **muegbɛdoo** [˥ ˧ ˧‿/].

ovã [˩ ˥]

praise-name.

ozã [˩ ˩]

slander;
cf. **zã** [/].

ɔfo [˩ ˥]

end;
in **nɛ(i)ʊ̃ɔfo** [˥ ˩ \ ] “without end, eternal”, usually **ufoʊ̃ɛ** [˩ \ ˩];
cf. **fo** [˥].

Ɔgba [˩ ˥]

name of a village and river near Benin City.

Ɔlɔtɔ̃ [˥ ˥ ˥]

a chief belonging to the **Uzama** [˩ ˥ ˩].

ɔriaɛmila [˩ ˩ ˩ ˩]

cow herd;
cf. **ria** [/], **ɛmila** [˥ ˩ ˥].

Ɔza [˥ ˩]

name of a Bini village not far from the **Ika-Ibo** area;
the inhabitants speak a particular dialect of Bini;
v. **ukpo** [˩ ˥].

r-iwe [˩ \ ]

to shed leaves, of deciduous trees.

rɔ 3 [/];

cf. **rhie** [/].

rhua [/]

to wash with charms (things only);
v. **gua 2** [/], **kpe** [˥].

rhuɔ [˥]

to boast.

saʊ̃ɛ [˩ ˥]

to splash (**kui** [/] on ...).

si [˥] **kuɛ̃** [/]

to cower;
v. **ki** [/].

sĩsĩʊ̃usĩ [˥ ˥ ˩ ˩]

some time ago;
cf. **usĩ** [˩ ˥], **naʊ̃usĩ** [˥ ˥ ˧].

su [˥]

to lead, to accompany;
cf. **isu** [˩ ˥].

s-usa [˥ ˩]

to perform **usa** [˥ ˩], the secret ceremonies of the cult of **Ɔxwahɛ** [˩ / ˩].

Udo [˩ ˥]

a Bini village of historical importance;
said to have been the residence of **Aruãɽ̃a** [˥ \ ˩].

ugbɛ hia [˩ ˥ ˧]

always, same as **ugbugbɛ hia** [˩ ˥ ˧ ˧].

ugbĩnamɛ [˩ ˩ ˩ ˩]

umbrella;
cf. **gbĩna 2** [˩ ˥], **amɛ** [˩ ˩].

ugboɣodo [˩ ˩ ˩ ˩]

valley.

uhioʊ̃ɛ [˩ \ ˩]

pride;
cf. **hio** [˥].

ukeɽu [˩ ˥ ˧]

yam-pole.

ukpogieva [˩ ˥ ˩ ˩]

second;
also: **ukpogieha**, **ukpogienɛ**, etc., with the same tones;
cf. **ɔzukpogieva** [˩ ˩ ˩ ˩ ˩].

uma n-agwɛ [˩ ˥ ˩ ˩]

badges in the form of a cross, worn at **agwɛ** [˩ ˩]-time;

v. also **isixwiã** [˩ ˩ ˩].

unwihĩʊ̃ɛ [˩ ˥ \ ˩]

smell (pleasant);
cf. **nwihĩ** [˩ ˥].

usi [˩ ˩]

(or [˩ ˥] ?) fame;
v. **otiti** [˥ ˩ ˥].

uta [˥ ˩]

an object used in the **ogwɛga** [˩ \ ˩]-divination, possibly a boar’s tooth;
also called **uk-iha** [˥ \ ˩] “messenger (**ukɔ** [˥ ˩]) of oracle”.

wua [/]

to be taboo;
cf. **awua** [˩ ˩].

xuɛ [/];

v. **mu 1** [˥].

yaɣa [˩ ˥]

to disrespect;
cf. **eyaɣa** [˩ \ ˩].

BINI DICTIONARY

a	b	d	e	ɛ
f	g	gb	ɣ	h
i	k	kp	l	m
n	nw	ny	o	ɔ
p	r	rh	ɽ	ɽ̃
s	t	u	v	ʋ
ʋ̃	w	x	y	z

a [˥]

a short variant of the verb **ɽua** [˥];
also **ã** [˥], from **ɽ̃uã** [˥].

a [˩]

an indefinite personal pronoun: “one”;
it can often be translated by the passive: **abi-ɔe** [˩ ˥ /] he was born.

a [/], [˥]

a short variant of the possessive pronoun of the 2nd pers. sgl. **ɽuɛ** [/].

aba [˩ ˥]

seeds hung up on a stick that is used in **ewawa** [˩ ˩ ˩] divination and when feeding witches;
gives knowledge of the secrets of witchcraft.

aba [˥ ˩]

an old word for the anklet worn by the **emada** [˩ ˩ ˩];
now called ɛɽ̃ɔʊ̃ɔ [˥ ˩ ˩];
its noise was given as **dyɛyɛŋdyɛyɛŋ** [˥ ˥ ˥ ˥].

abã [˥ ˩]

(1) originally: native handcuff;
prisoners were fastened by means of **abã** to large blocks of wood.

(2) nowadays: a witch-doctor’s implement, used to

press a medicine against the ground while a prayer is said which ends: **obɔ n-ɔr-abã ɛɽu̯e̯ʊ̃i** [˩ ˩ ˩ ˥ ˩ / ˩ ˩ \ ] “a hand that is in **abã** cannot do anything”.

This constitutes a protective spell.

ababe [˩ ˥ ˩]

witchcraft, as a practice, used for purposes of defence or revenge, or out of jealousy or envy;
abab-ɔʊ̃a na w-egbe gbe [˩ ˥ \ / ˩ ˥ ˧ ˧] “the witchcraft of this man is very strong”.

abalɔ [˩ ˥ ˩]

rum;
alcohol;
v. **anyɔ** [˩ ˥].

abaʊ̃ute [˩ ˩ ˩ ˥]

triangular undercloth;
spec. denoting women’s cloth, but also of general use;
cf. Yor. **ibantɛ** [˩ ˩ /].

abe [˩ ˥]

state of being guilty in a lawsuit;
ɔde y-abe [˩ ˥ ˩ ˥] “he fell into guilt”: he has been found guilty at last (seems to imply “wrongfully”);
v. **ɽe** [˥].

abɛ [˥ ˥]

razor;
cf. Yor. **abɛ** [˧ ˧].

abɛkpɛ̃ [˩ ˩ ˩]

a knife used to kill animals.

abiba [˩ ˥ ˩]

edge of mud-couch;
ɔtota y-abiba [˩ ˥ / ˩ ˥ ˩] he sat on the edge of the couch;
cf. **iba** [˥ ˩].

Abigɛ̃gɛ̃ [˥ ˩ ˥ ˥]

a praise-name of the war-chief **Edogũ** [˩ ˥ ˥];
also **Ɛbi n-uɽoɣo** [˥ ˩ ˥ ˩ ˩].

abɔ [˩ ˥]

(1) branch, in **ab-erhã** [˩ ˥ ˧] branch (of tree).

(2) rank, social position, in **ab-ɔkpa ɔye** [˩ ˥ ˥ ˩ ˥] he is equal in rank (to somebody else);
ab-ɔkpa iɽ̃ã ye [˩ ˥ ˥ ˥ ˩ ˥] they are of the same rank.

(3) straightforward dealing, unaided by hidden support;
“ordinary hand”, in **abɔkã** [˩ ˥ ˩];
n-uɽu na iɣiɽ-abɔkã [˩ ˥ ˩ ˥ ˥ ˩ ˥ ˩] what you are doing now is not “straightforward”, i.e. you are acting under the influence of alcohol, or with the help of charms or witchcraft, or of some other hidden support;
ɔɽu(ɛe) abɔkã [˩ ˥ ˩ ˥ ˩] he did it unaided by money, or free from any magic support.

abɔkpɔ 1 [˥ ˥ ˩]

(1) “woof” made of wood, used in weaving;

strikes the threads down in order to fasten them.

(2) a stick held by women at a burial or second burial, representing a matchet;
it is supposed to keep evil spirits away from the deceased’s children.

abɔkpɔ 2 [˥ ˥ ˩]

a tree, *Diospyros crassiflora*, used in building houses and also (by the **Jɛkri** and **Ijɔ** people) for paddles (**abɔkpɔ 1** is not made from it).

abutete [˩ ˥ ˩ ˩]

(high) edge of a road;
v. **azɛ̃** [˩ ˥].

ada [˥ ˥]

state-sword, worn by the **Ɔba**, some big chiefs, and the priests of **Osa** [˩ ˩] and **Ɔxwahɛ** [˩ / ˩];
cf. Yor. **ada** [˩ /].

adã [˩ ˥]

family-representatives at a burial.

ada [˩ ˩]

junction;
crossroads.

Adabi [˩ / ˩]

a deity supposed to stand on the boundary between the world and **ɛɽiʊ̃i** [˩ ˥ ˩], on **Ad-agb-ãd-ɛɽiʊ̃i** [˩ ˥ ˩ ˥ ˧ ˩]: there the dead people rest awhile.

An **Adabi** is also made and worshipped by the priestesses of **Olokũ** [˥ ˥ ˧];
cf. **ada** [˩ ˩].

adekɛ̃ [˩ ˩ ˥]

female of ɔsɛlɛ [˥ ˩ ˥] (?);
it carries many eggs;
looks like the male **ogoɽo** [˩ ˩ ˥], but has shining stripes;
cf. **ekɛ̃** [˩ \ ].

adesɛ [˩ ˥ ˩]

(1) middle;
ades-ɔɽ-ɔye [˩ ˩ / ˩ ˥] it is in the middle (of it);
ades-uhuʊ̃u [˩ ˥ ˩ ˥ ˩] crown of head.

(2) **adesɛ n-eva** [˩ ˩ ˩ ˥ ˩] “the middle of two”: between;
ɣɛl-adesɛ n-ev-iɽã (**la** [˥]) [˥ ˩ ˩ ˩ ˥ ˧ ˩] don’t pass between them!

(3) **adesɛ n-eva**: “in two”;
fiã͜ɛ̃ l-adesɛ n-eva [˥ ˩ ˩ ˩ ˩ ˥ ˩] cut it in two!

adɛ̃ [˥ ˥]

a pointed stick for picking fruit off trees.

adɛ [˥ ˩]

buyer;
cf. **dɛ** [˥].

adɛ̃ [˩ ˩]

placenta.

adiyɛ [˥ ˩ ˥]

fowl;
a Yoruba word more used than **ɔxɔxɔ** [˩ ˥ ˩] at present;
cf. Yor. **adiɛ** [˧ ˩ ˧].

adowɛ [˩ \ ˩]

a man who walks on tip-toe on account of sore feet.

Adɔlɔ [˥ ˩ ˥]

name of an **Ɔba**, father of **Ɔba Ovɔ̃ɽ̃aʊ̃ɛ** [˩ ˥ ˩ ˩];
his altar is shown on L.R. fig. 84.

adɔlɔbiɛ [˩ ˩ ˥ ˧]

rebirth, being born again (Akugbe);
cf. **dɔlɔ** [˩ ˥], **biɛ** [˥].

adɔlɔkɔ [˥ ˥ ˥ ˩]

sword;
sabre;
cf. Jekri **udɔlɔkɔ** [˥ ˥ ˥ ˩].

afiã [˩ ˥]

(1) chisel;
ɣɛgi-afiã fiã ʊ̃-obɔ [˥ ˩ ˩ ˥ ˩ ˩ ˥] don’t let the chisel cut my hand!

(2) an insect affecting the yam-creepers;
cf. **fiã** [˥].

afiãgbe [˩ ˥ ˧]

(Christian) blessing (Akugbe);
cf. **fiã** [˥].

afiala [˩ \ ˩]

flag.

afiãma [˩ ˩ ˩]

pulse;
afiãma fiã ʊ̃ɛ **teitei** [˩ ˩ ˩ ˩ ˥ ˧ ˧] my heart is beating (with fear);
cf. **fiã** [˥].

afiãnɔʊ̃a [˥ ˥ ˥ ˩]

imitation coral beads;
original meaning is “one does not cut for somebody”, but the reason for this name is not clear.

afierhã [˩ ˩ ˩]

“wood-cutting”: headache.

aforhɔ [˩ ˥ ˩]

a game in which something, preferably something edible, is thrown on the ground, whereupon everybody tries to seize as much of it as he can.

afɔ [˩ ˥]

a purification medicine and soup said to be composed of 43 different herbs;
cf. **fɔ** [/];
v. **ebe** [˩ ˥].

aga [˥ ˥]

a chair (with rest);
ag-ikã [˥ ˥ ˩] cane-chair;
cf. Yor. **aga** [˩ ˧].

agã [˩ ˩]

barren woman;
cf. Yor. **agã** [˩ ˩].

agadaga [˩ ˩ ˥ ˩]

a bandy-legged person.

agalezi [˩ ˩ ˩ ˥]

young lizard (idiomatic).

agaʊ̃isoso [˩ ˥ ˩ ˥ ˥]

whitlow;
said to be brought about by **isue** [˥ \ ].

agiɛ̃ [˩ ˥]

corrosive acid;
an old medicine to cure leprosy;
a curse: **agɪ̃-ɔ̃giɛ̃ ɽ̃uɛ̃ mudia** [˩ ˥ ˥ ˩ / ˩ \ ] may acid

burn you standing!

(i.e. alive; used by big chiefs);
cf. **giɛ̃** [/].

agiɛɣɛ [˩ ˥ ˩]

small change;
oko, **agiɛɣɛ gu-ɛ ɽa**, **imami-en-ɔfi-dɔla na mɛ** [˩ ˥ ˩ ˥ ˩ ˥ ˩ ˩ ˥ ˥ ˩ ˩ ˥ ˥ ˥ / ˩ ˥] “friend, have you any small change, there is (I have) nobody who (can) change (**fiã** [˥]) a florin for me”.

agobɔ [˩ ˥ ˩]

left hand, left side, mostly used with the latter meaning.

agukisiʊ̃iogie [˩ ˩ ˥ ˩ ˥ ˩]

“the star claiming rule from (with) the moon”: a very bright star, pro bably the morning or evening star;
cf. **gu** [˥], **uki** [˩ ˩], **siʊ̃i** [˩ ˥], **ogie** [˩ ˩].

agwɛ [˩ ˩]

a fast kept at the **Ɛguae** [˩ ˩] and by some big chiefs outside it: the participants must not eat new yam for seven days;
on the seventh day nobody is allowed to see the **Ɔba**, and gun-firing as well as drumming is forbidden.

After the seventh day the new yam feast is held.

Before the fast begins, each of the participants (apparently men only) has to obtain a badge in cross-form (**uma n-agwɛ** [˩ ˥ ˩ ˩]) from the priest of **Osa** [

˩ ˩];
this is worn round the neck, but “big” chiefs tie it to the edge of their waist-cloth by means of small strings of fine coral-beads.

At the actual feast, the new yam must not be touched nor must the pots and plates used at the feast be used for other purposes.

The fast is said to have been instituted by the **Ɔba Ɛsigie** [˥ ˧ ˩].

Three months later there is another fast called **agwɛ ɔɣɛnɛ** [˩ ˥ ˥ ˩ ˥];
cf. **awɛ** [˩ ˩].

agba [˥ ˥]

a tree, *Gossweilerodendron balsamiferum*;
used in building doors.

agbã [˩ ˥]

a long wooden tray with cane sides, for carrying loads;
used by men only.

agba 1 [˩ ˩]

plain space at village-entrance (**uɣe** [˥ ˩]), behind the outer gate;
on it stands the **egbɔ̃** [˥ ˩]-fence;
it is also called **agba̯uɣe** [˩ ˥ ˥ ˩] and possibly in other cases **agbagba** [˩ ˥ ˧];
cf. **agba 2** [˩ ˩] (?), **gbaa** [˩].

agba 2 [˩ ˩]

stool, used by the **Ɔba** and chiefs;
a small square, carved seat, like a table, with four legs, without a backrest;
mu͜agba gi-ogie n-ɔya tota [˥ ˥ ˩ ˥ ˥ ˩ ˥ ˩ ˥ /] bring a stool for the ruler to sit on!

cf. **agba 1** [˩ ˩] (?).

agbada [˩ ˩ ˩]

a kind of knife with two-edged blade.

agbadi [˩ ˩ ˩]

bridge.

agbae [˩ ˩]

layer, in building a well, each one of a man’s height.

agbaguda [˥ ˥ ˧ ˩]

(1) women’s cheek marks.

(2) a knife used for cleaning cooked yam, etc.

Agbaɣe [˩ ˥ ˩]

a title used in addressing the **Ɔba**.

agbaka [˩ ˥ ˩]

crocodile;
agbaka ɣamu͜eʊ̃i, ɛfã [˩ ˥ ˩ ˩ ˩ ˩ \ / \ ] if a crocodile catches something, it does not give it up.

agbakpã [˩ ˥ ˩]

bald man;
a nickname: **agbakpã n-iloɽo** [˩ ˥ ˩ ˥ ˩ ˥] a bald man who has a shining head.

agbaʊ̃ɛ [˩ ˩ ˩]

chin, lower jaw;
agbaʊ̃-ɔ̃ɽɛ̃ ye gɔ̃gɔ̃ɔgɔ̃ (or **gɔ̃ɔɽɔ̃** [˧ ˧]) [˩ ˩ / ˩ ˥ ˧ ˧ ˧] his chin is pointed;
cf. Yor. **agbɔ̃** [˩ ˩].

agbe [˥ ˩]

water-bottle, of European make, as worn by soldiers.

agbegĩnotɔ [˩ ˥ ˩ ˩ ˩]

vulva (idiomatic, indecent);
cf. **gbe gĩn-otɔ** [˥ ˩ ˥ ˩].

agbekãmezi [˩ ˩ ˩ ˥ ˩]

elderly people (with plural meaning);
people from ca. 60 years (Egh. Hist.; Egh. says ɔ- or **e-gbakãmezi**, the **e-** stressing the plurality).

exaɛʊ̃ɛ n-ɔgbekãmezi hia v-ɛ̃ʊa (**vɔ̃** [˥]) [˩ ˩ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˧ (3-1)] elderly chiefs were there in full strength.

(Here the word is used as a verb **gb-ekãmezi**.)
Probably of Yoruba origin;
cf. Yor. **meji** [˥ ˩].

agberhie [˩ ˥ ˩]

shooting contest, like **ɛte** [˥ ˥];
in **agberhie**, an arrow is lost to the opponent every time one misses the mark.

agbeva [˩ ˩ ˩]

double;
cf. **gba** [˥], **eva** [˩ ˥];
v. **osisi** [˥ ˥ ˥].

agbɛ̃ [˥ ˥]

(1) ripples on house-walls;
only chiefs are allowed to have them.

(2) a pattern.

(3) a kind of chisel for carving patterns in coco-nuts or planks;
it has a narrower blade than **aɣa** [˩ ˥].

agbɛtɛ [˩ ˥ ˩]

a man suffering from a sore;
cf. **gbe** [˥], **ɛtɛ** [˩ ˩].

agbo [˩ ˥]

a Yoruba herb-tea, used as purgative medicine;
cf. Yor. **agbo** [˩ ˧].

agbo [˩ ˩]

ram;
agbo n-iyɔyɔ [˩ ˩ \ ˩ ˩] “bearded ram”, a praise-name for the ram;
cf. Yor. **agbo** [˩ ˩].

agbori [˩ ˩ ˥]

razor;
a little bigger than **abɛ** [˥ ˥];
cf. Yor. **agbori** [˩ ˩ ˥], [˩ ˩ /].

agbɔ̃ [˩ ˩]

(1) in: **agb-ɛ̃ʊo** [˩ \ ˩] district (an old word);
ilu͜agb-ɛ̃ʊo wɛ gbaɽo ɣe? [˥ ˥ ˥ ˧ ˩ ˩ ˩ / /] how many districts are you looking after?

(2) world, esp. in contrast to **ɛɽ̃iʊ̃i** [˩ ˥ ˩];
ɛɽ-agbɔ̃ na [/ ˩ / ˩] not in this world!

(for something that certainly will not happen).

agbuxoxo [˩ ˩ ˩ ˩]

hornet;
a curse: **agbuxoxo ɔɽagb-uɛ** [˩ ˩ ˩ ˩ ˩ ˥ /] may a hornet sting you!

aɣa [˩ ˥]

a native chisel fixed on a hooked stick, used by woodcarvers.

aɣã n-okpe [˥ ˩ ˥ ˩]

a tree, *Mimusops djave*;
cf. **okpe** [˩ ˩] (?).

aɣako [˩ ˩ ˥]

a tree, *Xylopia villosa*;

its hard wood is used for cross-planks in ceiling;
aɣako͜ɛzɛ [˩ ˩ ˥ ˩ ˩] *Isolona campanulata*, not known to be a separate kind by the informant.

Aɣehi [˩ ˥ ˩]

a title used in addressing the **Ɔba**.

aɣik-ɔdiɔ̃ [˩ ˥ ˩ ˥]

elders’ extra share of a payment made to the village, or of a killed animal.

aɣɔ̃ɣɔ̃ [˥ / ˩]

shadow.

aha [˩ ˥]

a worm, possibly a leech.

ahaʊ̃anakpa [˩ ˩ ˥ ˩ ˩]

“conception by foetus”, i.e. without cause: inflammation of breasts;
cf. **haʊ̃a** [˩ ˥], **akpa** [˩ ˥].

ahɛ̃ [˥ ˥]

sieve;
cf. Yor. **asɛ** [˧ ˥].

ahɛ [˥ ˩]

a disease: either convulsions, or dysentery, or else gonorrhoea (or other affections of the penis);

used with the verb **ɽu** [˥].

ahɛ [˩ ˩]

chrysops-fly.

ahɛkpĩ [˩ ˩ ˩]

another name for **ataikpĩ** [˩ ˩ ˩];
v. **ɛnyɛ** [˩ ˥].

ahia [˩ ˥]

scraper;
cf. **hia** [/].

ahĩaʊ̃ɛ [˥ (4-1) ˩]

bird;
ahĩaʊ̃ɛ n-ukioya [˥ ˧ ˩ ˥ ˩ ˩] (or **n-utioya** [˥ ˩ ˩]) a red bird the cry of which is said to be prophetic;
if it cries **oya o**, **oya o** [˩ ˥ ˧ ˩ ˥ ˧], danger or disaster is ahead, if **oliguɛguɛ**, **oliguɛguɛ** [˥ ˥ / / ˥ ˥ / /], one’s errand will be lucky.

If it cries persistently **oya o** in front of a man, he will return rather than continue his way.

It is believed to be a messenger of the god Ɔxwahɛ [˩ / ˩] to his worshippers.

ahĩaʊ̃-ɔɽɔ [˥ ˥ \ ˩] small brass figure of the above carried by chiefs when dancing at **ugi-ɔɽɔ** [˩ ˥ ˩ ˩] (*v.* **ugie** [˩ ˩]) and continuously beaten on the beak;
this is done in commemoration of an occurrence during the reign of the Ɔba **Ɛsigie** [˥ ˧ ˩]: when he went to war with his brother **Aruãɽ̃ã** [˥ \ ˩], the **ahĩaʊ̃ɛ n-**

ukioya cried **oya o** on the road, but the **Ɔba** killed the bird and did not give heed to its cry.

After his victorious return he instituted the custom of the **ahĩaʊ̃-ɔɽɔ**.

ahĩaʊ̃-osa [˥ ˥ (4-1) ˩] “bird of **Osa**”, the African Pied Wagtail (and perhaps the Blue-headed Wagtail).

Appears during the dry season only.

ahiewɔe [˩ ˩ ˩]

a fly;
its larva (?) is called **ewɔe** [˥ \ ];
cf. **hiɔ** [/].

ahiɔ [˩ ˥]

urine;
ahiɔ-ɽe ba ʊ-ɔʊ̃a n-eʊ̃iraɽo ɽu [˩ / ˩ / ˧ ˩ ˩ ˩ ˥ ˩ ˥]
his urine is dark like (that of) a man who has blackwater fever;
cf. **hiɔ** [/].

aho [˩ ˥]

a hoe for collecting mud, broader than **ɛgwɛ** [˩ ˥];
cf. Engl. hoe.

ahobɛkũ [˩ / ˩ ˥]

want of something;
cf. **ho** [/].

ahoɛʊ̃-ɔʊ̃a [˩ ˩ \ ˩]

love, kindness (Akugbe);
cf. **ho** [/], **ɛʊ̃ɛ** [˩ ˩], **ɔʊ̃a** [˩ \ ].

ahua [˥ /]

hawk.

ahũvɛ [˩ ˩ ˩]

general pains in bones and joints (e.g. due to yaws);
cf. **uvɛ** [˩ ˩].

aibãnuafo [/ ˩ ˥ /]

“one is not fully undressed”: undervest.

(Perhaps **-fo** [/‿˩].)

aikiʊ̃i [/ ˩ \ ]

“one cannot strike”: a group of charms protecting against assaults, worn mainly when travelling, or when a fight is ahead;
cf. **kiʊ̃i** [˩ ˥].

aiɽeba [˥ ˥ ˧]

“one does not eat in addition to it”: any acute poison.

akã [˥ ˥]

pain in the side, probably due to pneumonia or pleurisy.

aka [˥ ˩]

grass-snake;
said to have a crest on both sides of the head;
they are rather long, and spit;
their bite is said to be not very harmful;
there are the following varieties: **aka n-ebebe** (**ebe** [˩ ˥]) [˥ ˩ ˥ (4-1) ˥] green grasssnake;
aka n-ebiebi [˥ ˩ ˥ ˦ ˧] dark grass-snake;
aka n-eʊiɛʊi (**ɛʊi** [˩ \ ]) [˥ ˩ ˥ ˦ ˧] yellow grass-snake;
aka n-ugbemɛ (**gbe** [˥]; **emɛ** [˩ \ ]) [˥ ˩ ˥ ˩ ˩] “monkey-killer”-**aka**: a long tree-snake that kills monkeys by squeezing them;
said not to be harmful to man.

Idiom.: **y-ɔ ʊ-aka** [˥ ˦ ˩] “to dress like a grass-snake”: to be fully armed.

v. **ɛnyɛ** [˩ ˥].

aka [˩ ˥]

rack for drying meat, with a fire underneath;
cf. Yor. **aka** [˩ /].

akaba [˩ ˩ ˩]

(1) a bell used in the cult of the god **Ɔxwahɛ** [˩ / ˩], tied round the waist during festival;
also worn by hunting-dogs, round the neck.

(2) a dance.

akahe [˥ ˥ ˩]

forked spear;
nowadays a fishing spear (pointed rod);
v. L.R. fig. 68 (attendant on the right);

cf. Yor. **akasi** [˩ ˥ ˩].

akaĩ [˥ \ ]

strictures (of urethra);
or possibly also symptoms of dysentery;
impossibility to urinate and defaecate;
also described as a more serious stage of **odo** [˥ ˩].

akala [˥ ˩ ˩]

grey heron;
cf. Yor. **akala** [˩ ˩ ˩].

akasã [˩ ˩ ˥]

“corn(maize)-pudding”;
cf. Yor. ɛkɔ [˩ ˧];
the corn-husks are taken off, then the grains are beaten to powder, which is baked and wrapped in leaves.

akata [˥ ˥ ˩]

a tree, *Rauwolfia vomitoria*;
provides firewood.

akaʊ̃udu [˩ ˩ ˩ ˩]

a tiny thing;
the odd one;
oʊi͜akaʊ̃udu [˩ ˥ ˩ ˩ ˩ ˩] one over, one surpassing a guessed number;
term of abuse for small people: **uye ʊ-oʊi͜akaʊ̃udu** [˩ ˥ ˧ ˧ ˩ ˩ ˩ ˩] “you are like the odd one”;
v. **isɛ** [˥ ˩].

ake [˥ ˥]

a growth (on the thighbone);
ake obɔ [˥ ˥ ˩ ˥] a ganglion on the hand;
same as **era** [˥ ˥].

akegbe [˩ ˩ ˥]

a man who pretends, by dress or behaviour, to be of a different age or rank.

akegbe [˩ ˥ ˥]

a bad style of the hair-dressing **osusu** [˩ ˩ ˩].

akeɽekeɽe [˩ ˩ ˩ \ ˩]

a kind of water-snail;
at times it retires entirely into its shell, closing the entrance with a cover, called **ekokohiɛ̃** [˩ ˥ ˥ /].

Akɛ [˩ ˥]

a deity;
the god of archery.

Akɛ̃gbuda [˥ ˥ ˥ ˩]

name of an **Ɔba**.

akɛ̃rhã [˩ ˥ ˧]

charcoal (idiomatic) = **ogiɔʊ̃ibi** [˥ ˥ ˩ ˥];
cf. **erhã** [˩ ˥] (?).

Akɛ̃zua [˥ ˥ \ ]

name of two **Ɔba**’s, **Akɛ̃zua I**, and the present **Ɔba**;
v. **iso** [˩ ˥].

aki- [˥ ˩]

months;
only used in connection with the numerals from two to twelve, as in **akiava** [˥ ˩ ˥] 2 m.;
akia [˥ /] 3 m.;
akianɛ [˥ ˩ ˥] 4 m.;
akiasɛ̃ [˥ ˩ ˥] 5 m.;
akiahã [˥ / ˩] 6 m.;
akiahĩɽ̃ɔ̃ [˥ ˩ ˥ ˩] 7 m.;
akiaɽ̃ɛ̃ɽ̃ɛ̃ [˥ ˩ ˩ ˥] 8 m.;
akiahĩɽ̃ĩ [˥ ˩ ˩ ˥] 9 m.;
akiagbe [˥ ˩ ˥] 10 m.;
akiawɔɽɔ [˥ ˩ ˩ ˥] 11 m.;
akiaweva [˥ ˩ ˥ ˩] 12 m.;
(13 months (native) = **ukpo** [˩ ˥], a year).

ako [˥ ˩]

a tree, *Dennettia tripetala*;
its fruit is hot like pepper.

ako 1 [˩ ˥]

place encircled by hunters;
cf. **ibako** [˩ ˩ ˩].

ako 2 [˩ ˥]

a shrine moved through the streets at second burials of **Ɔba**’s, **Ihama**’s [˥ ˩ ˥] and **Ezɔmɔ**’s [˥ ˥ ˥] family;
corresponds to **otɔ̃** [˩ ˥] in the case of commoners.

ako 3 [˩ ˥]

a position in the **ogwɛga** [˩ ˥ ˩]-divination (c.c.c.c.); of Yor. origin?

akobɛ [˩ ˩ ˩]

iron trap for animals, nowadays mostly of European make.

Akobiɛ [˥ / \ ]

an idol in human shape built of mud for the children in the women's apartment, who also offer sacrifice to **Akobiɛ** and dance.

Though not a "real" god, veneration of it may have a favourable effect on the increase of children in the house.

This was explained by the fact that the existence of an **Akobiɛ** attracts many children into the house, and that "some spirit" may follow the children, and see that children like the house;
v. **Ekpo** [˩ ˩].

akoribiɛ [˥ ˩ ˥ ˩]

a clay figure.

akota [˩ ˩ ˩]

evening;
akota n-ɛɽɛ ɣade [˩ ˩ ˩ \ ˩ ˥ /] come to-night!

cf. **ota** [˩ ˩].

akɔ̃ [˩ ˩]

tooth;
ak-ɔ̃hɛ̃ [˩ ˩ \ ] a tusk blown whenever the **Ɔba** is appearing at a ceremony or in a big dance, i.e. whenever he is in full dress;
v. L.R. fig. 65.

ak-ẽsi [˩ \ ˩] “pig’s tooth”: a tree, *Hylodendron gabunense*, used for beams supporting the ceiling and for verandah-posts.

Called **akẽsi** because of its strong wood.

ak-ɛ̃hiɛ̃ [˩ ˥ ˧] “tooth of pepper”: a tree, *Albizzia* sp.; used for roofing **oxogbo** [˩ ˥ ˥].

akɔsa [˥ ˥ ˩]

a tree, *Tetrastemma dioicum*.

akɔsɔ [˥ ˥ ˥]

a thorny creeper, a little thicker than a man’s thumb, *Uvaria macrotricha*;
akɔsɔ so ʊ̃-owɛ [˥ ˥ ˥ ˧ ˧ ˩] “**akɔsɔ** has stung my foot”: I have been stung by **akɔsɔ** thorns.

akũerhãkũiri [˩ ˩ ˥ ˩ ˩]

a kind of worm or larva that builds its house of threads and sticks.

akugbe [˩ ˥ ˧]

community, union;
Akugbe N-ɔhuãɽ̃ɛ̃ [˩ ˥ ˩ ˥ / ˩] Holy Communion;

cf. **ku** [˥] **gbe** [˥].

akuiɽ̃ɔ̃ [˩ \ ˩]

a dark-brown bird with soft feathers;
edible.

akumɛ [˩ ˩ ˩]

a tree, *Pterocarpus soyauxii*;
used in building door-frames (**egbaha** [˥ ˩ ˩]);
the tree contains camwood, but not a very good one;
it is not used for dyeing purposes;
cf. **ke 1** [˥], **umɛ** [˩ ˥].

akuobisi [˩ ˥ ˩ ˩]

a big tree.

akuɔmɔ [˩ \ ˥]

womb;
akuɔmɔ ɽ̃uɛ̃ xerhe gbe [˩ ˥ ˩ / ˩ ˥ ˧] “your womb is very small” (said to a woman who has several times borne very small children).

akwaɣaɣa [˩ ˥ ˩ ˩]

tree-bear (so called from its cry: **kwaɣaɣaɣaɣa nwanwanwanwanwa** [˥ ˩ ˩ ˩ ˩ ˥ ˧ ˩ ˩ ˩]).

akwɛ [˥ ˥]

the feather (of an arrow).

akpã [˥ ˥]

bald head;
cf. **gbe 1** [˥], **agbakpã** [˩ ˥ ˩].

akpa [˩ ˥]

(1) child in the womb, foetus.

(2) idiomatically used to indicate that there seems to be no reason for a man’s action, or for anything happening, e.g. in **ugu͜akpa giɛ ɽa** [˥ ˩ ˩ ˥ \ ˩] “do you laugh with an unborn child?”: what are you laughing at?

(when seeing a man laughing, without visible cause);
cf. **ahaʊ̃a n-akpa** [˩ ˩ ˥ ˩ ˩].

akpa [˩ ˩]

fool;
not as strong an expression as **ɔzuɔ** [˩ ˩];
akpa uxĩ [˩ ˩ ˩ ˥] you are a fool;
akpa n-oʊiʊi [˩ ˩ ˥ / ˩] a fool who does things without deliberation.

akpakomiza [˩ ˩ ˥ ˩ ˩]

an animal not found in Benin nowadays;
it has the surname: **akpakomiza n-ɔgb-ixwɛxwɛ** [˩ ˩ ˥ ˩ ˩ ˩ ˩ ˥ ˧] “**a.** who destroys **exwɛxwɛ**” because according to tradition it drank palm-wine from felled palm-trees whenever it could find any, and tore the trees with its claws in order to obtain more wine.

In the **Ɔra**-language **akpakomizɛ** means “lion”.

akpakpa [˩ ˥ ˧]

spider.

akpakpava [˩ ˩ \ ˩]

street in Benin City leading from the Old Fort to **Ikpoba**, also “Ikpoba-Road”.

This street was not inhabited in former times, and up to the time of the **Ɔba Adɔlɔ** [˥ ˩ ˥] the bodies of the deceased (with the exception of the chiefs) were exposed there.

akpalakp-erhã [˩ ˩ ˩ ˩ ˥]

West African Grey Woodpecker.

akpalode [˩ ˥ ˥ ˩]

leather “medicine” belt, sewn by cobblers, worn as a protection against charms put on the road and destined to cause diseases like elephantiasis or leprosy.

It also protects the wearer from gonorrhoea, pains in the waist, and the influences of witchcraft intended to cause impotence.

akpãnɔ [˩ ˥ ˩]

a tree, *Tricalysia*;
its branches are linked to the stem by joints;
cf. **kpãnɔ** [˩ ˥].

akpata [˥ ˥ ˥]

native harp;
akpat-ebo [˥ ˥ ˥ ˧] guitar;
cf. Yor. **akpata** [˩ ˧ ˧].

akpaʊ̃ose [˩ ˩ ˩ ˩]

tinea.

akpawɛ [˩ ˥ (4-1)]

“if it is said”: if;
akpawɛ ɽuɛ, iɣagu͜ɛe gbĩna [˩ ˥ ˧ (4-1) ˥ ˩ ˥ \ ˩ ˥] if it were not for you, I should have fought him;
cf. **kpa** [˥], **wɛ** [/].

akpɛkpɛ [˥ ˥ ˥]

(1) platform built of small sticks as substitute for a mud-bed, e.g. in a hunting or working camp.

(2) altar.

akpɛlɛ [˩ ˩ ˩]

a method of divination similar to that known as **ewawa** [˩ ˩ ˩];
but in **akpɛlɛ** a flat wooden plate is used instead of a drum, and the images are taken in the hand, not in a cup;
v. **iha** [˩ ˩], **ɔbo** [˩ ˥].

akpolu [˩ ˥ ˩]

beads worn by women round the waist.

akpɔkɔ [˥ ˥ ˥]

smallest size of pepper;
hottest sort;
supposed to spring up from the excrements of the **asɛsɛ**

[˥ ˩ ˥] bird.

alagbodɛ [˩ ˥ ˩ ˩]

“pass cross road”: latest child of a woman who, at her age, might still have other children;
also used as a nickname.

alalɔ [˩ \ ˩]

a skin-disease, rashes (looking like patches of powder);
it is supposed to be caused by a spider which, when wounded by a man, comes at night and licks his body;
cf. **elalɔ** [˩ \ ˩].

alama [˩ ˩ ˩]

interference with other people’s work, e.g. by uncalled-for help or gossipping;
cf. **igbalama** [˩ ˩ ˩ ˩];
v. **gbe 1** [˥].

alazi [˥ \ ˥]

a big monkey or ape.

aleɣe [˩ ˩ ˥]

a dance performed by old men, where everyone dances as he likes;
it is considered to be very funny.

alemɛzɛ [˩ ˩ \ ˩]

a dark-blue bird with long plumage, grey head;
cf. ɛzɛ [˩ ˩].

alɛfe [˩ ˥ ˧] or [˩ / ˧]

an escape;
cf. **lɛ** [/], **fe** [˥].

alɛkɛ [˩ ˩ ˩]

a creeper that has a tendency to coil.

alɛlɛ [˥ ˥ ˥]

a creeper that can grow very long, mostly used to tie yam.

alɛʋɛ [˩ ˩ ˩]

a night bird, the Standard-wing Nightjar;
it moves only a short way when stirred up.

alimiɔ̃ɣɔ̃ [˥ ˩ ˥ ˥]

smooth lizard, = **uriɣɔ̃** [˥ ˩ ˥];
cf. **miɔ̃ɣɔ̃** [˩ ˥].

alimoi [˩ ˩ \ ]

(1) orange, in **alimo(i) n-exwa** [˩ ˩ ˥ ˧ ˩] orange.

(2) lemon, in **alimo(i) ne giɛɽɛ** [˩ ˩ ˥ ˧ ˩ ˩] lemon;
cf. Port. limões.

alubarha [˩ ˩ ˥ ˩]

onion;
cf. Hausa **albasa**;
Yor. **alubɔsa** [˩ ˩ / ˩].

alumagazi [˩ ˩ ˥ ˩ ˥]

scissors;
cf. Hausa **almakaʃi**;
Yor. **alumɔgaji** [˩ ˩ ˥ ˩ /].

am am am [(4-1) (4-1) (4-1)]

describes the cry of monkeys (except that of **ogĩ** [˩ ˥]);
ɔtu am am am [˩ ˥ (4-1) (4-1) (4-1)] it is crying.

ama [˥ ˩]

(1) sign, mark (e.g. indicating property);
ama **n-ɔr-inya na luɣaɛ̃** [˥ ˩ ˩ ˥ ˧ ˩ ˥ ˩] the mark which is on this yam is different.

(2) omen;
ama fiã ʊ̃e ɽe [˥ ˩ ˩ ˥ ˥] “an omen is biting me”: an omen shows itself to me (e.g. buzzing ears for good or bad news; a headache for bad news).

(3) symptom;
am-uhuʊ̃ova fiã ʊ̃ɛ ɽe [˥ ˥ ˧ ˧ ˩ ˩ ˥ ˥] “a symptom of sickness is biting me”.

(4) brass-figure or plaque as a souvenir of somebody;
ɔsa-e y-ama [˩ ˥ / ˧ ˩] he cast him in brass as a souvenir.

(5) an oracle used to discover a name for a new **Ɔba** (at **Use** [˩ ˩]).

(6) an oracle used to discover hidden things and secret murder: a special charm called **uxuʊ̃u n-aya-mu̯ama** [˩ ˩ ˩ ˩ ˥ ˥ ˥ ˩] is carried by its owner on the palm of his hand;

it leads him to the spot where the corpse is hidden, or to the criminal.

(7) wound, in **yi ama** [˥ ˥ ˩] **yi** [˥].

amɛ [˩ ˩]

water;
amɛ bi [˩ ˩ \ ] “water is dark”: clouds have gathered, rain is coming;
amɛ n-ɔrhɔ (**rhɔ** [/]) [˩ ˩ ˩ /] rain;
amɛ wɛwɛ [˩ ˩ ˩ ˥] drizzling rain;
amɛ ri͜ɛhĩɛ [˩ ˩ ˩ ˩ ˥] “water eats pepper”: it drizzles a little (still lesser degree than in the preceding case);
am-eve [˩ ˥ ˧] “water of weeping”: tears;
am-enwɛ [˩ ˥ (4-1)] “water of breast”: mother’s milk; also denoting a disease of the eye;
amɛigbaɽo [˩ / ˥ ˩] “water does not beat face”: face-cap;
cf. **gbe 1** [˥], **aɽo** [˩ ˩].

amɛmɛ [˥ ˩ ˩]

a tree, *Ficus asperifolia*;
leaves are used as sandpaper, hence the idiom: **y-eb-amɛmɛ kp-ɛho-a** (**ya** [˥]; **kpe** [˥]; **ɽua**, **a** [˥]) [˩ ˥ ˩ ˩ ˩ ˥ /] “wash your throat with **amɛmɛ**-leaves”: I am not willing to give you what you want.

amɛnyanya [˩ ˩ ˩ ˥]

distant flashing of lightning.

This is possibly a sentence: “water is yawning”.

amiɔʋ̃aʋ̃ɛ [˩ ˥ (4-1) ˩]

adultery;
cf. **miɛ** [˥], **ɔʊ̃a** [˩ \ ], **aʊ̃ɛ** [˩ ˩].

amoko [˥ ˩ ˩]

hammock;
used before the arrival of the English for carrying chiefs who were travelling in the **Ɔba**’s service;
amok-en-ɔf-orhiɔ̃ [˥ ˥ ˩ ˥ \ ˥] “hammock of the fainted”: stretcher.

Probably through the Port.

amuegberiotɔ [˩ ˥ ˧ ˧ ˩]

“going to the ground with oneself”: humbleness (Akugbe).

amufi [˩ ˩ ˩]

a band of villagers performing a certain ceremony at the **ugie** [˩ ˩] called **isiokuo** [˩ \ ˩]: they climb a high tree at Benin City (the **ɔxa** [˥ ˥] tree beside the present Education Office) with the help of ropes;
on top they fasten themselves to the stem but so as to be able to swing freely round it with spread arms and legs;
wearing rattles and bells, they thus swing round, making fluttering movements with their arms.

In this way they imitate bats or birds, and their performance is meant to represent a war against the sky (*v.* **isiokuo** [˩ \ ˩]).

The dancers have the **avamu** [˩ \ ˩] as their taboo, and they use a charm believed to enable them to fly if the rope breaks;

avamu is used in this charm.

anwa [˩ ˥]

tongs.

anyaerhã [˩ ˩ ˩]

“owner of trees, or, wood”;
a tree, *Distemonanthus benthamianus*.

The reason for this name is not clear;
cf. **nya 1** [/], **erhã** [˩ ˥].

anyehɔ [˩ ˥ ˩]

a deaf man;
cf. **ny-ehɔ** [˥].

anyɔ [˩ ˥]

alcohol;
any-ebo [˩ ˥ ˧] European drinks;
any-ezin [˩ \ \ ] gin;
any-ɔ̃ka [˩ ˥ ˩] maize-wine;
any-exwɛxwɛ [˩ ˥ ˧ ˧];
cf. **exwɛxwɛ** [˩ ˥ ˧];
any-ɔ̃gɔ [˩ \ ˩] raphia-wine (collected by cutting a furrow along the stem, after having removed the top of the tree);
anyɔ͜abalɔ [˩ ˥ ˩ ˥ ˩] strong liquor;
rum.

anyɔ [˥ ˩]

black rubber, *Funtumia elastica* = **aɽaba n-exwi** [˥ ˥ ˩

˥ ˧].

Idiom.: **ɔviɛ ʋɔɽɔʋɔɽɔ ʋ-anyɔ** [˩ ˥ ˩ ˩ ˩ ˩ ˥ ˩] he weeps with his tears flowing like the rubber-tree, i.e. as the latex runs down from the rubber-tree.

apopo [˩ ˥ ˥]

a tree, *Lovoa klaineana*;
used for timber.

ara [˩ ˥]

a very small worm (caterpillar?), living on leaves;
affects hunters;
very irritating to the skin;
ara rhie ʋ̃ɛ [˩ ˥ ˧ ˧] **ara** has attacked me.

arale [˥ / ˩]

(1) interference with other people’s talk, etc. (2) name of a deity, also called **Arale n-ɛbɔ n-ɔr-iɽo** [˥ / ˩ ˥ ˩ ˩ ˥ ˥] “**A.** the deity who is in the open-place”;
it always does things without being asked to do them,
whereupon people must make sacrifices to it;
witches report to it what they have seen.

ari- [˩ ˥]

next reincarnation;
only used with following **aʋehe** [˥ ˩ ˥] “other, next”.

It is not certain whether the **a-** of **aʋehe** does not really belong to **ari-**;
cf. **re** [˥].

ariɔba [˩ ˥ ˥]

(1) reign.

(2) kingdom.

(3) government;
cf. **ɽe** [˥], **ɔba** [˥ ˥].

ari-ɔkpa [˩ ˥ ˩ ˩]

tail feather of a cock.

ariorhɔ [˩ ˩ ˩]

“come in wet season”: any flowing water that dries up, or becomes quite shallow, in the dry season;
cf. **re** [˥], **orhɔ** [˩ ˩].

ariukpa [˩ ˩ ˩]

“lamp-goer”: nightmoth;
cf. **rie** [/], **ukpa** [˥ ˥].

arɔ̃ [˩ ˩]

a disease of animals;
affects goats, sheep, cattle, etc.;
skin eruptions, like craw-craw.

arha [˩ ˩]

part of the ceremonies at the second burial;
takes place at night;
a person selected by the deceased acts as his representative during the night, and on the following morning it is determined whether the sacrifice made to

the deceased has been accepted;
arha precedes the institution of a shrine for the deceased;
v. **ɽe 1** [˥].

arhɛrhɛ [˥ ˩ ˥]

gentle treatment.

arhĩ- [˥ ˩]

v. **arhuʊ̃-** [˥ ˩].

arhiɔkpaegbe [˩ ˥ ˩ ˥]

“walking and standing up”: resurrection (Akugbe).

Arhuãɽ̃a [˥ \ ˩],

also **Aruãɽ̃a**, a warlike giant, brother of the **Ɔba Ɛsigie** [˥ ˧ ˩], said to have lived at **Udo** [˩ ˥];
carvings and casts of the fighting **A.** show snakes coming out of his helmet.

arhuaɽo [˩ \ ˩]

blind man;
cf. **rhu** [/], **aɽo** [˩ ˩].

arhuɛ [˩ ˩]

circumcision (at no definite age);
cf. **rhuɛ** [/].

arhuʊ̃-, also **arhĩ-** [˥ ˩]

man, person (in connection with numerals only);
arhuʊ̃-ɔ̃kpa, **arhĩ-ɔ̃kpa** [˥ ˩ ˥ ˥] one man;
arhuʊ̃-eva, **arhĩ-eva** [˥ ˥ ˩ ˥] two men;
arhuʊ̃-eha, **arhĩ-eha** [˥ ˥ ˩ ˥] three men;
arhuʊ̃-enɛ, **arhĩ-enɛ** [˥ ˥ ˩ ˥] four men;
arhuʊ̃-ĩsɛ̃ [˥ ˥ ˩ ˥], **arhĩ-sɛ̃** [˥ ˥ ˧] five men;
arhuʊ̃-ehã [˥ ˥ / ˩], **arhĩ-ehã** [˥ ˥ ˥ ˩] six men;
arhuʊ̃-ĩhĩɽ̃ɔ̃ [˥ ˥ ˩ ˥ ˩], **arh-ĩhĩɽ̃ɔ̃** [˥ ˥ ˧ ˩] seven men;
arhuʊ̃-eɽ̃ɛ̃ɽ̃ɛ̃ [˥ ˥ ˩ ˩ ˥], **arhĩ-eɽ̃ɛ̃ɽ̃ɛ̃** [˥ ˥ ˥ ˩ ˥] eight men;
arhuʊ̃-ĩhĩɽ̃i [˥ ˥ ˩ ˩ ˥], **arh-ĩhĩɽ̃i** [˥ ˥ ˩ ˥] nine men;
arhuʊ̃-ĩgbe [˥ ˥ ˩ ˥], **arh-ĩgbe** [˥ \ ˥] ten men;
arhuʊ̃-eso, **arhĩ-eso** [˥ ˥ ˩ ˥] some people;
ilu-arhuʊ̃-eʊ̃a nɔ [˥ ˥ ˥ ˥ ˩ \ ˥] how many people are they?

arhuʊ̃otɔ [˥ ˩ ˥ ˩]

a viper, bigger than **iʊiɛkpo** [˩ ˩ ˩];
v. **ɛnyɛ** [˩ ˥].

aɽaba [˥ ˥ ˩]

the rubber-tree, *Funtumia elastica*;
aɽaba n-exwi [˥ ˥ ˩ ˥ ˧] = **anyɔ** [˥ ˩] “black rubber”;
aɽaba n-ɔfua [˥ ˥ ˩ ˥ ˧] “white rubber” (plantation rubber);
cf. Engl. rubber.

Aɽagwa [˩ ˥ ˥]

a chief: he has a quarter on the Siluko Road and keeps account of the time by counting the market-days and observing the farming seasons;

he also knows the date of the last fall of rain in any year.

He keeps some of the rain water in a bottle until the following rainy season begins.

aɽahã [˥ ˥ ˩]

favourite wife;
nowadays **aʊ̃-ebɔ** [˥ ˩ ˥] is more used;
a. originally meant the favourite wife in the **Ɔba**’s harem.

aɽe [˩ ˥]

“eating”.

(1) in **aɽe m-egbe** (**ma** [/]) [˩ ˥ ˩ ˩] “may eating be good for the body!”;
answer to a junior’s thanks for his food.

(2) a wasting sickness.

aɽebũ [˩ ˥ ˩]

a kind of white yam;
cf. **ɽe 1** [˥], **bũ** [˥];
v. **ema 2** [˩ ˩].

aɽekpa [˩ ˥ ˩]

an emetic;
cf. **ɽe 1** [˥], **kpa** [˥].

aɽeta [˩ ˥ ˩]

a charm used to make someone reveal a secret, e.g. in

the case of wives who do not confess adultery;
cf. **ɽe 1** [˥], **ta** [˥].

aɽiɣɛ̃ɣã [˩ ˩ ˩ ˩]

swelling in the groin;
cf. **iɣɛ̃ɣã** [˩ ˩ ˩].

aɽo [˥ ˥]

dye;
iɽam-ukpɔ̃ y-aɽo nexwi [˩ ˥ ˥ ˩ ˥ ˥ ˥ ˧] I want to dye the cloth black;
cf. Yor. **aro** [˧ ˥].

aɽo 1 [˩ ˩]

(1) eye;
aɽo n-ɔfua [˩ ˩ ˥ ˧] the white of the eye;
aɽo n-ɔs-oze (**sa** [˥]) [˩ ˩ ˥ ˥ ˧] “eye that is cast in lead”: cataract;
aɽo͜ɛɽe ɛɣ-ɛse (**ɣe** [/]) [˩ ˩ ˥ ˩ / ˩ \ ] he does not see well;
idiom.: **aɽo ʊ-ɔe gbe** (ʊɛ [/]) [˩ ˩ ˥ /‿˧] “eye is very broad to him”: he is very greedy;
aɽo ʊ̃ɛ ba [˩ ˩ ˥ /] “my eye is red”: I am angry;
idiom.: **aɽ-uɛ͜iri͜otɔ** [˩ / ˥ ˥ ˥ ˩] “your eye does not come down”: you are very angry (said when trying to pacify somebody who is furious), also: you are worried;
aɽ-uɛ suku [˩ / ˩ \ ] “your eye looks afraid”: you are shy.

(2) face;
aɽ-uɛ [˩ /] your face!

(exclamation of surprise when meeting an acquaintance after a long absence).

(3) surface;
aɼu͜ɛtɛ [˩ ˥ ˩ ˩] “surface of sore”: sore;
aɼu͜ɔmaɛ [˩ ˥ ˩ ˩] “surface of old”: scar.

(4) kind, sort;
aɼu͜ɔkpa [˩ ˩ ˥ ˥] the same sort;
aɼ-ukpɔ̃ ʊ̃-ɔ̃na xĩ [˩ \ ˩ \ ˩ ˥] “sort of my cloth is this”: this is of the same kind as my cloth.

aɼo 2 [˩ ˩]

(1) hearth;
aɼu͜ewu [˩ ˥ ˥ ˧] hearth.

(2) shrine of a god;
aɼ-osa [˩ \ ˩] shrine of **Osa** [˩ ˩];
aɼu͜ɛfae [˩ ˥ ˥ \ ] shrine of **Ɛfae** [˩ \ ];
i.e. a hunters’ **Ogũ** [˩ ˥] at which all their trophies are kept;
cf. Yor. **aaro** [˩ ˩].

aɼoiɼofiexɔeweriɛ [˩ / ˩ ˥ ˩ ˩ ˥]

“one thinks thought throws mind back (return)”: repentance (Akugbe).

aɼoʊɛʊ̃ɛ [˩ ˩ \ ˩]

greed;
aɼoʊɛʊ̃ɛ bũ͜ɛ̃ gbe [˩ ˩ \ ˩ ˩ / ˧] “greed is much for you”;
you are very greedy *cf.* **aɼo 1** [˩ ˩], ʊɛ [/].

aɼowa [˩ ˩ ˩]

superior;
master;
cf. **ɽe** [˥] (?), **owa** [˩ ˥].

aɽɔe [˥ ˩]

(1) a fish “with a moustache”;
its meat is good.

(2) idiom.: same as **eb-eʊariɛ** [˩ ˥ ˩ ˥];
cf. Yor. **arɔ** [˩ ˩].

aɽɔe [˩ ˩]

cripple;
with legs bent outward;
cf. Yor. **arɔ** [˧ ˧].

aɽugbo [˩ ˩ ˩]

“farm-doer”: farmer (idiomatic);
cf. **ɽu** [˥], **ugbo** [˥ ˥].

aɽ̃aʊ̃ɛ [˥ ˥ ˩]

tongue;
idiom.: **aɽ̃aʊ̃ɛ ɽ̃uɛ̃ tã gbe** [˥ ˥ ˩ / ˧ ˧] “your tongue is very long”: you twist a man’s words in his mouth.

aɽ̃aʊ̃ɛ [˩ ˥ ˩]

(1) animal;
aɽ̃aʊ̃ɛ bũ (or **kpɔ**) **gbe ʊ-oha na** [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˩] there are many animals in this bush;
aɽ̃aʊ̃-oha [˩ ˥ ˩ ˥] bush-animal;
aɽ̃aʊ̃-ɛ̃zɛ [˩ ˥ ˩ ˩] river-animal;

aɽ̃aʋ̃-ãto [˩ ˥ ˩ \ ] animal of the grassy plains.

(2) meat;
aɽ̃aʋ̃-ũzo rhiɛ̃rhiɛ̃ gbe [˩ ˥ ˧ ˩ ˩ ˥ ˧] antelope-meat is very tasty.

aɽ̃ɛ̃kɛ̃ [˩ ˩ ˩]

a snake similar to **oʋiʋiɛ** [˥ ˩ ˥];
it has a liking for eggs;
v. **ɛnyɛ** [˩ ˥].

aɽ̃inya [˩ ˥ ˩]

a tree, *Afzelia* (*africana*, *bella*, and *bipidensis*).

asã [˥ ˥]

whip;
v. **gbe 1** [˥].

asa [˩ ˥]

(1) shield;
nowadays a small shield carried in front of the **Ɔba**, **Iyasɛ** [˥ ˩ ˥] and some chiefs (also called **esa** [˩ ˥]);
v. L.R., fig. 108.

(2) wing-covert of beetle or cricket;
cf. Yor. **asa** [˧ ˩].

asaka [˩ ˥ ˧]

a black road-ant which smells bad and stings;
going in groups of 10—12;
asaka n-oxĩ-ɔ̃kpa [˩ ˥ ˩ ˥ ˩ ˩ ˩] “single-going ant”: another sort of road-ant that stings badly.

asakã [˩ ˥ ˩]

soup without meat.

asaʊ̃otɔ [˩ ˩ ˩ ˩]

black driver ants moving in large numbers;
smaller than **asaka** [˩ ˥ ˧].

ase [˩ ˥]

state of being not guilty;
iri-ase ʊ-ɛʊ̃ɛ **na** (**ɽe** [˥]) [˩ ˥ ˥ ˧ ˩ / ˩] I am not guilty in this affair.

aseza [˥ ˥ ˩]

soldier;
cf. Engl. soldier.

asɛ [˥ ˥]

(1) spot;
yaɣ-asɛ ni, **uɣami-ɔɛ̃-ʊa** [˥ / ˥ ˧ ˩ ˥ ˩ ˩ \ ] go and look at that spot, you will see it there!

(2) period, space of time;
asɛ ni ɔnaɽu͜ɛe [˥ ˥ ˧ ˧ ˧ ˧ (3-1)] during that time he did it.

asɛ [˩ ˥]

(1) command.

(2) the grant of one’s words coming true;
it is dangerous to utter anything detrimental to

somebody else: **Osa** may make it come true;
cf. Yor. **aʃɛ** [˩ ˧].

asɛ̃ [˩ ˩]

saliva.

asɛgiɛ [˥ ˥ ˥]

iron rod for digging yams;
one side of it is broad (some are also pointed).

asɛkpɛ̃ [˩ ˩ ˩]

a white yam;
v. **ema 2** [˩ ˩].

asɛlɛ [˥ ˩ ˥]

a cricket.

asiɔ̃hũ [˥ ˥ ˩]

a poisonous snake with a pointed head, longer than
oʊiʊiɛ [˥ ˩ ˥], of the same colour as **ataikpĩ** [˩ ˩ ˩];
v. **ɛnyɛ** [˩ ˥].

asivĩ [˩ ˩ ˩]

“the one with nuts”: a tree, *Phyllanthus discoideus*;
takes its name from the nutlike, round knolls in its
wood, which make it difficult to cut.

It is similar to a **akẽsi** [˩ \ ˩], though not as durable;
the wood is also used to make poles supporting the
ceiling in native houses;

cf. **s-ivĩ** [˥ ˩].

asologũ [˩ ˥ ˥ ˥]

xylophone.

asoɽo [˥ ˥ ˥]

a spear;
cf. Yor. **aʃoro** [˧ ˥ ˥].

asoso [˥ ˥ ˥]

fruit of **ebiɛba** [˩ ˥ ˧];
very sweet;
found at the base of the plant.

Given in the F.D. list as *Dioscoreophyllum lobatum*.

Refers perhaps to **ebiɛba**.

asɔ̃ [˩ ˥]

night;
ʊ-ɛɣ**-asɔ̃** [˩ ˥ ˧] at night-time.

asũ [˩ ˥]

a shrub, *Randia coriacea*;
its leaves when ground give a very durable black dye which is used by boys and girls to imitate the tribal marks.

The F.D. list gives, besides, an **asũ nexwi** [˩ ˩ ˥ ˧].

asua [˩ ˥]

a harmful charm (**ɛbo** [˩ \ ]), a “pushing-medicine” which pushes people into danger, lawsuits, and disasters of every kind;
cf. **sua** [/].

asuɛ̃ [˥ ˥]

a shrub, *Carpolobia lutea*;
its wood is used to make the **akpata** [˥ ˥ ˥], the native harp.

asukpɛ [˩ ˩ ˩]

forceful swallowing, like that of a man who has got a morsel of food in the windpipe.

atã [˥ ˥]

a tree, *Canthium glabriflorum*;
from it, medicine for **ɛda** [˩ ˩] is prepared.

ataɣimua [˩ ˥ ˧ ˩]

“what is said and cannot be debated”: soothsaying;
cf. **ta** [˥], **mua** [/].

The **ɣ-** is probably the relic of an **iɣe** [˥ ˩].

ataikpĩ [˩ ˩ ˩]

“imitation of boa”: a snake, bigger than **aka** [˥ ˩], but not so big as **ikpĩ**.

It has a very hard skin;
cf. **ta** [˥], **ikpĩ** [˩ ˥];
v. **ɛnyɛ** [˩ ˥].

ataka [˩ ˩ ˩]

roll of tobacco;
of Port. origin?

atalakpa [˩ ˩ ˩ ˩]

leopard;
atalakp-ixiã [˩ ˥ ˥ ˩ \ ] leopard-man;
idiomatic: ɔxɔ **s-atalakpa** (**sɛ** [˥]) [˩ / ˩ ˩ ˩ ˩] he is as bad as a leopard.

Voracious people, too, are compared with leopards.

atat- in **atat-abɔ** [˥ ˥ ˥ ˧]

palm of hand;
atat-awɛ [˥ ˥ \ ˩] sole of foot.

atauʊi [˩ ˩ ˩]

the time preceding sunset;
the word was explained as being composed of **tɛ** [/] and **uʊi** [˩ ˥] and meaning something like “deceiving the girls”, because the glow of the sunlight was said to deceive people so that they stay longer on the farm and have to return when it is dark.

But this etymology seems doubtful.

atete [˥ / /]

a cricket.

atɛ [˩ ˥]

“fixed selling” (in contrast to **iɣo** [˩ \ ]): selling when sitting behind one’s merchandise.

atɛrhu [˩ ˥ ˩]

a soft mat made from the reed **ɛbo** [˥ ˩];
easy to roll.

atɛtɛ [˩ ˩ ˩]

a round, flat cane tray made out of **itoto** [˥ ˩ ˥] and **uxwerh-oha** [˥ ˥ ˩ ˥], used by women when hawking goods (*cf.* **iɣo** [˩ \ ]), e.g., grains in the market.

The grains are distributed on it in heaps, e.g. for a penny.

atiebi [˩ ˩ ˩]

“caller of darkness”: a large insect, perhaps a nightmoth.

atita [˩ ˥ ˥]

meat;
an expression used when speaking with children;
ifi-ãtita nwuɛ [˩ ˥ ˥ ˧ ˧ /] I have cut you meat.

ato [˩ \ ]

grassy plain (as in the Kukuruku- or **Ɔwɔ**-country).

atɔrhi [˩ ˩ ˥]

gonorrhoea;
a better word than **ɔkpatalɛ** [˩ ˩ ˩ ˩], which also refers to a worse form of the disease: *cf.* Yor. **atɔsi** [˩ ˩

/].

atɔwɔ [˩ ˩ ˩]

whitlow;
finger must be cut off;
severe form of **isue** [˥ \ ].

atugiɛ̃ [˩ ˩ ˥]

a small monkey which warns a troop of monkeys of the approach of any danger.

ava [˩ ˥]

wooden or iron wedge used to split wood.

avã [˩ ˥]

(1) thunder and lightning;
avã n-uxuʊ̃u [˩ ˩ ˥ ˩ ˩] thunder and lightning (lit. “of above”);
avã de y-erhã na [˩ ˥ ˧ ˩ ˥ ˩] lightning struck this tree.

(2) thunderbolt.

avã [˩ ˩]

daytime;
ɣade avã n-ɛɽɛ [˥ / ˩ ˩ \ ˩] come in the course of the day!

avam(u) [˩ \ ] or [˩ \ ˩]

an animal of the bat family (the biggest one);

it climbs up trees, clasping their trunks;
supposed to visit 201 trees during every night;
cf. Yor. **awamɔ̃** [˩ ˩ /] (?).

aviɛ̃ [˩ ˥]

clitoris.

aʋaʋegbe [˩ ˩ ˩ ˩]

necessity, want;
cf. **ʋa** [/], **ʋe** [˩], **egbe** [˩ ˥].

aʋe [˥ ˥]

(**aʋa**) a particle: (1) preceding the demonstrative pronouns when used as nouns: **aʋe na** [˥ ˥ ˩] these people;
aʋe ni [˥ ˥ /] those people.

(2) occasionally preceding nouns in the plural, probably conveying a demonstrative idea: **aʋ-ixuo ni hia** [˥ ˥ / / ˧] all those women;
aʋ-etɛ̃ ũɛ ir-owa [˥ ˥ ˧ ˧ ˧ ˧ (3-1)] my brothers are not at home.

(3) preceding an interrogative **-a**, thereby adding a demonstrative and nominal meaning: **aʋ-a nɔ** [˥ \ ˥],
aʋ-aani xĩ [˥ ˥ ˩ ˥] who are those?

v. **iho** [˩ ˩].

aʋeto [˩ ˩ ˩]

“hair-puller”: a kind of burr that sticks to one’s clothes and hairs on the legs;
cf. **ʋɔ** [˥], **eto** [˩ ˥].

aʋiɛɽɛ [˩ ˩ ˩]

coward;
probably also lazy person;
cf. ʋiɛ [/].

aʋiogbɛ [˩ ˩ ˩]

an **otu** [˩ ˩] at the **Ɛguae** [˩ ˩];
they announce the **Ɔba**’s orders in the town, ringing bells (ɛ**gogo** [˥ ˥ ˥]).

aʋ̃ɛ [˩ ˩]

(1) female, woman, e.g. in **ɔm-aʋ̃ɛ** [˩ \ ˩] “female child”: girl;
aʋ̃-iy-ɔba [˥ ˥ ˥ ˥] old expression for **ibiɛk-iyɔba** [˩ / ˥ ˥ ˥].

(2) wife;
aʋ̃ɛ ʋ̃ɛ ɔna xĩ [˩ ˩ ˥ ˩ ˩ ˥] this is my wife;
aʋ̃-ebɔ [˥ ˩ ˥] favourite wife;
aʋ̃-eb-osa [˥ ˩ \ ˩] “favourite of **Osa**”: woman with atresia vaginae;
aʋ̃-ogie [˥ ˩ ˩] “ruler’s wife”: **oloi** [˥ ˥];
used as address to an **oloi** by other women, but also **aʋ̃-ɔ̃ba** [˥ ˥ ˥].

awa [˩ ˥]

dog.

awasɛ [˩ ˥ ˩]

a charm in the shape of a pebble, used to wish people well, or to bless them.

awɛ [˥ ˥]

a big purple bird with a tuft on its head;
cf. Yor. **agbe** [˧ ˧].

awɛ [˩ ˩]

fasting, a modern Yoruba loan-word;
cf. Yor. **aawɛ** [˩ ˩] and *cf.* **aguɛ** [˩ ˩].

awɔ [˩ ˥]

another expression, not so current, for **obobo** [˥ ˩ ˥]
“cooked yam, ground and at times mixed with oil”.

awua [˩ ˩]

taboo;
awua͜ɛgbɛe [˩ ˥ ˥ (4-1)] family taboo;
awua͜ɛhi [˩ ˥ ˩ ˩] “taboo of guardian spirit”: personal taboo existing in addition to the above;
awua͜ɛɾ̃iʊ̃i [˩ ˥ ˥ ˧ ˩] “taboo of the deity”: special taboo affecting priests;
cf. **wua** [/].

awuekia [˩ ˥ ˩]

impotent man;
cf. **wu** [˥], **ekia** [˥ ˥].

axa [˩ ˩]

weaver-bird;
a different kind is **axa n-onwina** [˩ ˩ ˥ ˩ ˥] “the carpenter weaver-bird”;
it has a red collar, and its beautifully woven nest is to

be found on the riverside, with the mouth towards the ground.

axaɛ̃ [˩ ˩]

disobedience.

axarha [˩ ˩ ˩]

fork between legs;
cf. Yor. **akata** [˩ ˩ ˩].

axarho [˩ ˥ ˩]

a big monkey;
cf. Yor. **akato** [˩ ˧ ˩].

axasɛ [˥ ˧ ˩]

prophet, soothsayer;
cf. **xa** [/], **sɛ 1** [˥].

axe [˩ ˥]

cooking-pot, stronger than **uwawa** [˩ ˩ ˩].

axĩaʊ̃a [˩ ˩ ˩]

eighth innings in **ayo** [˥ ˩] game;
cf. **xiɛ̃** [˥], **ɔʊ̃a** [˩ \ ] (?).

axiɛ̃ [˥ ˩]

selling;
cf. **xiɛ̃** [˥].

axiɛ [˩ ˩]

mourning;
ɔɽu͜axiɛ [˩ ˥ ˥ ˩] he is in mourning;
cf. **xiɛ** [/].

axiɛxiɛ [˩ ˩ ˥]

the smallest kind of squirrel;
lives in hollow trees, at the upper end;
they are hunted by smoking out the trees;
edible.

axiɔʊ̃a [˩ ˩ ˩]

winner in a game;
cf. **xiɛ̃** [˥], **ɔʊ̃a** [˩ \ ], **axĩaʊ̃a** [˩ ˩ ˩].

axowa [˩ ˩ ˩]

senior house-servant who looks after the house and property of his master in his absence, and until his heir is grown up;
cf. **xɛ** [/] (?), **owa** [˩ ˥].

axɔ̃xɔ̃ [˥ ˥ ˥]

a fish with stinging fins.

axua [˩ ˥]

subordinate;
of inferior rank;
axua͜ixĩ ʊ-uw-iɽ̃ã [˩ ˥ ˩ ˩ ˥ ˥ ˩] I am inferior amongst them.

axũawa [˥ ˥ ˧]

soot.

axuãxuã [˥ / /]

Pied Crow;
dark blue, with a yellow collar round the neck.

axuɛ̃ [˥ ˥]

joint (physiological).

axuɛ [˩ ˥]

washing;
a greeting: **axuɛ mu-ɔ̃mɔ** [˩ ˥ ˩ ˩ ˩] “may washing lift up a child”, used to a junior woman as reply to her family salute in the morning when she is leaving the menstruation room, i.e. when she has finished her washings;
cf. **xuɛ** [/].

axwarhaʊ̃ɛ [˥ ˥ ˥ ˩]

lips;
axwarhaʊ̃-unu [˥ ˥ ˥ ˩ ˥] lips;
axwarhaʊ̃-unu egilɛ [˥ ˥ ˥ ˩ ˥ ˥ ˩ ˩] underneath part of snail;
a word of abuse: **ɔɽu͜axwarhaʊ̃-unu dɔɣɔɽɔ ʊ-ɔɣ-egilɛ** [˩ ˥ ˥ ˥ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˥ ˩ ˩] he has a hanging lip like that of a snail;
axwarhaʊ̃-uhe [˥ ˥ ˥ ˩ ˥] labia majora.

axwaxuisã [˥ ˧ (4-1) ˩]

scarab;
idiom.: **oxuo na yeʊ-axwaxuisã** [˩ / ˩ ˥ ˧ ˧ (3-1) ˩] “this woman is like a scarab”, i.e. ugly;
cf. **isã** [˩ ˩].

axwɛ [˥ ˩]

to-morrow: **axwɛ uɣure** [˥ ˩ ˥ ˩ ˥] to-morrow you shall come!

axwɛe [˥ ˩]

(1) a creeper, the fruit of which is used in playing marbles;
2 sorts: **axu-ebo** (**ebo** [˥ ˧]) [˥ ˥ ˥ ˧] *Klainedoxia gradifolia* (brown fruit);
axu-ekpu [˥ ˥ ˥ ˧] *Mucuna flagellipes* (black fruit).

It is not certain whether the Latin terms are here rightly distributed.

(2) game of marbles (also played by adults);
gi-a fi axwɛe [˩ ˥ ˧ ˧ ˩] let’s play marbles!

axwɛxae [˩ ˩ ˩]

a kind of heron which likes to bask in the sand;
cries **piãpiã** [˥ ˥];
caught by means of an **uho** [˩ ˥];
cf. **xuɛ** [/], **exae** [˥ ˩].

axwɛxwɛ [˥ ˩ ˥]

a tree, the fruits of which are used in the **ɔɽ̃ɔ̃mila** [˩ ˥ ˩ ˩]-divination;
cf. Yor. **akpɛkpɛ** [˧ ˩ ˧].

Axwĩaʊ̃a [˩ \ ˩]

name of a Bini deity (an **ihɛ̃** [˩ \ ]).

axwoxwa [˩ ˩ ˩]

Double-spurred Francolin.

aya [˩ ˥]

a leaf, used to prepare **afɔ** [˩ ˥] (for the purpose of purification).

aye [˥ ˥]

world;
occurs e.g. in a woman’s name Uwaraye, i.e. **uwa r-aye** [˩ ˩ ˥ ˥] “pleasure is in the world”;
cf. Yor. **aye** [˧ ˥].

ayere [˩ ˩ ˩]

memory;
cf. **ye 1** [/] **re** [˥].

ayo [˥ ˩]

(1) a seed.

(2) a game played with seven of the above seeds which are thrown up into the air in increasing numbers and must be caught under increasing difficulties.

There are eight innings in this game which is also played by adults;
if a man goes through the whole of it without a mistake, his opponent must start once again;

v. **isɛ n-afi** [˥ ˩ ˩ ˥];
omunya [˩ ˩ /] (7th innings);
axĩaʊ̃a [˩ ˩ ˩] (8th innings);
gi-a do fi-ayo [˩ ˥ ˧ ˧ ˧ ˩] let's (come and) play **ayo**!
cf. Yor. **ayo** [˧ ˩].

aza 1 [˥ ˩]

store-room in the house.

aza 2 [˥ ˩]

long bell always found hanging over the image of a god.

aza 3 [˥ ˩]

a creeper, *Mussaenda elegans*;
chewed by "doctors" to enable them to tell the future.

Azama [˩ ˥ ˩]

a deity (or deities?) of the **Ɔba**.

azãna [˩ ˩ ˩]

boar (bush and domestic).

azɛ [˩ ˩]

fee, e.g. for a native doctor, or somebody looking after a woman in childbirth, or even for somebody to whom one owes a new position.

azɛ̃ [˩ ˥]

(1) witch (eating the souls of people);
witches are also called **iɽ̃ã n-exwa** [˥ ˩ ˥ ˩] “the big ones”, **iɽ̃ã n-ixĩ-ãsɔ̃** [˥ ˩ ˩ ˩ ˩ ˥] “they who walk at night”, **iɽ̃ã n-is-ɔʊ̃a** (**sɛ** [/]) [˥ ˩ ˥ / ˩] “they who pass a man” (i.e. in seniority, rank, power), and **iɽ̃ã n-ir-abutete** (**re** [˥]) [˥ ˩ ˩ ˥ ˧ ˩ ˩] “they who are on the edges of the road”.

(2) a man whose magic kills people.

(3) people who are unforgiving and revengeful;
such as try to poison others;
cf. Yor. **ajɛ** [˩ /];
v. **ɔʊ̃ababe** [˩ ˩ ˩ ˩].

azi [˥ ˩]

adze (used for smoothing wood) (a word used in timber-camps).

Engl.?

azimɔmɔ [˥ ˩ ˥ ˩]

a tree, *Pachystela micrantha*;
its strong, durable wood is used for poles supporting the ceiling of native houses, and for making mortars, pestles, and hoe-handles.

Its charcoal is likewise very durable and used by smiths.

Because of these many uses the tree has the praise-name **erhã n-ɔm-iɣo** (**mɔ** [˥]) [˩ ˩ ˩ ˥ ˥] “the tree that engenders money”.

azɔ [˩ \ ]

dinner feast as given out of the ordinary routine, in contrast to **eɣɔ** [˩ ˥], which means either a feast given to helpers under the **use** [˩ ˥]-system, or the yearly family-festival;
v. **kũ 2** [˥].

ba 1 [˥]

(1) to watch;
ba͜e ɣe, **deɣ-ɔr-eʊa** [˥ ˩ / ˥ ˩ ˥ \ ] “watch (it) and see whether he is there!” **b-egbe** [˩ ˥] to be watchful;
ɔb-egbe rhia [˩ ˥ ˧ /] he is watchful by character.

b-odɛ [˩ ˥] to watch the road, e.g. in order to prevent passers-by from spying into secret ceremonies.

(2) to do something stealthily (*v.* **do** [/]);
ɔba rhi-ɛɽe [˩ ˥ ˩ ˥ ˩] he took it secretly;
ɔba mu͜ɛ̃ [˩ ˥ ˧ (4-1)] he carried it stealthily.

ba 2 [˥]

in **ba** [˥] **ku** [˥]: (1) to miss;
kɔ̃-ɽ̃ɛ̃-se n-uɣɛba͜e ku [˩ ˩ ˥ ˧ ˧ ˧ ˩ ˥] aim at it properly that you do not miss it!

(2) to commit a mistake;
ɔni r-usũ͜eʊ̃i n-ɔ ba ku ɽu [˥ / ˩ ˥ ˩ ˩ ˥ ˥ ˩ ˥] that is among the things he did by mistake.

bã [˥]

to snatch off.

bã [˥] **rhie** [/] to snatch somebody or something away;
ɔb-õxuo na rhie ʊ-ob-ɔdɔ-ɽe [˩ ˥ / ˩ ˩ ˩ ˥ / ˩] “he snatcbed the woman away from her busband”, i.e. he ran away with her.

Iter. **bãnɔ** [˩ ˥] **ɽua** (**ɽ̃uã**, **uã**), [˥] (*a*) to strip somebody (the iterative is used because more than one

cloth is the object);
ɣɛbãnɔ ʊ̃-uã [˥ ˩ ˩ (5-3)] don’t strip me!

(used e.g. by a mother carrying her child on her back when it does not keep quiet and plays with her cloth).

(*b*) to be stripped, naked;
ɔʊoxã na bãn-uã [˩ ˩ ˥ ˩ ˩ ˥‿/] this child is naked;
cf. **bã** [/].

ba 1 [/]

(1) to be red, or yellow;
v. **aɽo** [˩ ˩].

(2) to shine, of the moon;
v. **uki** [˩ ˩], **siɛ̃ɽɛ̃** [˩ ˩].

ba 2 [/]

(1) to put something upright, mostly into the ground;
ba͜ɛɣɛ y-ɛhɛ na [˩ ˩ ˥ ˩ / ˩] stick this yam-pole into the yam-heap!

ɔrh-igã ba [˩ / ˩ /] “he took feather put (it) upright”: he stuck the feather upright (into his hair).

ba͜ema [˩ ˥ ˩] to stick yam-poles into the heaps;
this is done when the yam-ropes are about a yard long; when the yam has reached the top of the **ɛɣɛ** [˩ ˥], **ikpɛsi** [˩ ˩ ˩] -poles are added, and the yam-ropes tied from the **ɛɣɛ** to the **ikpɛsi**;
v. **fi ema** [˥ ˥ ˩].

(2) to stick a needle, etc. into somebody;
ɣɛba olodɛ y-ɔʊ̃-egbe [˥ ˩ ˥ ˩ ˩ ˩ ˩ \ ] “don’t stick a needle into my body!” (e.g. among schoolboys).

ba [/] — **igbã** [˩ ˩] “to stick somebody with a

thorn”: to proclaim a woman as a wife of the **Ɔba**;
iɽ̃ã ba-ɽ-igbã [˥ ˩ ˥ ˧ ˩] they proclaimed her as a wife of the **Ɔba**;
cf. **baba 1** [˩ ˥] (iter.).

ba 3 [/]

to be hard, i.e. difficult;
idiom.: **ɔba ʊ-axe n-ɔzɔlua ya l-ɛʊi** [˩ / ˧ ˩ ˩ ˩ / ˥ ˩ \ ] “it is hard like the pot which (the **Ɔba**) **Ɔzɔlua** took to cook oil” (a pot which it was very difficult to heat, and to cool again): it is very hard indeed, e.g. of a piece of work, or a severe illness, etc. **ɔba kua** [˩ ˥ /] it is very hard indeed;
cf. **baba** [/ /].

ba 4 [/]

to add;
used as second part of a verbal combination;
v. **rhie** [/], **de** [˥];
hence, **ba-ɽe** [/ ˩] “added to it”, may often be translated by “besides”, “as well”, etc.

ba 5 [/]

in **ba͜ɛʊ̃ɛ** [˩ ˩ ˩] **ba** [/] for the sake of;
ba͜ɛʊ̃ɛ n-odɛ eɽ-ugbe ʊ̃ɛ ba [˩ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˥ /] “for the sake of yesterday (i.e. for the thing which happened yester day) you are flogging me”.

bã [/]

to give up, stop, doing something;
to leave alone;
bã oxiã [˩ ˩ ˥] stop walking!

bã rie [˩ ˥] keep away!

bã ʊ̃ɛ [˩ ˥] leave me alone!

cf. **bã** [˥].

baba 1 [˩ ˥]

to stick or peg poles into the ground (plural or iterative form of the verb **ba 2** [/]).

baba 2 [˩ ˥]

to grope for the way (in the dark);
ɔbaba yo baba re ʊ-ebiebi [˩ ˩ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˦] he is groping here and there in the dark;
v. **bibi** [˩ ˥].

baba [/ /]

to be hard, i.e. severe (also used in the literal sense?);
inwina ni ɣizɛbaba, **ɔkelɛ fua** [˩ ˩ / / ˦ ˩ / / ˩ ˥ / ˥] when that work was so hard (zɛ: for some time), he ran away.

balɔ 1 [˩ ˥]

to hurt;
also in a metaphorical sense;
ɛtɛ **balɔ** ʊ̃ɛ [˩ ˩ ˩ ˩ ˥] the sore hurts me;
ɛʊ̃ɛ **n-ɔta ma** ʊ̃ɛ **balɔ** ʊ̃ɛ **gbe** [˩ ˩ ˥ ˥ ˩ ˥ ˩ ˥ ˦ ˧] the word (matter) he told me hurt (enraged) me very much;
cf **ibalegbe** [˩ ˩ ˩ ˩];
ba 3 [/] (?).

balɔ 2 [˩ ˥]

to scoop water, with a cup or spoon, etc.;
balɔ [˩ ˥] **kua** [˥] to scoop...out of...;
bal-amɛ kua ʋ-axe na [˩ ˥ ˩ ˩ ˩ ˥ ˩] scoop water out of this pot!

basabasa [˩ ˩ ˩ ˩]

a shrub, *Funtumia africana*;
latex is similar to rubber and is added to rubber to increase its quantity.

baʋ̃a [˩ ˥]

(followed by **ɛʋ̃ɛ** [˩ ˩] “word”) to tell a lie;
ɔbaʋ̃a ɛʋ̃ɛ gbe [˩ ˩ ˩ ˩ / ˥] “he tells (too) many lies (against one)”.

bebe [˩ ˥]

to be naughty, of boys;
it implies acts like touching what must not be touched, riding a bicycle on the handle, turning something over, etc.;
idase [˩ ˥ ˥], however, implies something skilled, like juggling with breakable things and endangering them in that way.

b-egbe [˩ ˥];

cf. **ba 1** [˥].

bɛ [˥] **ɣe** [/]

to see;

ibɛ ɣ-ɛɽe [˩ ˧ / ˩] I saw it;
v. **dɛ** [˥] **ɣe** [/].

bɛ 1 [/]

to tap palm-wine, by making incisions with a knife;
ɔbɛ ɔgɔ [˩ ˩ ˥ ˩] he is tapping palm-wine (now);
ɔb-ɔgɔ [˩ / ˩] he taps palm-wine: he is a palm-wine-tapper;
v. **so** [˥].

bɛ 2 [/]

to strive after the affection of young girls by giving them all they want from childhood upwards in order to marry them at the age of puberty.

This does not constitute a betrothal.

bɛbɛɛbɛ [˩ ˩ ˩]

describes a protruding abdomen;
used with **ye** [˥] or **ɽu** [˥];
ɔɽu͜ɛko bɛbɛɛbɛ [˩ ˥ ˥ (4-1) ˩ ˩ ˩] he has an embonpoint.

bɛlɛ [˩ ˥]

(1) (followed by **kua** [˥]) to cut into slices;
same as **giagia** [˩ ˥];
bɛl-ɔɣɛdɛ na kua [˩ ˩ ˩ / ˩ /] cut this plantain into slices!

(2) to wane, of the moon.

bɛtɛ [˩ ˩]

describes a short and very fat man;
used with the verb **ye** [˥].

bɛtɛbɛtɛ [˩ ˩ ˥ ˥]

sword;
sabre.

bɛtɛɛ [˧ ˧]

very big, of a farm;
ugb-ɛɽe ye bɛtɛɛ [˥ / ˩ ˥ ˧ ˧] his farm is very big.

b-ɛʊ̃ɛ [˥ ˩]

to stammer;
cf. ɔbɛʊ̃ɛ [˩ ˩ ˩];
v. **fu** ɛʊ̃ɛ [/ ˥ ˩].

bi 1 [˥]

to be dark;
dark blue, when followed by **dũdũdũ** [˧ ˧ ˧] or
sũsũsũ [˧ ˧ ˧];
cf. **ebiebi** [˩ ˥ ˧].

bi 2 [˥]

(1) to move;
bi [˥] **de** [/] to rush, pour in, of a crowd;
v. **hihia** [˩ ˥] **de** [/], **yiyi** [˩ ˩].

bi [˥] **yo** [˥] **bi** [˥] **re** [˥] to move here and there;
ɔbi yo bi re [˩ ˥ ˥ ˥ ˥] he is moving here and there.

bi egbe [˩ ˩ ˥] “to move body”: (*a*) to walk with
swaying body, as cows and pigs do (*v.* **Ɔxwahɛ-**songs,

2).

(*b*) to move aside so as to let somebody pass;
bi egbe n-ugũ ʊ̃ɛ **gbe ra** [˩ ˩ ˥ ˧ ˩ ˥ ˩ /] “step aside that you may let me pass!” (2) to push;
ɣɛ**bi** ʊ̃ɛ [˥ ˩ \ ] don’t push me!

v. **bi** [/], **sua** [/].

bi [˥] **gbe** [˥] to shut;
door, window, box, or anything that has a lid;
v. ɛ**xu** [˩ ˩].

(3) to vomit;
cf. Yor. **bi** [˩];
v. **ekpa** [˩ ˥];
cf. **ubi**ʊ̃ɛ [˩ \ ˩], **bi 1** [/].

bi 1 [/]

to stab;
to prick with some pointed object;
ɣɛ**bii** ʊ̃ɛ [˥ ˩ \ ] don’t stab me!

said e.g. when dancing with an **agbada** [˩ ˩ ˩].

(This sentence differs from the one given under **bi 2** [˥] “to move” only in the length of the vowel **i** in **bii** which, therefore, has been doubled here.)

bi 2 [/]

to concern;
d-en-ɔ**bi-**ʊ̃ɛ [˩ ˥ ˧ ˧] “what does it concern me?” i.e. I have nothing to do with it.

ɔ**mabi** ʊ̃ɛ, **i**ʊ̃**-**ɔ̃**b**ɔ ʊ-ɔ [˥ ˥ / (4-1) / ˩ ˩ \ ] “it does not concern me, I have no hand in it”.

bi ogũ [˥ ˥ ˧]

an expression used in the **Ɔxwahɛ**-cult only (after **akaba** [˩ ˩ ˩]-dances), meaning “quite so”;
v. **isɛ** [˩ ˥].

biã [/]

to strip a palm-branch, or a banana- or tobacco-leaf by tearing the side-branches or the leaves off separately at each side;
v. **xuɔ̃** [/], which describes the action of stripping a leaf by gliding along the mid-rib at both sides simultaneously as can be done in the case of a small leaf.

bibi [˩ ˥]

(1) to move to and fro, to grope about;
ɔbibi yo bibi re [˩ ˩ ˥ ˥ ˩ ˥ ˥] he went here and there (not knowing where to go);
v. **baba 2** [˩ ˥].

(2) to miss the way;
ɔbibi odɛ [˩ ˩ ˥ ˥ ˧] he missed the road.

(3) to lead astray, in idiom. **bibi** [˩ ˥] — **agbɔ̃** [˩ ˩] lit. “to mislead (somebody) life”;
ɩ̃-ɔ̃bibi ʊ̃-ãgbɔ̃ ʊ-en-iye na [/ ˩ ˥ ˩ ˩ ˩ ˩ ˥ ˩] “it is he who misled me to where I am now”, he brought me into the state in which I am now;
v. **gie** [/] **ma** [/];
ya [˥] **dido** [˩ ˥].

(4) to be foolish, senseless;
ubibi [˥ ˩ \ ] are you mad?

v. **kiza** [˩ ˥].

bie [/]

(1) to cook thoroughly, only of beans, so that they are well done.

(2) to be cooked thoroughly, to be done;
same as **ga 2** [˥];
ihɛʊ̃ɛ na bieɽe ɛsɛse [˥ ˥ / ˩ / ˩ ˩ ˥ ˧] the beans are done.

biɛ [˥]

to bear (a child);
ɣabi-ɔ [˥ ˥ /] “who bore you?”: who are your parents?

d-eke n-anabi-ɔ [˩ ˩ ˥ \ ˩ /] “which place (is it that) you were born”, where were you born?

cf. **ibiɛ** [˩ ˥].

bigɔbigɔbigɔ [˧ ˧ ˩ ˩ ˥ ˥]

describes something very crooked, e.g. a tree with a stem that is bent several times, or a cripple walking zig-zag;
cf. **bi** [˥] **gɔ** [/];
v. **xuɽuxuɽuxuɽu** [˧ ˧ ˩ ˩ ˥ ˥].

bisibisi [˩ ˩ ˩ ˩]

reddish brown, like the ordinary kind of house-mud; used with the verb **ba 1** [/].

b-isusu [˥ ˩ ˩]

to exorcise evil spirits by offering them **isusu** [˩ ˩ ˩],

i.e. food that is taboo to them;
cf. **bi 2** [˥].

bo [˥]

in **b-oxi** [˥ ˩] to make circles as part of the ritual of bodily purification.

boaboa [˩ ˩]

describes the walk of a big man who is in a hurry: he strides along powerfully and does not look where he goes so that he may stumble;
a little funny-looking;
used with the verb **xiã** [˥].

bobo [˩ ˥]

to move to and fro;
of a fowl about to lay an egg;
ɔxɔxɔ **na bobo** [˩ ˩ / ˩ ˩ ˥] this fowl is running to and fro;
cf. **bo** [˥] (?).

b-odɛ [˩ ˥];

cf. **ba 1** [˥].

boɛboɛboɛ or **buɛbuɛbuɛ** [˧ ˩ ˥]

describes an idle sort of walk, or that of a man who is not feeling well;
used with the verb **xiã** [˥].

boɛɛ [˩]

describes the fall of an object like a palm branch, or the branch of a plantain, i.e. of a big, leafy, but not heavy branch;
used with the verb **de** [˥].

bolo [˩ ˥]

to peel (skin);
to strip (bark of a tree);
ɔbolo ʊ̃-egbe [˩ ˩ ˥ ˩ ˥] he tore my skin off (when wrestling, e.g.);
ɔbol-egbe [˩ ˩ ˥ ˧] he has a bruise;
bol-itue ni n-ɔgi-aya b-owa [˩ ˥ ˥ ⁄ ˧ ˧ ˩ ˩ ˥] “strip that **itue**-tree (so) that it may enable (us) to use (it) for house-building!” *v.* **kpalɔ** [˩ ˥];
rhuã [⁄].

bɔ 1 [˥]

to build;
b-owa [˩ ˥] to build a house;
ɔb-owa [˩ ˥ ˧] he built a house.

bɔ 2 [˥]

(1) to tell the future;
to predict;
ɔbɔ mɛ [˩ ˥ ˧] he told me the future;
n-ɔbɔre [˩ ˥ ˥] “who predicts comes”: chiefs supporting the **Ɔba**’s (and **Ezɔmɔ**’s [˥ ˥ ˥]) arms; they are said to tell the future for the **Ɔba**.

(2) to have one’s future told by a “doctor”;
iɽayabɔ ʊ-ɔɣ-ɔbo [˩ ˥ ⁄ ˩ ˥ ˥ ˧] I am going to (go and) have my future told at the doctor’s (i.e. by casting the **ogwɛga** [˩ \ ˩]).

bɔ 3 [˥]

to be kind to somebody;
to treat kindly;
to favour;
ɔbɔ͜e gbe [˩ ˥ ˧ ˧] he treats him kindly;
impersonal: ɔbɔ ʊ̃ɛ [˩ ˥ ˧] it is favourable for me;
cf. **isibɔ** [˩ ˥ ˧] (a name).

bɔbɔbɔ [˩ ˩ ˩],

also **bɔɽɔbɔɽɔ** [˩ ˩ ˩ ˩] gentle drumming such as on the **oloi**’s [˥ ˥] drum.

(The word occurs in the **Ɔxwaɛ** song 6.)

b-ɔgɔ [/ ˩];

cf. **bɛ 1** [/].

bɔhũ [˩ ˩]

big, of stalks of maize;
same as **bɔɔzi** [˩ ˩];
used with the verb **ye** [˥].

bɔlɔzɔ [˩ ˩ ˩]

fleshy, fat;
uɣuye bɔlɔzɔ [˥ ˥ ˧ ˩ ˩ ˩] you are becoming stout;
v. **itoto** [˥ ˩ ˥].

bɔɔzi [˩ ˩]

big and long, of cobs of maize;
v. **bɔhũ** [˩ ˩].

bɔʊ̃ɛ [˩ ˥]

(1) to spread grains (**y-otɔ** [˥ ˩] on the ground).

(2) to winnow, e.g. groundnuts, by crushing the husks and blowing away the light skin from the palm of the hands;
bɔʊ̃-isawɛwɛ ni [˩ ˩ ˥ ˩ / /] winnow those groundnuts!

(3) to shake off, e.g. sand, dust, but also fruit from a tree;
bɔʊ̃-exae ni y-otɔ ukela̯(o)wa [˩ ˥ / ˧ ˧ ˩ ˩ ˩ ˩ ˥] shake that sand off before you enter the house!

ɽueɣ-erhã na n-ɔm-ɔ̃ɽ̃ɛ̃ bɔʊ̃ɛ kua [˩ ˩ ˥ ˩ ˩ ˩ / ˩ ˩ /] shake this tree (so) that its fruit is shaken off!

bɔʊ̃-egbe [˩ ˩ ˥] to brush and slap oneself with the hand, if covered with dirt, as after a walk in the bush, or in order to remove insects;
v. **udiã** [˩ ˥].

bũ [˥]

to be plentiful, numerous;
eʊ̃i na bũ gbe [˩ / ˩ ˥ ˧] “these things are numerous”: many of these things are there;
iɽ̃ã bũ [˥ ˩ ˥] they are numerous;
bũ [˥] **gbe** [˥] means also “to suffice”.

bu 1 [/]

(1) to meet;
bu ʊ̃ɛ ɣade [˩ ˥ ˧ /] “meet me coming”: come and meet me!

ibu̯ɛɽe xiã [˩ ˩ ˩ ˥ ˥] “I am meeting him going”: I am going to meet him.

(2) to be equal in quantity, e.g. two heaps of grains when being compared by people when trading.

bu [/] **y-ɔ** [\ ] to pay a sum of money towards something;
iy-isil-isɛ̃ bu y-osa n-iʊ̃ɔ̃-ɽe (ʊ̃ɛ [/]) [˩ ˥ ˥ ˩ ˥ ˩ ˩ ˩ ˩ ˩ \ ] “I took five shillings paid towards the debt I owe him” (ɽ is not nasalised).

bu 2 [/]

to decide;
bu ɛdɛ [˩ ˩ ˥] to fix a date, to make an appointment for something;
ɔbu ɛdɛ mɛ [˩ ˥ ˥ (4-1) ˥] “he promised me a time”: he gave me a date, i.e. when he would come.

ibu͜ɛdɛ nɛ n-ɔɣaya re [˩ ˥ ˥ ˧ ˩ ˩ ˥ ˧ ˧] I fixed a date for him when he should come, lit. “which he should take to come”;
ibu͜ɛdɛ nɛ n-iɣaya s-eʊa (sɛ [˥]) [˩ ˥ ˥ ˧ ˩ ˩ ˥ ˧ ˩ \ ] I notified him when I should arrive there.

bu ɛʊo [˩ ˥ ˩] to found a settlement;
ɣa bu ɛʊo na [˥ ˩ ˥ / ˥] who founded this “town”?

bu ohiɛ̃ [˩ ˩ ˥] to give a decision about a lawsuit;
ohiɛ̃ n-ɔbuɽu [˩ ˩ ˥ / ˩] the “case” which he settled.

bu [/] — **ude** [˩ ˩] to give warning, advice;
ibu ɽuɔ͜(u)de fo nɛ [˩ / / ˩ ˩ ˥] I have warned you!

used when the man spoken to does not pay enough attention to the words;
cf. **ibude** [˩ ˩ ˩].

bũ 1 [/]

(1) to break, of wood, iron, bones, but not glass;
ibũ͜obɔ [˩ ˥ ˥ ˧] I broke (my) arm;
ɔbũ͜ɛ̃ɽ̃ɛ̃ [˩ ˥ ˥ ˧] he broke it;
iter.: **bũnɔ͜ɛ̃ gũ** ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] break them for me!

When followed by **ikuɛ̃kuɛ̃** [˥ ˩ ˥], **bũnɔ** means “to be wrinkled”, of a face.

(2) to get broken, to be broken;
ɔbũɽ̃ũ [˩ / ˩] it is broken.

bũ 2 [/]

to confess the name of a lover, by an adulteress;
this was formerly obtained by subjecting the woman to the feather-ordeal;
ɔbũ͜ɛ̃ɽ̃ɛ̃ [˩ ˥ ˥ ˧] she confessed him (to be her lover);
cf. **ka 1** [˥].

buã [/]

to do something enough;
used as second member of a verbal combination;
iguã buã-ɣ-et-ɔmahɔ̃ [˩ / / ˩ ˥ ˥ \ ] I have been talking long enough, but (lit. “that”) he does not hear me;
ixiã l-oke l-ugboɣodo buã nɛ [˩ ˥ ˩ ˥ ˧ ˩ ˩ ˩ ˩ ˥] “I have gone far and wide enough”, i.e. I do not want to travel any more;
cf. **bue** [/] (?).

bue [/]

to stop for a long time in a certain place;
the word was said not to be known to some of the

young people;
uteɣabue ʊ-eke n-uyo [˩ ˥ ˧ ˩ ˩ ˩ ˥ \ ] you have really stayed a long time in the place where you went!

(**-teɣa-** expresses that the speaker did not think that he would stay as long as that);
cf. **buã** [/] (?).

bukpɛ [˥ ˩]

formula of thanks given by women after a meal;
this is also used as a greeting to somebody who has sneezed;
v. **ɛrɛe** [˩ \ ], **kada** [\ ˩].

buyɛbuyɛ [˩ ˩ ˩ ˩]

crumpled, of cloth;
ɔye buyɛbuyɛ [\ ˥ ˩ ˩ ˩ ˩] or [˥ ˧ ˩ ˩ ˩ ˩] (oh), it is crumpled!

(The fall on **ɔ-** is due to emotional reasons.)

(e)d- (1)

an interrogative particle conveying the idea expressed by the pronoun “which”;
the nouns linked with it are followed by relative sentences: **d-ɔʊ̃a** [˩ \ ] which man: who;
d-eʊ̃i [˩ \ ] which thing: what;
d-ɛɣɛ [˩ ˩], **d-ɛkpo** [˥ ˥] which time: when;
d-ɛdɛ [˩ ˥] which day: when;
d-eke [˩ ˥], **d-ehe** [˩ ˥] which place: where;
d-asɛ [˥ ˥], **d-ako** [˩ ˩] which spot: where;
d-uki [˩ ˩] which month;
d-ɛʊo [˩ ˩] which country.

It is used alone in **d-en-ɔxĩ** [˩ ˩ ˥] which (out of a certain number) is it?

(2) when used with **ɔʊ̃a** [˩ \ ] and repeated with a following noun or with **ɔɣ-ɔe** [˥ \ ] it comes to mean “every one”, e.g. **d-ɔʊ̃a d-ɔɣ-ɔe wɛ ri-eʊaɽe obɔ-ɽe** [˥ ˩ ˥ \ / ˩ ˩ ˩ ˥ ˩ / ˩] everyone must eat his own food;
d-ɔʊ̃a d-owa-ɽe lao [˥ ˩ ˥ / ˩ /] everyone must enter his own house, i.e. “I do not want you here any longer”.

da 1 [˥]

to have a severe, hard effect, in **obɔ da͜e** [˩ ˥ ˧ ˧] “hand was hard on him”: he received a severe blow;
gi-obɔ da͜e [˩ ˩ ˥ ˥ ˩] “let the hand be severe on him”: hit him properly!

an encouragement for one party in a fight;
ɔda ʊ̃ɛ gbe [˩ ˥ ˧ ˧] it grieves me very much;
I am very sorry;
idiom.: **eʊ̃i da͜e** [˩ ˥ ˧ ˩] “thing grieves him” viz. to

give it away: he is stingy;
cf. **eʊ̃idaʊ̃ɛ** [˩ ˩ \ ˩].

da 2 [˥]

an auxiliary verb indicating (1) that the subject performs the main action of his own will, or initiative;
t-idaɽu͜ɛe [˥ ˧ ˧ (4-1)] I shall do it of my own free will;
ɔmakɛɽ-agi-ɔ, **ukeda-ɣaxiã** [˥ ˥ ˩ ˥ ˩ \ ˩ ˥ ˩ ˥ \ ] “it was not (yet) up to the time that you were sent, then you went on your own account”: you went before you were sent.

(2) (with a long vowel) that the subject is just starting to perform the main action;
t-idaɽu͜ɛe [\ ˥ ˥ \ ] I am starting to do it (now).

da 3 [˥]

to drink alcoholic drinks, also **d-anyɔ** [˩ ˥];
cf. **ɔdanyɔ** [˩ ˩ ˩].

da 4 [˥]

to pour down, of rain;
stronger than **rhɔ** [/];
amɛ na dae-sɛse [˩ / ˩ \ ˥ ˧] the rain has come down with a vengeance;
cf. **da** [/] (?).

da 5 [˥]

in **d-itã** [˥ ˩] to take the ordeal;
da͜e [˥ ˩] take it!

da-ɽe [˩ \ ] pass (it to) him!

da 6 [˥]

in **d-iɣo** [˥ ˩] **ɽua** [˥] “to become smoke”: to be annihilated (in a war-song);
also **d-iɣ-ua** [˥ /];
probably also in **d-ihoi** [˥ ˩] to be in vain.

da 7 [˥]

in **d-iziɣa** [˥ ˩ ˥] to commit a murder;
Ojo d-iziɣa ʊ-egb-aʊ̃-ɔ̃ɽ̃ɛ̃ n-ɛɣ-ɛd-ia [˩ ˥ ˧ ˩ ˥ ˩ ˥ / ˩ ˥ \ ˩] **Ojo** committed the murder of his wife three days ago.

da 8 [˥]

in **da** [˥] **vã** [˥], **da** [˥] **tu** [˥] to shout;
da [˥] **tie** [/] to shout (and call somebody).

da [/]

to stretch out;
to turn towards;
in **da͜obɔ** [˩ ˩ ˥] to stretch a hand out (in order to obtain something).

As second part of verbal combinations it indicates a direction towards somebody or something: **giɛ** [˥] **da** [/] to laugh in the direction of, or towards, somebody;
ɣɛgiɛ da ʊ̃ɛ [˥ ˩ ˩ \ ] “don’t laugh towards me!” but **ɣɛgiɛ ʊ̃ɛ** [˥ ˩ \ ] “don’t laugh at me!” **mu aɽo** [˥ ˥ ˩] **da** [/] to turn one’s face towards somebody.

As first part of verbal combinations in **da** [/] **na** [˥] to give somebody precedence of seniority, i.e. though being equal in age and position, as a matter of

politeness;
ɔda mɛ gbe [˩ / ˦ ˧] he always gives me precedence.

da [/] **yi** [˥] **na** [˥] to hold something for somebody;
miɛ da͜e yi mɛ (**miɛ** [/]) [˩ ˥ ˩ ˩ ˥] “take and hold it for me!” **da** [/] **yi** [˥] **xɛ** [/] (*a*) to stop somebody until somebody else comes (“to stop wait”);
da͜e yi xɛ ʊ̃ɛ [˥ ˩ ˩ ˩ ˥] “stop him (to wait) for me!”
(*b*) to adjourn (legal proceedings);
mad-en-ɛzɔ yi xɛ͜iko n-ɔde [˩ ˥ ˦ ˦ ˩ ˩ ˩ ˩ ˩ /] we adjourned the case until the next court (“wait court which is coming”).

da [/] **yi** [˥] is also “to prevent”, e.g. in **ɔda ʊ̃ɛ yi n-iɣɛgb-ẽbe na** [˩ ˥ ˦ ˧ ˨ ˨ ˩ ˥ ˩] he prevented me from writing this letter, lit. “that I might not write”.

In connection with a noun and a verb in **d-amɛ** [/ ˩] **na** [˥] (or **gu** [˥]) to catch dropping water for somebody;
d-amɛ gũ ʊ̃ɛ (or **mɛ** [˥]) **ya nw-igaɽi na** [/ ˩ ˩ ˥ ˩ ˥ ˩ ˥ ˩] “catch the (dropping) water for me to (take and) drink this cassava”.

d-obɔ [˩ ˥] **yi** [˥] to hold on (doing something);
d-obɔ yi͜itere [˩ ˥ ˩ ˥ ˩ ˥] hold on until I come!

dã [˩]

bad;
eʊ̃i dã nɔ [˩ / ˩ ˥] it is a bad thing (scil. to do).

dabadogũ [˩ ˩ ˥ ˥]

a tree, *Parinarium* sp.

dada [˩ ˥]

to carry (heavy things) by hand;
ɔdada͜e xiã [˩ ˩ ˩ ˥ ˥] he is carrying it along.

dãdaãdã [˧ ˧ ˧]

exact(ly);
of time.

d-anyɔ [˩ ˥];

cf. **da 3** [˥].

daʊ̃ɛ [˩ ˥]

(1) to test;
cf. **ɔdaʊ̃(ɛ)ofigbɔ̃** [˩ ˩ ˩ ˩ ˩].

(2) to taste something.

(3) in **daʊ̃-ehɔ** [˩ ˩ ˥] “to test ear”: to listen;
ɔdaʊ̃-ehɔ-ɾe [˩ ˩ ˩ / ˩] he is listening to it.

de 1 [˥]

(1) to fall;
ɔde ʊ-uhuʊ̃-erhã [˩ ˥ ˩ ˥ ˩ ˥] he fell from the top of the tree;
iter.: **dele** [˩ ˥], e.g. in **iɾ̃ã dele** [˥ ˩ ˩ \ ] they fell (one after the other), but **iɾ̃ã de** [˥ ˩ \ ] they fell (all at the same time).

(2) to happen;
to come about;
ʊ-ɔya-de [\ ˩ ˥] “what did it take to fall?”: how did it come about?

Combinations with verbs: **de** [˥] **ba** [/] to join;
v. **ya 3** [˥] **ba** [/];
ɔde ba͜iɽ̃ã [˩ ˧ ˩ ˥ ˩] he joined them;
ɔde ba-ɽe [˩ ˥ / ˩] it agrees to it;
it goes with it, of different kinds of merchandise (e.g. beans) which can be mixed with each other in order to fetch a higher price.

de [˥] **gbe** [˥] to fall on something.

de [˥] **gb-otɔ** [˥ ˩] to fall on the ground, down;
ɔfe ʊ̃-obɔ de gb-otɔ [˩ ˥ ˩ ˥ ˩ ˥ ˩] it slipped from my hand (and) fell down.

de [˥] **kũ** [/] to knock against somebody or something, e.g. in the dark;
idiom.: **de kũ͜erhã kũ͜iri** [˥ ˩ ˩ ˥ ˩ ˩ ˥] to hit oneself here and there, “against rope, against wood”;
ɔde kũ͜erhã kũ͜iri xiã ʊɔ-d-anyɔ [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ ˥ ˧ (4-1) ˥] he hits against this and that when he is drunk.

de [˥] **lel-egbe** [˩ ˩ ˥] “to fall (and) follow one another”: to fall one after the other, as e.g. bottles standing in a row;
v. **dele** [˩ ˥].

de [˥] **mudia** [˥ ˥] to stop dead when going or running, or e.g. when suddenly sliding.

Combinations with a noun: **d-igwɛ** [˥ ˥] to kneel, but **de-gwɛ** [˥ ˩] (*a*) to fall on one’s knees, e.g. in wrestling;
iɽ̃ã hegbasikã ʊ-ɔde-gwɛ [˥ ˩ ˥ ˥ ˩ ˩ ˥ ˥ ˩] they had just started shaking each other (as a preliminary to a wrestling-match), when he fell down on his knees.

(*b*) to remain unfulfilled;
to fail, of a promise;
enya n-ɔnyaɽ̃ɛ̃ hia de-gwɛ [˩ ˩ ˥ / ˩ ˥ ˧ ˩] all the

promises he has given have not been carried out.

(*c*) to sink in, of the nose, as an organic malformation;
ihu-ɛɽe de-gwɛ [˥ ˧ ˧ ˩ ˥ ˩] his nose is sunk in, deformed.

de 2 [˥]

in **de** [˥] **kɛ(e)** [/] to remain, also **de** [˥] **kɛ** [/] **re** [˥];
inya n-ɔde kɛ re bũ n-aɣaɽ-axwɛ (**ɽe** [˥]) [˩ ˩ ˥ ˥ ˩ ˥ ˧ ˩ ˥ ˧ ˩] “yams which remain are many that we may eat (them) to-morrow”: there remain for us many yams to be eaten to-morrow;
n-ɔde kɛe r-eʊa [˥ ˥ / ˧ (3-1)] the remainder is there;
cf. **kɛ 1** [/].

de [/]

to tie;
to fasten;
de [/] **mu** [˥] to tie to;
d-ɛɽe mu͜erhã na [/ ˩ ˩ ˩ ˥ ˩] tie it to this stick!

cf. Yor. **de** [˩];
v. **gba 2** [˥].

de [\ ]

an exclamation calling attention to one’s presence (A. Biogr.);
v. **ge** [\ ].

dede [˩ ˥]

to embrace;
v. **mu 1** [˥], **va 2** [˥] **mu** [˥].

deɣe [˥ ˩]

(1) if;
deɣ-ɛr-owa, **ta ma-ɽɛ̃-ɣ-irhi-ukpɔ̃ ʊ-eʊ̃ã** [˥ / ˥ ˧ ˩ / / ˩ ˩ ˥ ˩ ˩ \ ] if he is not at home, tell him that I have taken a cloth from here!

(2) a particle implying that a question asked will be answered in the affirmative: “I hope..., I suppose ...”:
deɣ-uma [˥ ˩ /] I hope you are well?

dɛ [˥]

to buy;
eʊ̃i n-udɛe ɔna xĩ [˩ ˩ ˥ \ ˩ ˩ \ ] is this the thing you have bought?

id-osisi [˩ ˥ ˥ ˥] I bought a gun;
d-eʊ̃i na mɛ [˩ / ˩ ˥] buy this thing for me!

(e)n-ɔd-eʊ̃i͜kuɛ̃ [˩ ˩ / ˥] “he who buys on credit”: debtor;
cf. **adɛ** [˥ ˩];
v. **xiɛ̃** [˥].

dɛ [˥] **ɣe** [/]

to see;
idɛ ɣ-ɛɽe [˩ ˧ / ˩] I saw it;
cf. **bɛ** [˥] **ɣe** [/], **ɣe** [/];
v. **miɛ** [˥].

ɗi 1 [˥]

to be brave;
ɔɗi [˩ \ ] he is brave.

d̃i 2 [˥]

to be hoarse;
urhu d̃i͜ɛ̃ [˩ ˩ ˥ /] “voice is hoarse (to) him”: he is hoarse;
v. **ɛgogo** [˥ ˥ ˥].

dia 1 [˥]

in **dia** [˥] **ke** [˥] to be near;
v. **si** [˥] **kɛ** [/].

dia [˥] **ya** [˥] to stay somewhere;
to lodge;
ɔdi-eʊ̃a ya [˩ ˩ ˩ / ˥] he (often, or usually) stays here (the **ya** is not used in relative sentences);
v. **mu 1** [˥].

dia 2 [˥]

to become, be straight;
ɔdiae [˩ \ ] it is straight.

di͜a [˥ ˥]

to menstruate.

dido [˥ ˩]

(1) to be old;
idiom.;
used by old people instead of **xĩ-ɔ̃maɛ** [˩ ˥ ˩] for men, animals, and trees;
ahĩaʊ̃ɛ na dido [˥ ˧ / ˩ ˥ ˩] this is an old bird, e.g. if its flesh is tough.

(2) to be mighty, e.g. by possessing a powerful charm;

v. **wohia** [˥ ˩].

d-igwɛ [˥ ˥];

cf. **de 1** [˥].

d-iɣo [˥ ˩] **ɽua** [˥];

cf. **da 6** [˥].

d-ihoi [˥ ˩];

cf. **da 6** [˥].

ɗina [˩ ˥]

to reach;
to arrive;
iɗin-eʊa, **imami-ɔɛ̃ ʊ-owa** [˩ ˩ ˥ (4-1) ˥ ˥ ˥ ˩ ˩ \ ] I arrived there (but) I did not find him at home;
idiom.: **ɗin-odɛ** [˩ ˩ ˥] lit. “to reach the road”: to be successful;
a curse: **eʊ̃i n-uɽu hia ɛɣaɗin-odɛ nwuɛ** [˩ ˩ ˩ ˥ ˧ / ˥ ˩ ˩ ˥ (4-1)] lit. “things that you are doing all, it will not reach the road for you”: whatever you do will not meet with success;
this can only be used as a curse, not in conversation with a man who is unlucky, apparently because the expression itself is considered to be harmful;
v. **heʊeheʊe** [˥ ˥ ˥ ˥].

diɔ̃ [/]

to be senior;
iɗi-ɔ̃ɽ̃ɛ̃ [˩ ˥ ˩ ˥] I am senior to him (“I senior him”);
cf. **odiɔ̃** [˩ ˥];

v. **dido** [˥ ˩], **ixiʊ̃i** [˥ ˥ ˩].

d-itã [˥ ˩];

cf. **da 5** [˥].

d-ivu [˥ ˩]

to (rot and) germinate;
of seed-yam only.

diʊ̃i [˩ ˥]

(1) to be deep;
ɛzɛ na diʊ̃i gbe [˩ / ˩ ˩ ˥ ˧] this river is very deep.

(2) to be hard to understand;
to be idiomatic;
exɔ-ɼe diʊ̃i gbe [˥ / ˩ ˩ ˥ ˧] his conduct is hard to understand;
ɛdo n-uzɛe na ɛdo n-ɔdiʊ̃i nɔ [˩ ˩ ˥ ˥ ˩ ˩ ˩ ˩ ˩ \ ˥] the Bini you speak is “deep” Bini, i.e. very idiomatic speech.

(3) to go to the bottom of a river, etc.;
v. **iɼ̃aʊ̃iɼ̃ã** [˩ ˩ \ ˩];
cf. **diʊ̃idiʊ̃i** [˧ ˧ ˧ ˧], **udiʊ̃iʊ̃ɛ** [˩ ˥ \ ˩].

diʊ̃idiʊ̃i [˧ ˧ ˧ ˧]

deep, but not narrow;
v. **gulugulu** [˧ ˧ ˧ ˧];
used with the verb **ye** [˥];
cf. **diʊ̃i** [˩ ˥].

d-ixwiɛxwiɛ ɼi͜ua [˥ ˩ ˩ ˥ /]

not to reach normal size;
to fall short in size, of men, animals, but also of corn;
cf. **xwiɛxwiɛɛxwiɛ** [˧ ˧ ˧];
v. **kpɛ-iri** [˩ ˥ ˩] (of men and animals only).

d-iziɣa [˥ ˩ ˥];

cf. **da 7** [˥].

do 1 [˥]

(1) to weave, also used of the spider.

du͜ido [˩ ˩ ˥] to weave (**ido** [˩ ˥] “weaving”).

d-ukpɔ̃ [˥ ˩] to weave cloth.

(2) to make baskets;
gũ ʊ̃ɛ hu͜ɔʊ̃a n-ɔgua du͜oxuae (**ho** [/]) [˩ ˥ ˩ ˩ ˩ ˩ / ˩ ˩ \ ] help me to look for a man who knows how to make baskets!

do 2 [˥]

(1) to attend, e.g. **du͜ɛki** [˥ ˥ ˩] “to attend market”: to trade;
du͜ikotu [˩ ˩ ˥ ˩] to attend at court, of chiefs;
do͜ugie, **d-ugie** [˥ ˩] to hold an **ugie**, of the **Ɔba** and his chiefs.

(2) to be in full swing, of trade in the market;
ɛki do [˩ ˩ ˥] the market is on, or is in full swing.

do 3 [˥]

to feed, of birds and bush-animals;
v. **ɽe 1** [˥] (of man and domestic animals).

do [˥] ga [/]

to stand around somebody or something;
cf. **ga** [/].

do 1 [/]

a verb implying the idea “to come”, but always followed by another verb: “to come in order to do something”;
v. **ya** [/];
do s-ɛɣɛ na (**sɛ 1** [˥]) [/ ˩ / ˩] “coming to reach this time”: up to this time;
until now.

do 2 [/]

to do something secretly;
ɔdo ɽu͜ɛe [˩ ˥ ˧ (4-1)] he did it secretly.

do [/] **guã** [/] “to talk secretly”: to whisper.

do [/] **gu** [˥] **guã** [/] to talk to somebody in secret; to whisper to somebody.

do [/] **mu** [˥] “to carry secretly away”: to steal (heavy things).

do [/] **rhie** [/] “to take secretly away”: to steal;
ɔdo ʊ̃-ɛ̃rhu rhie [˩ ˥ ˩ ˥ /] he stole me my cap;
ɔdo ɛwu rhie gũ ʊ̃ɛ [˩ ˥ ˥ ˩ ˩ ˩ ˥] he stole a garment for me.

d-obɔ [˩ ˥];

cf. **da** [/].

d-omia [˩ ˥]

to move to and fro, of people ill, drunk, drugged, or in agony;
ɔɣidomia yo domia re ʊ-is-eʊa [˥ ˧ ˩ ˥ ˥ ˩ ˥ ˩ ˥ ˥ (4-1)] he was writhing (to and fro) in agony when I came (“reached”) there;
cf. **d-oʊe** [˩ ˥].

(e)doo [˥]

a common form of informal salute given when meeting somebody equal or inferior to oneself (same as **koyɔ** [˥ ˩]): hullo!

plur. **wa doo** [˩ ˥];
do tɛ [˥ /] indicates that the speaker is worried or absent-minded (*v.* **Ɔxwahɛ** [˩ / ˩] song 2);
d-ɔmɔ o [˥ ˧ ˧] a salutation addressed to chiefs, *v.* **ɔmɔ** [˩ ˥];
do͜ɛwae n-ɔbũ [˥ ˥ ˩ ˩ ˥] “**do**, big family”: answer of the senior of a clan to the clan-greeting (*v.* **la 3** [˥]); instead of **ɛwae** [˩ ˩], **ɛgbɛe** [˩ \ ] or **uniɛ** [˥ ˥] can be used.

d-oʊe [˩ ˥]

to move to and fro without sleep;
cf. **d-omia** [˩ ˥].

dɔ̃ [˥]

to become, be thin;
lean;
ɔ̃ʊ̃a n-ɔdɔɛ̃ [˩ ˩ ˥ \ ] a thin, lean man;
cf. **dɔ̃** [/] (?), **udɔ̃ʊ̃ɛ** [˩ \ ˩];
v. **si 1** [˥].

dɔ [/] yɔ [\ ]

to extinguish a fire;
dɔ͜erhɛ̃ yɔ [˩ ˥ ˩ ˥] quench the fire!

dɔ̃ [/]

to stretch itself, of a springtrap when catching;
ifi na dɔ̃ɽ̃ɛ̃ [˩ ˥ ˩ / ˩] the trap has stretched itself;
cf. **dɔ̃** [˥] (?)

dɔlɔ [˩ ˥]

a verb indicating (1) that a certain action is performed again;
v. **weri-egbe** [˩ ˩ ˩ ˥];
ɔdɔlɔ ɽu͜ɛe [˩ ˩ ˥ ˧ (4-1)] he did it again;
dɔl-egbe [˩ ˩ ˥] is also used, e.g. in **dɔl-egbe ta** [˩ ˩ ˥ ˥] to repeat (saying), **dɔl-egbe ɽu** [˩ ˩ ˥ ˥] to repeat (doing).

Hence, (2) to mend;
to repair;
in **dɔlɔ** [˩ ˥] **ɽu** [˥] to repair.

dɔlɔ [˩ ˥] **yi** [˥] to repair, and, to prepare;
also: to put in a safe place;
dɔl-etebuɽu yi, atekpaɔ [˩ ˩ ˥ ˩ ˩ ˥ ˥ ˩ /] lay the table before we leave.

dɔl-amiɔʊ̃aʊ̃ɛ [˩ ˥ ˧ (3-1) ˩] “to settle adultery”: to pay the fine which is, at least, partly used for the pacification-sacrifice (*v.* **zɔ** [/]), and receive kola from the husband as a sign of reconciliation.

(3) **dɔl-otɔ** [˩ ˥ ˩] to propitiate the ground, e.g. after a suicide.

dɔlɔ 2 [˩ ˥]

in **dɔl-owa** [˩ ˩ ˥] to rub the walls of a house with water, mud, or leaves (Yor.) and cowdung in order to smoothe them;
cf. **dɔlɔ 1** [˩ ˥].

dɔlɔ 3 [˩ ˥]

in **dɔl-ukpɔ̃** [˩ ˥ ˩] to sew a cloth, or clothes (not only “to mend”);
cf. **dɔlɔ 1** [˩ ˥];
v. **emasini** [˩ ˩ ˥ ˩], **se** [˥].

dɔɔ̃ [˩]

enticing (of women’s eyes);
v. **s̃ĩ͜ãɽo** [˥ ˥ ˩].

dɔʊ̃ɛ [˩ ˥]

(1) to put rafters on a house previous to thatching it.

(2) to grow up;
idiom. for **nwa 1** [/];
mostly followed by **de** [/] or **re** [˥] “coming”;
ɔɣadɔʊ̃ɛ re nɛ xerhe, **iɣaagi-ɛɽ-ɛdo** [˩ ˩ ˩ ˩ ˩ ˥ ˧ ˧ ˩ ˥ ˥ ˩ ˩ ˥] when he will be grown up a little, I shall be sending him to Benin.

(3) in **dɔʊ̃-ĩyi** [˩ ˩ ˥] to impose a law.

duduudu (and **dududu**?) [˥ ˥ ˥]

quite black, e.g. soil under a rubbish-heap;
ɔsieɽe duduudu [˩ / ˩ ˥ ˥ ˥] it is quite black;
cf. **dũdũdũ** [˧ ˧ ˧]

dũdũdũ [˧ ˧ ˧]

dark blue, like ink, police uniforms, and avocado-pears;
used with the verb **bi** [˥].

duɛ [/]

to scatter.

du͜ɛki [˥ ˥ ˩], **du͜ikotu** [˩ ˩ ˥ ˩], **d-ugie** [˥ ˩];

cf. **do 2** [˥].

d-ugba [˥ ˩]

to dance the **ugba** [˥ ˩]-dance.

du͜ido [˩ ˩ ˥], **d-ukpɔ̃** [˥ ˩];

cf. **do 1** [˥].

duʊ̃u [˩ ˥]

(1) to pound;
ɔduʊ̃-ema [˩ ˩ ˥ ˩] he is pounding fufu;
duʊ̃-exwae [˩ ˥ ˩] to make an **exwae** [˥ ˩]-charm, **exwae** [˥ ˩] is always pounded and then made (**ma 4** [˥]) into an oblong lump;
duʊ̃-exwae comprises the entire process.

(2) to forge;
not used metaphorically.

dyɛyɛŋdyɛyɛŋ [˥ ˥ ˥ ˥]

imitation of the noise made by the **emada**’s anklets (**aba** [˥ ˩] or ɛɽ̃ɔʊ̃ɔ [˥ ˩ ˩]).

dʒɔdʒɔdʒɔ [˩ ˩ ˩]

describes the noise made by **lubasere** [˥ ˩ ˥ ˥].

eba [˩ ˥]

(1) a timber-tree, *Lophira procera*;
leaves are red at first, and become green later on.

(2) red tail feather of the grey West African parrot;
same as **ebaxuɛ** [˩ \ ˩];
cf. **ba 1** [/].

ebã [˩ ˥]

nakedness;
cf. **bã** [˥].

ebã [˩ \ ]

now;
same as **enwa** [˩ \ ] and **nia** [/];
ebã͜ure [˩ ˥ ˥ \ ] now you have come!

ɔd-ebã [˩ ˩ \ ] he is coming now;
ebã niã [˩ ˥ /], same as **ebã**;
ebãbã [˩ \ \ ] just now.

ebaɣa [˩ \ ˩]

restiveness;
v. **zɛ 1** [˥].

ebe [˩ ˥]

(1) leaf;
herb;
special herbs (and other plants called **ebe**): **eb-aɣad-eha** [˩ ˥ ˩ ˩ ˥] “three-pointed leaf” (*cf.* **eha** [˩ ˥]): a

shrub, *Allophyllus africanus*.

eb-ahãhi [˩ ˥ ˩ ˩] a shrub, *Piper umbellatum*;
fruit used as a medicine against dysentery;
leaf as substitute for toilet-paper (*cf.* **hã** [/] (?); **ɛhi** [˩ ˩] (?)).

eb-ahɛ [˩ \ ˩] fern;
there are two sorts distinguished by A.: **eb-ahɛ n-oɣ̃i-ɔ̃ba** [˩ \ ˩ ˥ ˥ ˥ ˥] (meaning?), the larger sort, said to be “useless”, and **eb-ahɛ ne giɛɽɛ** [˩ \ ˩ ˥ ˩ ˩] “the small fern”, used for closing both ends of present-parcels sent to the **Ɔba**;
it is also tied (in bunches) to **omɛ** [˥ ˥], the palm-leaf fringes, at every juju-shrine;
it is an auspicious plant, and without it as a sign of friendship the juju will not accept any sacrifice;
its seed is difficult to be seen, and therefore it brings prosperity in life to the man who sees it;
it is as much worth as **osumaɽe** [˩ ˩ ˩ ˩], the fruit of **uɽuhe** [˩ ˩ ˥], and the placenta of a cow;
eb-akpɛ [˩ ˥ ˧] a plant, *Millettia thonningii*;
the leaf is used against dysentery.

eb-eni [˩ ˥ ˧] (**eni** [˩ ˥]) a kind of leaf (not the one called “elephant-grass”) used as thatch;
it lasts for about five years, and if there is a fire in the house, for seven or more years (*v.* **ebi͜ɛba** [˩ ˥ ˥ ˧]).

(**eb-eʊariɛ** [˩ ˥ ˩ ˥] another name for the fish **aɽɔe** [˥ ˩]; when dried, its skin is oily like the leaf wrapped around **eʊariɛ** [˩ ˩ ˥]).

eb-ɛgogo [˩ ˥ ˥ ˥] a tree (F.D. list: **ebogogo**), *Carapa procera*;
leaves are used to cover the ridge of thatched roofs;
they are tied to **ɛkwe** [˩ ˥] (palm branches that are woven together).

ebi̯ɛba [˩ ˥ ˥ ˧] an inferior sort of **eb-eni** [˩ ˥ ˧];
used for parcelling food-stuff.

eb-iɣ-ɛdo ɽe [˩ ˥ ˥ ˩ ˥] “leaf of the money the Binis are eating”: a small plant, *Ageratum conyzoides*;
it has a white “cotton”-tuft at its top;
used in the following symbolic way: if somebody comes with a request to an influential clerk or a man in an important position, he will be shown this leaf as a veiled question for a bribe or a present, hence the name.

eb-is-ũgu [˩ ˥ ˧ (3-1)] (**isã** [˩ ˩]) “leaf of vulture-faeces”: a leaf used for rubbing house-walls;
it is mixed with charcoal and gives the walls a black colour (*v.* **usie** [˩ ˥]);
its name probably comes from some similarity of its quickly growing patches with the splashed faeces of vultures.

eb-itɛtɛ [˩ ˥ ˩ ˩] an **afɔ** [˩ ˥]-leaf used for a soup (*v.* **unwɔʊ̃ɛ** [˩ ˩ ˩]) and for purposes of purification.

eb-ɔdɔ̃dɔ̃ [˩ ˥ ˧ ˧] a small plant, *Talinum triangulare*;
used in preparing a soup (*v.* **afɔ** [˩ ˥]) with a taste similar to that of ocro-soup;
eb-ɔdɔ̃dɔ̃ n-ule na ɽu amaamɛ [˩ ˥ ˧ ˩ ˥ ˥ ˩ ˩ ˩ \ ˥]
this **ɔdɔ̃dɔ̃**-soup you have made is watery.

eb-uʊ̃ɛ [˩ ˥ (4-1)] “salt-leaf”: a creeper, *Manniophyton africanum*;
it causes itching when touched, hence the name.

ebe n-ɔy-ɔba [˩ ˩ ˥ / ˥] (**yɛ** [/]) “the leaf that pleases the **Ɔba**”: a tree, *Monodoramyristica*, same as **ikposa**;
it is sald that somebody once showed its leaf to the **Ɔba** and that the **Ɔba** was pleased with it and gave the

man a wife and a servant;
the flower of this tree, called **iyɔha** [˩ ˩ ˩], “pawn”, is used in a game.

Redupl. **ebebe** [˩ \ ˥] or [˩ ˥ ˧] green;
ɔɽ**u͜ebebe** [˩ ˩ ˩ \ ˥] it is green.

(2) paper;
also: **ebe n-agb-ẽbe** (or **n-aya-** [˩ ˥]) [˩ ˩ / ˩ ˥] lit. “leaf that is used for writing”.

(3) book;
also: **ebe n-atie** [˩ ˩ ˩ /] “leaf that is read” or, **eb-ebo** [˩ ˥ ˧] “European leaf”;
eb-imu [˩ ˥ ˩] warrant of arrest.

ebɛ [˩ ˥]

wine-tapping;
cf. **bɛ** [/].

ebɛ̃ [˩ ˥]

boundary between farms of owners sharing the same plot;
cf. **ebɛ̃** [˩ ˩] (?);
v. **sɛ 1** [˥].

ebɛ̃ [˩ ˩]

pointed iron rods or broken glass (covered) serving to keep people off from farmland;
cf. **ebɛ̃** [˩ ˥] (?)

ebi [˩ ˥]

darkness;

mostly reduplicated: **ebiebi** [˩ ˥ ˦];
ebiebi so gbe [˩ ˥ ˦ ˧ ˨] “darkness has darkened much”: it is very dark;
ebiebi so [˩ ˥ ˦ ˧] “darkness is darkening”: it is getting dark;
cf. **bi 1** [˥];
ʋiɽiʋiɽi [˩ ˩ ˩ ˩].

ebo [˥ ˦]

European;
white man;
ebo n-ɔxwa [˥ ˩ ˥ ˩] “the great white man”: the Governor;
eb-igɛdu [˥ ˦ ˦ ˦] manager of a timber-camp;
cf. Yor. **oyĩbo** [˩ ˩ /].

ebɔbɔzi [˩ ˩ ˩ ˥]

(**ɔ-** seems also to be used as a prefix) a dish prepared from cassava: unground cassava is cooked, then cut in slices, and kept in water until daybreak.

It is eaten during farmwork because it is easy to prepare and can be kept;
it is considered to be rather inferior, and it is mostly eaten by poor people;
ebɔbɔzi is said to have been the original way of preparing cassava (together with **efɛ̃rhinyɛ** [˩ ˩ ˥ ˩]) before **ekpukpu** [˩ ˥ ˥], **usi** [˩ ˥], and **igaɽi** [˥ ˩ ˥] were introduced, which are the most usual cassava dishes now.

ebubɛ [˩ ˩ ˩]

dust;
fine sand;

v. **exae** [˥ ˩].

ebubule [˩ ˩ ˩ ˥]

a herb used as an ingredient for soups by the Akure people (Yorubas);
it is said to be able to cure **elapurhu** [˩ ˥ ˧ ˧], fugitive swellings.

eda [˩ ˥]

rain-water;
cf. **da** [/].

edae [˩ /]

a “tying”-charm used to ward off death, in cases of fainting, unconsciousness, or approaching death;
agb-edae y-ɔɽ-uhuʊ̃u ʊ-ɔkuɔɽe [˩ ˥ / ˩ ˩ ˩ ˩ ˥ / ˩]
edae was tied to his head when he had fainted.

Edaikɛ̃ [˩ / ˥]

title of the heir to the throne in Benin;
he has a court of his own at **Uselu** [˩ ˩ ˥], and is a member of the **Uzama** [˩ ˥ ˩].

edaʊ̃ɛ [˩ \ ˩]

examination;
cf. **daʊ̃ɛ** [˩ ˥].

ede 1 [˩ ˥]

buffalo;
bush-cow;

cf. Yor. **ede** [˩ /].

ede 2 [˩ ˥]

a strong creeper consisting of many threads.

edɛ [˩ ˥]

(1) a grey hair.

(2) grey: **ɔfua ʊ-edɛ** [˩ ˥ ˧ ˧] it is grey (lit. “white”) like grey hair;
v. **tɔ** [˥], **emuɛ** [˩ ˩].

edi [˥ ˥]

civet-cat;
v. **ɔxɛ 2** [˩ ˥].

edia n-ukpakɔ̃ [˩ ˩ ˥ ˥ ˩]

a kind of white yam with a faint smell;
cf. **ukpakɔ̃** [˥ ˥ ˩];
v. **ema 2** [˩ ˩].

edigue [˩ ˩ ˩]

villager: bushman;
cf. **dia 1** [˥], **igue** [˥ \ ].

eɗĩɽ̃ã [˩ ˥ ˩]

here;
more vague than **eʊ̃a** [˩ \ ] “this spot”: this side, way, part;
in this place;

eɗiɽ̃ã͜ɔye ɽa [˩ ˥ ˩ ˩ ˥ ˩] is it in this place?

Edogũ [˩ ˥ ˥]

title of a war-chief;
Praise-name: *v.* **Abigẽgẽ** [˥ ˩ ˥ ˥];
cf. Yor. **ogũ** [˦ ˦].

edɔ̃ [˥ ˩]

a large flying insect;
it sheds its wings;
edible.

Edɔni [˥ ˩ ˥]

name of an **Ɔba**.

edɔʊ̃ɛ [˩ \ ˩]

roof, the whole construction, including the thatch, but not used for iron sheets, *v.* **ekpamaku** [˩ ˩ ˥ ˦]: **edɔʊ̃-owa na mayo gbe** [˩ ˥ ˨ ˧ / ˥ ˥ \ ] the roof of this house is not very high.

eduɽava [˩ ˥ ˥ ˩]

driver (form used by old people and women;
nowadays, **edɽaeva** is generally used).

ee [˦]

answer to the salute **koyɔ** [˥ ˩] (“yes”);
ee-ko [˦ ˥] “yes, friend!”

efa [˩ ˩]

a “band” of the **Ɔba**’s who purify breaches of taboos (**awua** [˩ ˩]) at the **Ɛguae** [˩ ˩];
they are relatives of the **Ɔba**;
the sacrifice to **otɔe** [˩ ˩] is also performed by them;
they form a special sib under the **Ogi-efa** [˩ ˥ ˩ ˩].

efada [˩ ˩ ˥]

missionary, especially a Roman Catholic father.

Engl.

efɛ̃ [˩ ˩]

(1) side (of the body);
efɛ̃ xia ʊ̃ɛ [˩ ˩ ˩ ˥] “(my) side aches me”;
ɔgb-eʊ̃i y-ɔʊ̃-efɛ̃ [˩ ˥ ˧ ˩ ˥ ˩] he hit me (something) in the side.

(2) **efɛ̃-so** [˩ ˩ ˥] some parts (not a good expression, considered as “boyish” speech, *v.* **ihe** [˥ ˩]);
efɛ̃-so yema ʊ-ɔ [˩ ˩ ˥ / ˩ \ ] some parts are still good in it.

efɛ̃rhinyɛ [˩ ˩ ˥ ˩]

a dish made from unsifted cassava: the cassava is ground, and the starch (**usi** [˩ ˥]) pressed out;
the remaining powder is left for two days to ferment, and is then fried.

This dish has been given up by the Binis, but it is still the stock food of the Jekris and Sobos;
cf. Port. farinha;
v. **ebɔbɔzi** [˩ ˩ ˩ ˥], **igaɽi** [˥ ˩ ˥], **ekpukpu** [˩ ˥ ˥].

efi [˩ ˩]

violent storm.

efu [˩ ˩]

bullet;
v. **igele** [˩ ˩ ˩] (shot), **uke** [˩ ˥].

efũ [˩ \ ]

fleshy parts, flesh, of animals and human beings.

ega 1 [˩ ˥]

main part of the cult of **Ɔxwahɛ** [˩ / ˩] known to adult men only;
cf. **ga 1** [˥], **ugaʊ̃ɛ** [˩ \ ˩].

ega 2 [˩ ˥]

a fence across the bush on which traps are set;
also: **ega͜ifi** [˩ ˥ ˥ ˧] (**ifi** [˩ ˥] trap);
cf. **ga** [/].

egalahi [˩ ˩ \ ˩]

small drinking-glass;
liqueur glass;
cf. Engl.

egedege [˩ ˥ ˥ ˧]

a double-storey house;
v. **kpɛtɛsi** [˩ ˥ ˩].

egie [˩ ˩]

title (of a chief) **egi-asegbeɽe** [˩ ˥ ˥ ˩ ˥ ˩] hereditary title;
short for **egie n-aɽe ɔsegbe͜ɔsegbe** [˩ ˩ ˩ ˩ ˩ ˥ ˩ ˩ ˥ ˩] “title that is taken (‘eaten’) turn by turn”;
hereditary titles are those of the **Ezɔmɔ** [˥ ˥ ˥], **Oliha** [˥ ˥ ˩], **Ɛɽo** [˩ ˥], **Edɔhɛ̃** [˩ ˩ ˥], **Ɔlɔtɔ̃** [˥ ˥ ˥], **Ehɔlɔ N-iɽe** [˥ \ ˩ ˥ ˥] and **Elogbosɛ** [˩ ˥ ˩ ˥] (also called **Ologboshere**);
also **Ogiaʊ̃ɛ** [˩ ˩ ˥], **Ɛlema** [˥ ˥ ˥], and those of the Ogies;
not hereditary are the “body-titles” (**egi-egbe** [˩ ˥ ˥ ˧]), i.e. those of the chiefs representing the **Ɔba**’s eye, head, etc. as well as the **Ɛhi͜ɔba** [˩ ˥ ˥ ˥], and the titles of the **Eɣaɛʊo** [˩ ˩ ˩] chiefs;
cf. **ugie** [˩ ˩] (?), **ogie** [˩ ˩], **igie** [˩ ˩] (?).

Egi-enwa [˩ ˩ ˩ ˥]

a clan which is said to have originated from **Akurɛ**.

Chief **Edogũ** [˩ ˥ ˥] belongs to it;
cf. **ogie** [˩ ˩] (?);
v. **ɛgbɛe** [˩ \ ].

Egi-esã [˩ ˥ ˥ ˩]

a sib to which most Ishan (**Esã** [˥ ˩]) people belong;
its head is the **Ezɔmɔ** [˥ ˥ ˥] who is said to have been king of Ishan at one time.

Chief **Unwagwɛ** [˥ ˩ ˩] also belongs to this sib;
cf. **ogie** [˩ ˩];
v. **ɛgbɛe** [˩ \ ].

egilɛ [˥ ˩ ˩]

land-snail;

v. **akeɽekeɽe** [˩ ˩ ˩ \ ˩].

Egɔ [˩ ˩]

a Bini village situated on the road leading to Siluko (**Isiloko** [˩ ˥ ˧ ˩]).

eguɛegbe [˩ ˥ ˧]

(1) a force serving **Ɔxwahɛ** [˩ / ˩] and represented in his shrine;
it reminds the god of any broken oaths that were sworn by him, and it also helps to kill a man who has trespassed against him: lit. “helper to kill”;
cf. **gu** [˥], **ɛɽe** [˥ ˩], **gbe** [˥].

(2) a rope with a noose meant to entrap the victim’s foot;
used in the trap **otohio** [˩ \ ˩].

eguozaa [˩ \ ˩]

cry of onlookers used to encourage people who are felling trees on a new farm.

egwi [˩ ˥]

the land-tortoise;
it is the clever animal in folklore;
praise-names: **eʊ̃i z-okp-owɛ** [˩ ˩ ˩ \ ˩] “the thing that swaggers” (proudly);
eʊ̃i nyakã [˩ ˩ ˩ ˥] “the thing that walks like a cripple”;
v. **emosima** [˩ ˥ ˩ ˩], **ɛɽuʊɔ** [˩ ˥ ˩], **elukeluke** [˩ ˩ ˥ ˩ ˥].

egba [˩ ˥]

hunter’s hide;
v. **ɔxɛ 2** [˩ ˥].

egbagbɔ [˩ ˩ ˥]

faith;
belief;
nowadays **iyayi** [˩ ˥ ˧] is more in use;
cf. Yor. **gba gbɔ** [˩ /].

egbaha [˥ ˩ ˩]

beam supporting the wall above a door.

egbalaka [˥ ˩ ˩ ˩]

ladder.

egbaɽozaɽo [˩ ˥ ˩ ˥ ˩]

an illness similar to **esalɔ** [˩ \ ˩];
it attacks the hands or feet in the form of pimples which are very painful;
there is no swelling, but a discharge of mucus;
if treated, it breaks out at another spot;
cf. **gbe** [˥], **zɛ 2** (?) [˥], **aɽo** [˩ ˩].

egbaxiã [˩ ˩ ˥]

lover, used of women but also of men;
the word does, however, not necessarily imply sexual relations.

egbe [˩ ˥]

(1) body;
egbe n-ɔkp-ɔʊ̃a (**kpe** [/]) [˩ ˩ ˩ / (4-1)] “body that is beating a man”: a kind of jerking pain in the bones, perhaps due to rheumatism;
also called **egbe n-ɔfi͜ɔʊ̃a͜eʊ̃i** [˩ ˩ ˩ ˩ ˩ ˩ ˩ \ ] “body that is striking a man a blow”;
idiom.: **egbe** ʊ̃ɛ **da** ʊ̃ɛ [˩ ˩ ˥ ˩ ˥] “my body is precious to me”: I am careful not to hurt myself;
imu͜egbe gb-okuta [˩ ˥ ˥ ˧ ˩ ˥ ˥] “I took body struck stone”: I hit myself against a stone;
egbe gu͜ɛe ɽu [˩ ˥ ˩ / ˥] “body is doing with her”: she is having a miscarriage (there is said to be no wilful abortion nor abortive medicine; but others, e.g. repudiated lovers, are occasionally, though not frequently, held to be the cause of miscarriages);
egbe mu͜ɛ̃ [˩ ˥ ˧ (4-1)] he is fooling about, or intruding, out of high spirits;
iɽu͜ɛɽe y-egbe n-ɔhɛ [˩ ˥ ˥ ˧ ˩ ˩ ˩ ˥] “I did (it) to him to (his) body as (lit. ‘give’(?)) a present”: I did this to him without his being able to take revenge;
egbe is further used in the following compound expressions: **egb-amɛ** [˩ \ ˩] = **ɔkp-ɛ̃zɛ** [˩ \ ˩] riverside;
bank (Egh. Hist.);
egb-ekɛ̃ [˩ ˥ ˩] house-wall;
egb-owa [˩ ˥ ˧] latrine;
the general term;
not as outspoken and “boyish” a term as **ow-isã** [˩ \ ˩].

(2) one another;
each other;
iɽ̃ã gu egbe gbĩna [˥ ˩ ˥ ˥ ˧ ˩ ˥] they fought each other.

(3) the same (with **ɔni** [˥ /] “that”);
egb-ɔn-iw-en-udo mɛ [˩ ˥ / ˥ ˧ ˩ ˥] “that body

(which) I said (**wɛ** [/]) that you might weave for me”: the same that I told you to weave for me.

(4) will;
egbe n-uyasu ʊ̃ɛ͜iɼ-egbe [˩ ˩ ˥ ˥ ˩ ˥ ˥ ˩ \ ] “body you took to lead (= accompany) me is not (sc. your own) body”: it was not of your own will that you accompanied me;
egbe͜iɼ-egbe n-uyaha ʊ̃-osa [˩ ˥ ˥ ˩ ˩ ˥ ˥ ˩ ˩ \ ] it was not of (your own) will that you paid me (your) debt (the **i** may also be omitted or, at least, be very faint).

(5) though (*v.* **rhe** [/]);
egbe n-uya ɼu͜ɛe, t-iɣayegb-uɛ [˩ ˩ ˥ ˥ ˧ (4-1) ˥ ˧ / /] “body you took to do it, I shall still flog you”: though you have done it (viz. in spite of your previous refusal), I shall still flog you!

egbe n-imaya hemi-ɔɛ̃, iyesiɛ̃ nɛ [˩ ˩ ˥ ˥ ˥ ˥ ˥ \ ˩ ˥ ˩ \ ] “though I had not yet seen him, I still denied for him”, viz. that he had done a certain thing.

egbemuʊ̃ɛ [˩ ˩ \ ˩]

high spirits;
cf. **egbe** [˩ ˥], **mu 1** [˥].

egbeɼɔxɔʊ̃ɛ [˩ ˩ ˥ \ ˩]

easylife;
leisure, as e.g. the wife of a “big” man with many servants has;
cf. **egbe** [˩ ˥], **ɼɔxɔ** [˩ ˥].

egbɔ [˩ ˥]

felling trees, when making a new farm;

egbɔ fo nɛ ʊ-ugbo ɽuɛ ɽa [˩ ˥ ˧ ˩ ˥ ˩ / ˩ ˩] is the felling of trees finished already on your farm?

cf. **gbɔ** [˥];
v. **itẽrhã** [˩ ˩ ˩].

egbɔ̃ [˥ ˩]

(1) a high fence (with openings at the side) made of **ixiʊ̃i** [˥ ˥ ˩]-trees, and standing at the village entrance (**uɣe** [˥ ˩]);
it keeps off evil spirits and bad charms;
ixiʊ̃i is used because of its particular "power" as the most senior, "aged", tree.

(2) a name.

egbɔɣɔ [˥ ˩ ˩]

native tobacco, much planted on farms.

egbu [˥ ˥]

a kind of woodpecker with a big head and short beak (**akpalakp-erhã** [˩ ˩ ˩ ˩ ˥] has a smaller head, but its beak is a little longer).

eɣã [˥ ˩]

(1) chain;
not as big as ɔgiɔɽɔ [˩ ˥ ˥];
eɣã na kɔ̃kɔ̃ gbe [˥ / ˩ ˩ ˥ ˧] this chain is very big.

(2) prison (in the meaning of imprisonment);
amu͜ɛ̃ y-eɣã [˩ ˥ ˧ ˧ ˩] they put him in prison;
cf. Yor. ɛnwɔ [˩ ˩];
cf. also **oleɣã** [˥ ˥ ˩], **ɔsuoleɣã** [˩ ˩ ˩ ˩];

v. **ogba 1** [˥ ˩].

Eɣaɛʋo [˩ ˩ ˩]

“sharers of the country”: this term refers to two groups of Bini chiefs, the **Eɣaɛʋo N-ogbe** [˩ ˩ ˩ ˥ ˩] and the **Eɣaɛʋo N-oɽe** [˩ ˩ ˩ ˥ ˥].

While the first group contains the household officials at the **Ɛguae** [˩ ˩], the second consists of the fiefholders in the country, who, however, reside in Benin City.

The four most important members of this group are:
Iyasɛ [˥ ˩ ˥], **Esɔgbã** [˥ ˩ ˥], **Esɔ̃** [˥ /], and **Osuma** [˥ ˩ ˥];
they are also called **Eɣaɛʋo n-enɛ** [˩ ˩ ˩ \ ˩], “the four **Eɣaɛʋo**”;
while the others are the **Eɣaɛʋo n-ikotɔ** [˩ ˩ ˩ \ ˩ ˩], the “lower **eɣaɛʋo**”;
cf. **ɣae** [/], ɛʋo [˩ ˩], **Ogbe** [˥ ˩], **oɽe** [˥ ˥].

eɣitã [˩ ˥ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.o.o.c.); of Yor. origin?

eɣo [˩ \ ]

(1) rubbish lying in the house in the morning before it is swept;
v. **ikpoleɣo** [˩ ˥ ˧ (3-1)].

(2) bad taste in, and smell from, the mouth, esp. in the morning.

eɣo [˩ ˩]

present of food given to e.g. **emosima** [˩ ˥ ˩ ˩], the tortoise, when seen by a worshipper of **Ɔxwahɛ** [˩ / ˩].

eɣoɣo [˩ ˥ ˥]

a tree, *Trichilia prieuriana*, but also *Duboscia viridiflora*; used as firewood only.

eɣoɽɛ [˩ ˥ ˩]

an idiomatic word for conception, pregnancy, used when wishing that young people or foreigners may not understand what is being said;
v. **rhie** [/].

eɣɔ [˩ ˥]

eating-feast;
cf. ɣɔ [/].

eɣute [˥ ˥ ˥]

camp near the river;
beach;
eɣute n-ɔmose [˥ ˥ ˩ ˩ ˩ ˥] “a beautiful shore”, beginning of a Christian hymn in Bini;
cf. Yor. **ebutɛ** [˩ / ˥].

eha [˩ ˥]

three;
ɛd-eha [˩ ˥ ˧] three days;
ax-eha [˩ ˥ ˧], [˩ \ ˥] three pots;
axe-n-eha [˩ ˩ \ ˩] the three pots;
eha͜irɔ ʊ-ugie [˩ ˥ ˥ \ ˥ ˧] “three are not in twenty”:

seventeen;
redupl. **eheha** [˥ ˩ ˥] all the three;
eheha [˩ \ ˩] in groups of three.

ehã [˩ ˥]

in **ehã͜ẽgbe hia** [˩ ˥ ˥ ˧ ˧] dressing up;
originally: dressing up as masquerade dancer;
cf. **hã 2** [/].

ehã [˥ ˩]

six;
iɽ̃ã ehã de [˥ ˩ ˥ ˩ /] six of them are coming.

ehaɛkpɛ̃ [˩ \ ˩]

name for the group of chiefs who are neither members of the **Uzama** [˩ ˥ ˩] nor of the **Eɣaɛʋo** [˩ ˩ ˩].

Their leader is chief **Ɔbas-ogie** [˥ ˥ ˧ ˩];
cf. **ɛkpɛ̃** [˩ ˩] (?)

ehãkɔ̃ [˩ \ ˩]

film on teeth;
cf. **akɔ̃** [˩ ˩], **ehɛ̃** [˩ ˥] is not used alone.

ehaya [˩ ˥ ˩]

hire;
rent;
ehaya umu͜ikɛkɛ ɽuɛ yi ɽa [˩ ˥ ˩ ˥ ˥ ˥ ˩ ˩ / ˧ ˩] “(is it) hire you put your bicycle on”: do you hire your bicycle out?

cf. Engl.;

v. **iɣo 1** [˥ ˥].

ehe [˥ ˩]

food given to one’s wife to be cooked;
v. **we** [˥], **emehe** [˩ ˥ ˩].

ehe [˩ ˥]

(1) place;
iri-ehe [˩ ˩ ˩ ˥] “I am going somewhere”: I am going on a journey, or, on a walk;
eheikehe [˩ ˥ ˩ ˥] wherever;
eheikehe n-ɔrhirhisɛ, **ɛʊ̃-ɔ̃ma gbĩna** (ʊ̃ɛ [/]) [˩ ˥ ˩ ˩ / ˥ ˥ ˥ / / ˥ ˩ \ ] wherever he goes, he must fight;
v. **(e)d—**.

(2) chance, same as **eke** [˩ ˥];
imami-ehe n-aɽu͜ɛe [˥ ˥ ˩ ˩ ˥ ˩ ˥ \ ] I have no chance to do it.

(3) menstruation;
v. **owa** [˩ ˥], **ukpɔ̃** [˩ ˩].

ehɛ̃ [˥ ˩]

fish;
eh-ɔ̃gbɔ̃ [˥ / ˩] fresh fish;
ehɛ̃ n-ɔkae [˥ ˩ ˥ \ ] dried fish.

Ehɛ̃gbuda [˩ ˥ ˥ ˩]

name of an **Ɔba**;
he instituted the **Ibiwe** [˩ \ ˩]society.

Ehɛ̃mihɛ̃ [˩ ˩ \ ˩]

name of an **Ɔba**.

(e)hia [˩ ˥]

all;
vi-ehia re [˩ ˥ ˧ ˧] bring them all!

ena hia-ɽ-ɔɣɔe [˩ ˩ ˥ ˧ (4-1)] all these (things) are his;
idiom.: **ehia͜ehia xĩ** [˩ ˥ ˥ ˩ ˥] “all is all”: it is all the same, and **ehia͜ehia xĩ mɛ** [˩ ˥ ˥ ˩ ˥ ˧], **ehia͜e hia xĩ ʊ̃ɛ-ɽe** [˩ ˥ ˥ ˩ ˩ ˥ ˩] it is all the same to me (**-ɽe** means something like “concerning it, in reference to it”).

ehiaɣa 1 [˩ ˩ ˩],

also **ihiaɣa**, (1) tassel;
ehiaɣ-ɔka [˩ ˥ ˥ ˩] tassel of corn (maize).

(2) a small bell worn by some priests.

ehiaɣa 2 [˩ ˩ ˩]

naught;
nil.

ehɔ 1 [˩ ˥]

(1) ear;
v. **daʊ̃ɛ** [˩ ˥].

(2) edge;
ehɔ-ɽe [˩ / ˩] its edge (of a table, cloth, etc.);
cf. the use of Yor. **eti** [˧ ˥].

ehɔ 2 [˩ ˥]

(1) an annual sacrificial festival to the ancestors;
iɽ̃ã ɣaɽu͜ehɔ [˥ ˩ ˥ ˩ ˩ ˥] they are performing the **ehɔ**-festival (or: **ri͜ehɔ** [˩ ˩ ˥]);
v. **orhu 2** [˩ ˥].

(2) (with a god’s name as a following genitive): an annual festival of a god, e.g. **eh-olokũ** [˩ ˥ ˥ ˧] festival of **Olokũ** [˥ ˥ ˧];
eh-osũ [˩ ˥ ˧] festival of **Osũ** [˩ ˥].

The latter takes place about April;
the **ewaisɛ** [˩ ˩ ˩], the priest’s assistants, beat drums (**iɣede** [˩ ˩ ˩]) and dance, and while dancing they perform magical tricks;
these are said to be taking a tortoise out of their abdomen, vomiting scorpions, stabbing themselves with knives without injury, and sowing plants which grow up immediately.

The priest himself is said to turn into a leopard, elephant, chimpanzee, an oil-palm, etc., transforming himself into a cow being the most difficult degree.

Ehɔ [˩ ˩]

a village on the boundary between Bini and Ishan country;
“Ehor”.

Ehɔ̃dɔ [˩ ˥ ˥]

title of a chief who supervises (and helps in) the butchering of animals for the **Ɔba**, and slaughters at all the **Ɔba**’s sacrifices;
he is given parts of the slaughtered animals;
a praise-name is: **Ehɔ̃dɔ n-ɔriaɽ̃aʊ̃ɛ** [˩ ˥ ˥ (4-1) ˩ ˩ ˩]
“**Ehɔ̃dɔ** the meat-eater”

ehɔɣae [˩ ˥ ˥]

a term derived from the **ogwɛga** [˩ \ ˩]-position **ɔhɔɣae** [˩ ˥ ˥] (*v.* **ɔha** [˩ ˥]);
this position is believed to indicate enmity from a brother by the same father, hence **ehɔɣae** means something like: “a brother by the same father who is, at the same time, one’s enemy”, “hidden enemy among one’s relatives”.

It seems, however, that the term can also be used without any connotation of enmity, only to denote paternal relatives.

(A brother by the same mother is not usually one’s enemy; this was explained by the fact that he is “of the same blood”, and that he shares one’s properties.) *Cf.* **ɔɣae** [˩ ˥].

ehɔʊ̃ɛ [˩ \ ˩]

purification (general term);
cf. **hɔʊ̃ɛ** [˩ ˥];
v. **ihɔʊ̃egbe** [˩ ˩ ˩ ˩], **ihɔʊ̃owa** [˩ ˩ ˩ ˩], **ihɔʊ̃ɛʊ̃o** [˩ ˩ ˩ ˩].

Eka [˩ ˥]

the Ika-people (and language) inhabiting the Agbor Division of Benin Province, and **Igbãkɛ** [˩ ˥ ˩] in the Benin Division;
they are a branch of the Ibo-speaking peoples.

eka [˥ ˩]

“biscuits”;
a baked or fried foodstuff consisting of maize: **eka͜ɔka** [

˥ ˥ ˥ ˩] of beans **eka͜eɽe** [˥ ˥ ˥ ˩], of yam **ek-inya** [˥ ˥ ˧] (fried with oil or lard, or baked; may be ground before), or of plantain **eka͜ɔɣɛdɛ** [˥ ˥ ˩ ˩ ˩] (plantains cut and fried);
cf. Yor. **akara** [˩ ˩ ˩].

ekaewe [˩ \ ˩]

sgl. **ɔ-** a band of the **Ɔba**’s consisting of some of his relatives and performing the sacrifices at the **ugie**s, together with the **Ihama** [˥ ˩ ˥].

ekaɣa (or **ikaɣa**) [˩ ˩ ˩]

(1) bridle.

(2) gag;
v. **uxu** [˩ ˥].

ekaikai [˩ ˥ ˥]

measles (?), same as **ɛnwinwa** [˥ ˥ ˥].

ekalaka [˩ ˩ \ ˩]

glass tumbler, probably Port. caneca;
v. **ukpu** [˥ ˩], **igobele** [˩ ˥ ˩ ˩], **egalahi** [˩ ˩ \ ˩].

ekaɽasĩ [˩ ˩ ˩ ˥]

kerosene, also called **am-urhukpa** [˩ \ ˩ ˩] “lamp-water”.

Engl.

ekasa [˩ ˩ ˩]

(1) a tree, *Omphalocarpum procerum*;
husks of its seeds, put on a string, are wrapped in "bamboo" (raffia) leaves and worn round the feet as a rattle.

(2) rattle (*v.* above).

(3) a dance performed after the **Ɔba**'s coronation at which **ekasa** rattles are worn.

eke [˩ ˥]

place;
eke n-iye [˩ ˩ ˩ ˥] the place where I live;
v. **ehe** [˩ ˥], **(e)d—**.

Ekegbiã [˩ ˥ ˩]

title of a chief, the senior of the **Isĩɛʊ̃ɛɽo** [˩ ˩ ˩ ˩] sib.

ekeze [˩ ˩ ˥]

a masquerader representing a spirit **Ekeze** who appears when the **Ɔvia** [˩ ˥]-society dances, disturbing the masqueraders, and driving them away.

The **Ɔvia** people fight him, but, however numerous, they are always conquered;
called **ekeze n-iy-ɛɽ̃iʊ̃i** [˩ ˩ ˩ ˥ ˥ ˧ ˩] "Ekeze, the mother of the god".

ekɛ̃ [˩ ˥]

rest-day of a god (every fifth day) when the priests stay at home, adorning their juju;
whoever works, is supposed to meet with bad luck;
cf. **ɛdɛ** [˩ ˥].

ekɛ̃ [˩ ˩]

(1) mud (for house-building);
ekɛ̃ n-exwi [˩ ˩ ˥ ˧] black mud, mixed with **ulakpa** [˩ ˩ ˥], the red and best mud, in house building;
ek-ẽxexae [˩ ˥ ˧ ˩] sandy mud;
formerly used to fill swampy spots in the rain-pit (**ukpafɛ̃** [˩ ˥ ˩]) now also for plastering the house-walls;
it is used for building when other mud is lacking;
ek-õbuɛ [˩ ˥ ˥] clay (for pottery), *v.* **obuɛ** [˥ ˥];
v. also **oɽoɣo** [˩ ˩ ˩], **orhue** [˩ ˩].

(2) wall, **ek-ɔ̃gbe** [˩ ˥ ˩] “wall of Ogbe”: the wall running round the **Ɛguae** [˩ ˩], esp. the **Ɔba**’s harem.

There was once a law that anybody who touched this wall was to be killed.

This, however, led to so many false denunciations that the **Ɔba** decreed that the man who denounced the offender should be killed as well.

Since then, it is said, there has been no further report.

ekɛ̃ [˩ \ ]

egg;
ek-ɔ̃xɔxɔ [˩ ˥ ˧ ˩] hen’s egg;
ekɛ̃-kpɛkpɛyɛ [˩ ˥ ˧ ˧ ˧] duck’s egg.

Throwing eggs at a man is the greatest insult in Benin.

eki [˥ ˩]

a pad used when carrying loads (cloth, grass, etc.);
same as **ukuoki** [˥ ˥ ˩];
uɣuga rhi-eki [˩ ˥ ˥ ˧ ˧ ˩] “may you not serve (and)

take the pad” scil.

“as your only reward”: may you be rewarded for your service (to a servant coming from work, as an answer to his greeting, by a senior man).

There is also a curse: **t-uɽaga rhi-eki** [˥ ˧ ˩ ˩ ˥ ˩] may you serve and receive a pad (as your reward).

ekia [˥ ˥]

(1) penis.

(2) **eki-osisi** [˥ ˥ ˥ ˥ ˥] trigger of a gun.

(3) **eki-awa** [˥ ˥ ˥ ˧] “dog’s penis”: a shrub, *Erythrina* spec. (also *Callichilia stenosepala*);
one has a long fruit and a dark green stem, the other, a short fruit (distribution of the Latin names unknown).

(e)kigbesiyeha [˩ ˥ ˥ ˩ ˥ ˧]

“missing ten in sixty”: fifty.

ekita [˥ ˥ ˩]

dog;
cf. Ibo **nkita** [˥ ˥ ˧];
v. **oʊi-akota** [˩ ˥ ˩ ˩ ˩], **awa** [˩ ˥].

eko [˩ ˥]

(1) a “camp”, i.e. a temporary, though possibly long-inhabited settlement for purposes of hunting, farming, and formerly war;
ek-ayɛ̃ [˩ \ ˩] a shelter consisting of four poles and a roof of mats, serving e.g. as a market stall;

cf. **oko 1** [˩ ˥];
v. **agɔ** [˩ ˥], **oxogbo 1** [˩ ˥ ˥].

(2) name of Lagos (Yor. **eko** [˩ /]);
perhaps the name is of Bini origin, as there is a
tradition that Lagos was founded as a Bini war-camp.

ekoko [˩ ˩ \ ]

cocoa;
Engl.

ekokohiɛ̃ [˩ ˥ ˥ /]

native spoon consisting of the cover of a snail’s shell;
still used by a few old people, and in bush-villages;
v. **akeɽekeɽe** [˩ ˩ ˩ \ ˩], **ekuyɛ** [˩ ˩ ˥].

eku [˩ ˥]

malice;
ekueku [˩ ˥ ˧] wrong;
false;
undue;
ɔgbe ʊ̃-ẽkueku [˩ ˥ ˩ ˥ ˧] he flogged me without
reason;
v. **iɣo 1** [˥ ˥].

eku [˩ \ ]

semen.

ekuɛ [˥ ˥]

bellows;
ozo gua kp-eku-ɛsɛse [˩ ˥ / / ˩ ˩ ˥ ˧] Ojo knows very

well (how) to work the bellows.

ekuɛ̃ɽ̃ɛ̃ [˩ / ˩]

a bird the cry of which is said to spell evil, and it is believed that a district in which it is frequently heard will have many deaths;
the cry is interpreted as **kũ̯ɛ̃ɽ̃ɛ̃ kɛ̃kɛ̃kɛ̃kɛ̃kɛ̃** [˩ ˥ ˩ ˥ ˥ ˥ ˥ ˥] “tie it (viz. a corpse) strongly!” and the evening- and night-cry is: ɛʋo **foo** [˩ ˩ (5-3)] “the country (or village) is finished!” After the first cry, a death is expected in three or seven days’ time;
if somebody is ill at the time of the cry, “the witches will expect his death; for it gives the witches power”.

Therefore, the bird is shot if it is possible;
cf. **kũ 1** [/].

ekuku [˩ ˥ ˩]

cook.

Engl.

ekuyɛ [˩ ˩ ˥]

(European) spoon;
cf. Port. colher;
v. **ekokohiɛ̃** [˩ ˥ ˥ /].

ekuzo [˥ ˥ ˩]

a shrub, *Ongokea klaineana*;
cf. **eka** [˥ ˩] (?);
uzo [˥ ˩] (?).

ekwabɔ [˥ ˥ ˧]

upper arm;
cf. **abɔ** [˩ ˥], **ekwawɛ** [˥ \ ˩].

ekwawɛ [˥ \ ˩]

thigh;
cf. **owɛ** [˩ ˩], **ekwabɔ** [˥ ˥ ˧].

ekwɛmɔ [˥ ˥ ˥]

(also **ekwɔmɔ** [˥ ˥ ˥]) a fat brown rat, same as **ɛbete** [˥ ˥ ˩];
v. **esi 1** [˩ ˩].

ekpa [˩ ˥]

vomiting;
cf. **kpa 3** [˥].

ekpa [˥ ˩]

hitting;
knocking (with the fist);
boxing (not a sport);
ekpa-ɽe tu gbe [˥ / ˩ ˥ ˧] “his boxing resounds (much)”: he has a good way of hitting.

ekpã [˩ ˩]

a present given to the **Ɔba** in order to notify him of a sacrifice going to be performed (in which he is going to take part);
this is done e.g. by the followers of the god **Ɔxwahɛ** [˩ / ˩].

ekpaɣudo [˩ ˩ ˥ ˧]

a tree, *Albizzia zygia*;
the leaves are used for soup, the wood as firewood.

ekpakaɽa [˩ ˥ ˥ ˥]

a beetle found on the raffia palm (**ɔgɔ** [˩ ˩]) and the oil palm (**uɗi** [˩ ˥]);
it sucks juice out of the cuttings made by wine-tappers, or out of the stumps of felled palms;
v. **oɽu** [˥ /].

ekpakpahuʋ̃agã [˩ ˩ ˩ ˥ ˩ ˩]

scorpion.

ekpakpɛhi [˩ ˥ ˥ ˩]

a long loaf of yam-fufu similar to a loaf of bread;
v. **osugba** [˥ ˥ ˥].

ekpakpoɣo [˩ ˥ ˧ ˩]

a tree, *Canarium schweinfurthii*.

ekpalakpala [˩ ˩ ˩ ˥ ˥]

a flat fish, possessing many bones and rough scales, and therefore not appreciated, it has a red and a blue stripe on either side;
cf. **xwaɽaxwaɽa** [˧ ˧ ˧ ˧].

ekpamaku [˩ ˩ ˥ ˧]

corrugated iron sheet;

ekpamaku n-aya kã owa [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥] corrugated iron that is used to “thatch” houses.

ekparhurhu [˩ ˥ ˧ ˩]

a small wasp that has its nest on creepers.

ekpekukpeku [˩ ˥ ˥ ˥ ˥]

a shrub the fruit of which is used as a poison for rats;
it is reputed to drive them mad;
but if the onlooker laughs, the “power of the medicine” is supposed to weaken so that the rat will not die;
also called: **ekpekukpeku n-ɔgb-ofɛ̃** [˩ ˥ ˥ ˥ ˩ ˩ ˩ ˥] “**ekpekukpeku** which kills rats”.

ekpɛkpɛyɛ [˩ ˥ ˥ ˥]

duck;
cf. Yor. **kpɛkpɛyɛ** [˥ ˥ ˥].

Ekpo [˩ ˩]

a masquerade-society of young boys, imitating the **Ɔvia** [˩ ˥]-society;
no mirrors and cloths, as in **Ɔvia**, are used for the masquerade-dress, but only palm-branches and ropes;
the senior is called **oh-ɛ̃kpo** [˩ \ ˩] “priest of ekpo”;
their purpose was stated to be mainly “cheering up the quarter”, but they have a juju as well (in form of a stick) which has a certain power;
thus e.g. barren women may sacrifice a cock to it, and offences against it are also expiated by the sacrifice of a cock;
members of the society sometimes bar a road by means of a rope in order to obtain a small toll from passers-

by.

Where there is an **Ɔvia**-society, young men leave the **Ekpo** at the age of fifteen, but where there is none, as e.g. at **Urho N-igbe** [˩ ˩ \ ˩], they are said to remain in it until they are 35 or 40 years of age;
v. **Akobiɛ** [˥ / \ ].

ekpokpo [˩ ˥ (4-1)]

bullet.

ekpɔʊ̃ɛ [˩ \ ˩]

thanksgiving: especially a procession round the town passing all the chiefs' gates, made by a newly-made chief;
mu͜egbe ɣ-ima ɣay-ekpɔʊ̃ɛ-ɽɛ [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˥ / ˩] get ready that we may go (for a) thanksgiving procession to-day!

cf. **kpɔʊ̃ɛ** [˩ ˥].

ekpukpu [˩ ˥ ˥]

a dish prepared from cassava: the cassava is ground with the rough outside of a pierced kerosene tin, whereupon it is made into a ball.

This is ground again in a mortar (**olɔ** [˥ ˥]), mixed with water, and baked.

Like **usi** [˩ ˥] and **igaɽi** [˥ ˩ ˥], it is one of the more modern ways of preparing cassava;
v. **ebɔbɔzi** [˩ ˩ ˩ ˥], **efɛ̃rhinyɛ** [˩ ˩ ˥ ˩].

elaɣaloɣo [˩ ˥ ˥ ˩ ˩]

a bell used in the **Ɔxwahɛ** [˩ / ˩]-cult;
it is of the same shape as **ɛgogo** [˥ ˥ ˥], but it has a nail inside.

elalɔ [˩ \ ˩]

a disease: tinea;
cf. **lalɔ** [˩ ˥].

elapurhu [˩ ˥ ˧ ˧]

fugitive swellings in the arm;
itches;
due to filaria(?).

Effective medicines are said to be **emu-ɔhae** [˩ ˥ ˥ (4-1)] “ashes of a bachelor”, and a herb called **ebubule** [˩ ˩ ˩ ˥].

elarhɛlarhɛ [˩ ˥ ˩ ˥ ˩]

a disease: dropsy?

v. **owɛ** [˩ ˩].

elukeluke [˩ ˩ ˥ ˩ ˥]

a name for the river-tortoise.

ema 1 [˩ ˩]

general term for “drum”;
of two drums usually played together the one having the lower tone is referred to as **iy-ema** [˥ \ ˩], the “mother-drum”, the one having the higher tone, as **oʊi̯ema** [˩ ˥ ˩ ˩], the “daughter-drum”.

Some of the most important drums are: **em-ɛdo** [˩ ˥ ˧] "drum of Benin": a big round drum beaten with one stick during the **ugie** that is called **ukpetuɛ** [˩ ˩ ˥]; the beats are interpreted as: **gi-ɔɣ-ɔba sɛ** [˥ ˥ ˥ ˥ ˩] lit. "let that of the **Ɔba** pass": let the will of the **Ɔba** be done!

em-iɣã [˩ ˥ (4-1)] a drum for chiefs;
it is put on the ground and beaten with two sticks, especially in chiefs' houses during the **ehɔ** [˩ ˥] and during **ugie**s when they are "tossing" the **ɛbɛ̃** [˩ ˩], i.e. performing a swordplay;
priests of **Ɔxwahɛ** [˩ / ˩] have it as well.

em-izaduma [˩ ˥ ˩ ˩ ˥] a war-drum.

em-izagbɛdɛ [˩ ˥ ˩ ˥ ˩] a drum played when the young men (**iɽoɣae** [˩ ˩ ˩] and **iɣele** [˥ ˩ ˩]) are dancing the **izagbɛdɛ** [˥ ˩ ˥ ˩]-dance.

em-uɣo [˩ \ ˩] a small drum covered with hide on one side only, beaten by hand;
a dance-drum (*v.* **uɣo** [˩ ˩]) mostly used by women.

For other drums *v.* **iɣede** [˩ ˩ ˩], **emaba** [˩ ˩ ˩].

ema 2 [˩ ˩]

(1) yam (plant and fruit while on the farm);
inu͜ema ũkpɛ̃-ɽɛ [˥ ˥ ˥ ˩ ˥ ˥ ˥] how many yams did you dig to-day?

v. **ba 2** [/], **fã** [˥], **kpɛ̃** [˥], **viɔ** [/], **inya** [˩ ˥], **isã** [˩ ˩], **eka** [˥ ˩], **eru** [˩ ˥], **igbĩ** [˩ ˥], **ivu** [˩ ˩];
red yam (**ikpɛ̃** [˥ ˩]): **emilɛ** [˥ ˩ ˩], **olimɛhi** [˥ ˥ ˩ ˥], **uhoboriabe** [˩ ˩ ˩ ˥ ˧], **ugo** [˩ ˥] (wild);
white yam (**emɔwɛ** [˩ ˥ ˩]): **edia n-ukpakɔ̃** [˩ ˩ ˥ ˥ ˩

], **ogigbã** [˩ \ ˩] (wild);
red and white yam: **erhuɽu** [˩ ˥ ˥];
other varieties are: **aɽebũ** [˩ ˥ ˩], **olusɛe** [˥ ˥ ˥], **udĩ** [˩ ˥], **igioɽua** [˥ ˩ /], **ukpu** [˥ ˩].

(2) fufu made from yam.

emaba [˩ ˩ ˩]

(1) a drum made from a calabash, with a rattle fastened to it;
used during **ugie**s [˩ ˩], and by some chiefs.

(2) a dance at which the dancers hold this drum and drum on it, while moving forward and backward;
cf. **ema 1** [˩ ˩].

emasini [˩ ˩ ˥ ˩]

machine, e.g. **emasini n-aya dɔl-ukpɔ̃** [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˩] "machine for repairing clothes": sewing-machine.

ematɔ̃ [˩ ˥ ˧]

iron;
cf. **ɔtɔ̃** [˩ ˩] (?);
v. **ogũ** [˩ ˥].

emɛ [˩ \ ]

monkey;
v. **atugiɛ̃** [˩ ˩ ˥], **alazi** [˥ ˥ ˧], **axarho** [˩ ˥ ˩], **ɛxoxo** [˥ ˩ ˩], **ogĩ** [˩ ˥], **ɔsa** [˩ ˩], **uhiɽi** [˥ \ ˩].

emɛhɛ [˥ ˥ ˩]

(1) bands, or crowds, of women acclaiming the **Ɔba**

when he is marching through the town during the **ugie** [˩ ˩] called **isiokuo** [˩ \ ˩];
they exclaim **iyare**! [˩ ˥ ˩] “safe arrival”, or “welcome home”.

(2) **emɛhɛ n-uɽubi** [˥ ˥ ˩ ˥ ˩ ˩] carriers of the **Ɔba**;
they must never be seen by the **Ɔba** without a load on their heads, therefore, when he is near, they either put the nearest thing on their heads, or, they lean their heads against a house-wall, as if about to lift the house, asking help of passers-by: **mu mɛ** [˩ ˥] “lift it for me” (**Uɽubi** [˩ ˩ ˩] is a quarter of **Uselu** [˩ ˩ ˥], near Benin City);
cf. **mu** [˥] (?), **ihɛ** [˩ ˥] (?).

emiaʊ̃ɛ [˩ ˩ ˩]

illness;
complaint;
may be made specific by a noun indicating a part of the body, e.g. in **emiaʊ̃-obɔ lɔɣɔ ʊ̃ɛ** [˩ ˥ ˩ ˥ ˩ ˩ ˥] lit. “an illness of the hand is paining me”;
a special disease is **emiaʊ̃-ũhobo** [˩ ˥ ˩ ˩ ˩] lit. “Sobo-disease”: probably ascites;
v. **uhuʊ̃ova** [˩ ˥ ˥ ˩].

emilɛ [˥ ˩ ˩]

a special kind of red yam the fruit of which hangs from a rope;
cf. **ema 2** [˩ ˩].

emiowo [˩ ˥ ˧]

meat;
same as **aɽ̃aʊ̃ɛ** [˩ ˥ ˩].

emobo [˩ ˥ ˥]

a dress of the **Ɔba**’s;
not the most elaborate one.

emosima [˩ ˥ ˩ ˩]

a kind of tortoise said to have been charmed by **Ɔxwahɛ** [˩ / ˩] and put in the bush surrounding his shrines.

They are sacred and must not be caught and are even given food (*v.* **eɣo** [˩ ˩]).

It is believed that in farm fires they remain unhurt because they are under a charm.

emotã [˩ \ ˩]

an **uɽuhe** [˩ ˩ ˥] tree standing on **ɛki͜ɔba** [˩ ˥ ˥ ˥] in Benin City which is the seat of a god (?) that is worshipped.

The **Ɔba** makes sacrifices to it, and any burial must pass under it.

Cowries and chalk are then thrown to it as a sign of notice to the tree or the power manifested by it.

emɔmɔ [˩ \ ˩]

loan;
cf. **mɔmɔ** [˩ ˥], **iɣo 1** [˥ ˥].

emɔwɛ [˩ ˥ ˩]

one variety of white yam;
cf. **ema 2** [˩ ˩].

emuɛ [˩ ˩]

(1) ashes.

(2) grey: **ɔfua ʊ-emuɛ** [˩ ˥ ˧ ˩] it is grey (lit. “white”) like ashes;
v. **edɛ** [˩ ˥].

emunɛmunɛ [˩ ˩ ˩ ˥ ˥]

fire-fly.

enɛ [˩ ˥]

four;
ma enɛ nɔ [˩ ˩ ˥ ˧] we were four of us.

enɛ(i)r-ɔʊ-ugie [˩ ˥ \ ˥ ˧] lit. “four are not in twenty”: sixteen;
enɛ(i)r-ɔʊ-iyeva [˩ ˥ \ ˥ ˧ ˧] “four are not in forty”: thirty-six;
redupl. **enenɛ** [˥ ˩ ˥] all the four;
enenɛ [˩ \ ˩] four by four;
in groups of four.

eni [˩ ˥]

elephant;
elephant tusks are kept on the **Ɔba**’s **erha** [˥ ˥]-shrine (*v.* also **akɔ̃hɛ̃** [˩ ˩ ˥], **oko** [˥ ˩]);
eni amɛ [˩ ˥ ˩ ˩] hippopotamus (**oɽoboto** [˩ ˩ ˩ ˥] is more in use);
v. **udiã** [˩ ˥], **ebe** [˩ ˥].

eni [˩ ˩]

name;
eni ɽ̃uɛ̃ υo [˩ ˩ / /] what is your name?

υ-ati-eni ɽ̃uɛ̃ [/ ˩ ˩ ˩ /] “what do they call your name?” is more usual;
cf. **iheni** [˩ ˩ ˩].

enia [˩ ˥]

so;
thus;
cf. **eriɔ** [˩ ˥].

enibokũ [˩ ˥ ˩ ˥]

a white bird, the Cattle Egret or Buff-backed Heron, which is considered to be very “senior”;
its praise-name is **enibokũ͜ɔ̃xɔxɔ n-uhɛ** [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˩] “**Enibokũ**, the fowl of **Ifɛ**.” They are not common at Benin City, but many of them are said to come at the time of the **Ɔba**’s **igwɛ** [˩ ˩], the sacrifice to his head, where also one **enibokũ** is included (?);
thirty or fifty come to a certain tree near the **Ɛguae** [˩ ˩];
they are said to come from **Ifɛ**.

enitã [˥ ˥ ˩]

crayfish (found in rivers).

enixuxu [˩ ˥ ˩ ˩]

pigeon;
it is a symbol of happy marriage;
oɽ̃ɔυ̃-ĩɽ̃ã ye υ-ɔɣ-enixuxu [˩ ˥ ˥ ˩ ˥ ˧ ˧ ˧ ˩ ˩] their marriage is like that of the house-pigeons.

enwa [˩ \ ]

now (same as **ebã** [˩ \ ]);
redupl.: **nwanwa** [˥ (4-1)];
enwa͜ũde [˩ ˥ ˩ /‿˩] now are you coming?

enwananwana [˩ ˩ ˥ ˩ ˩]

flash of lightning, or of the reflected sun in a mirror;
enwananwan-erhɛ̃ [˩ ˥ ˥ ˥ ˩ ˩] spark from worked iron in a smithy (**Ɔxw.**);
cf. **nwana-nwana** [˩ ˩ ˩ ˩];
v. **ɛhohaʊ̃ɛ** [˩ ˥ ˧ ˩].

enwaniɛ [˩ \ ˩]

answer;
cf. **nwaniɛ** [˩ ˥], **inwaniɛʊ̃ɛ** [˩ ˩ ˩ ˩].

enwaʊ̃ɛ [˥ ˩ ˩]

a palm-branch with its side branches on;
enwaʊ̃-ɛ̃ɽ̃iʊ̃i [˥ ˥ ˥ ˩ ˩] (unusual tones) “palm-branch of **ɛɽ̃iʊ̃i** [˩ ˥ ˩]”: a tree *Dracaena* sp.;
its leaves are like palm-leaves;
when cooked they are used as a medicine against gonorrhoea;
v. **exɔe 2** [˥ ˩].

enwɛ [˩ \ ]

(1) (mother’s) breast.

(2) milk;
enw-ɛmila [˩ ˥ ˩ ˥] cow-milk.

enwini [˥ ˩ ˥]

a drum which is beaten by the **Ogbelaka** [˥ ˩ ˥ ˩]-people during **ugies** [˩ ˩] (or at one particular **ugie**?).

enya [˩ \ ]

promise;
cf. **nya 2** [/].

Enyaɛ [˩ ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩]-shrine;
a market is also held there.

enyanya [˩ \ ˩]

yawn;
cf. **nyanya** [˩ ˥].

enyɛ [˥ ˩]

a round fruit similar to a calabash;
edible.

eomɛ [˩ ˥]

“yes, my son”;
used by old men to young men;
a short form for **e**, **oʊi ʊ̃ɛ** [˩ ˩ ˩ ˥].

epiãpiã [˩ ˥ (4-1)]

the Piping Hornbill;
same as **axwɛxae** [˩ ˩ ˩].

era [˥ ˥]

ganglion;
v. **ake** [˥ ˥].

eri [˩ ˩]

(1) knotty part in a piece of wood, or in a creeper;
eri͜erhã na igiava [˩ ˥ ˥ ˧ ˩ ˥ ˩ / ˩] the knotty part of this tree (or, wood) cannot be split;
v. **mu 1** [˥].

(2) retardation in growth (of a child, e.g.);
v. **kpɛe** [/].

eria [˩ ˥]

(1) grazing;
cf. **ria** [/], **ɽe** [˥];
v. **rie** [/].

(2) explanation of the code-words in the **ogwɛga** [˩ \ ˩]-oracle.

eriaria [˩ / ˩]

sandfly.

erieriɛ [˩ ˥ ˩]

a bath containing “medicines” taken by a man when about to die: somebody else will then die in his stead, while he himself will recover;
this “substitute” may even come from the same family.

eriɔ [˩ ˥]

so;
thus;
ʊ-en-uɽu na, **eri(ɔ)a̰ɣaaɽu lel-ɔsḭɔ̰ʊ̃a** [˥ ˩ ˥ ˩ ˩ ˥ ˥ ˧ ˧ ˩ ˩ ˥ ˩ ˩] lit. “as you are doing now, so people do follow their friend”: you are acting like a real friend;
ʊ-eriɔ [˥ /] thus;
like that.

eriri 1 [˥ ˥ ˥]

a small white ants’ hill used as a food for chickens and for **ɛkose** [˩ \ ˩];
v. **ulelefe** [˩ ˩ ˩ ˩].

eriri 2 [˥ ˥ ˥]

drag-net;
cf. Jekri **eriri** [˧ ˥ ˥].

erɔ [˩ ˥]

lodging in somebody else’s house for want of a house of one’s own;
erɔ iye [˩ ˥ ˩ ˥] I am in lodging, or a lodger;
iɣ-erɔ [˥ ˥ ˧] rent;
v. **iɣo 1** [˥ ˥];
cf. **rɔ** [˥◡/], **ɔɽuerɔ** [˩ ˩ ˩].

eru [˩ ˥]

a rack standing on a farm, or, for greater safety, in the bush, on which the yam-harvest is kept.

It consists of several main poles (**utɔ̃yotɔ** [˩ ˩ ˩ ˩] or **uke** [˩ ˥]) standing at equal distances and supported by forked branches (**ikadɛlɛ** [˥ ˩ \ ˩]), and between these there are smaller poles called **ɔxɛ** [˩ ˥].

The yams are tied horizontally to stripped palm-branches (**exɔe** [˥ ˩]), and each row is called **ugã** [˩ ˩].

The structure is supported by cross-poles.

three in number, which are called **ogba** [˩ ˥].

In measuring the yam-harvest, the distance between two main poles is **uhobo** [˩ ˩ ˩], half the distance is **ɛkp-ɔxɛ** [˥ ˥ ˧], that between three main poles (= two **uhoho**) is **ɛwɛ** [˩ ˩].

erha [˥ ˥]

father;
erha ʊ̃ɛ [˥ ˩ ˥] my father;
erha-a [˥ ˩ ˥] your father;
erha-e [˥ \ ] his father;
erha ʊ̃**a** [˥ ˩ ˥], **erh-ima** [˥ ˥ ˩] our father;
erh-uwa [˥ ˥ ˩] your (pl.) father;
erh-iɽ̃ã [˥ ˥ ˩] their father.

erha ʊ̃**-osa** [˥ ˩ \ ˩] “our father **Osa**”: an epithet of **Osa** [˩ ˩].

erh-odede [˥ ˥ ˩ ˩] grandfather;
erha ʊ̃**-odede** [˥ ˩ ˥ ˩ ˩] my grandfather;
also: **erha** ʊ̃ɛ **n-ɔxwa** [˥ ˩ ˩ ˥ ˩].

The term may be specified: **erh-erha** [˥ ˥ ˥] father’s father;
erh-iye [˥ ˥ ˥] mother’s father;
v. **umɔbɔ** [˩ ˩ ˩].

(2) “father” as the revered ancestor whose shrine is in every Bini house.

(3) **erha** ʊ̃ɛ **n-agbɔ̃** [˥ ˩ ˩ \ ˩] “my father of this

world”: my lover (said by a woman);
the man thus referred to may be quite young;
and the reason for this is probably that he is “like a father towards his beloved”, *v.* **iye** [˥ ˥], **egbaxiã** [˩ ˩ ˥].

(4) **erha n-as-agbɔ̃ miɛ** (**sɛ 1** [˥]) [˥ ˩ ˥ ˥ ˩ ˥] “the father whom one reaches the world to see”: fosterfather, or generally, a man who treats a young boy like his father, i.e. shows kindness to him.

erhã [˩ ˥]

(1) tree;
shrub;
erhã n-igbɔ̃ ya k-ɛhi [˩ ˩ ˩ / ˥ ˧ ˩] “the tree which the foreigners (or **Ibos**) take to construct (**kɔ** [˥]) their **ɛhi**”: a tree, *Erythrina senegalensis*;
erh-ẽrhɛ̃ [˩ \ ˩] “tree of fire”: practice of felling a tree by putting fire to it;
erh-ũkoko [˩ ˥ ˩ ˩] “pipe-shrub”: a shrub, perhaps *Sterculia oblonga* (F.D. list: Okoko), from which the tubes of long pipes are obtained.

erhã n-ɔba ya kp-oti hĩ͜ɛ̃do re [˩ ˩ ˥ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˧] “the tree which the **Ɔba** took to take the leprosy away from Benin”: a tree, same as **anyaerhã** [˩ ˩ ˩] (F.D. list: *Distemonanthus benthamianus*).

(2) wood;
stick;
erh-ẽru [˩ ˥ ˧] (all the) sticks used in a yam-stack (**eɽu** [˩ ˥]).

erh-ɛ̃zɔ [˩ ˥ ˥] “stick of law-suit”: dock;
witness-box;
ɔzen-unu͜ɛ̃ɽ̃ɛ̃ ʊ-uw-erh-ɛ̃zɔ [˩ ˥ ˧ ˩ ˩ ˩ ˥ ˥ ˧ ˧] he gave his statement in the witness-box (or, in the dock).

erh-ĩdo [˩ ˥ ˦] the stick to which the threads are fastened in a loom.

erhe 1 [˩ ˩]

part of palm fruit that joins the fruit to the tree;
the **erhe** are burnt in order to obtain **em-uxuɛ̃** [˩ ˥ ˦] palm-husk ashes;
when burning they are called **uxuɛ̃** [˩ ˥].

erhe 2 [˩ ˩]

a copper stool sent by the Portuguese, *v.* L.R. p. 112 (on p. 111 there is a brass copy of it, made by the **Ɔba Eɽesɔnyɛ** [˥ ˥ ˩ ˩]).

erhɛ̃ [˩ ˩]

fire;
kok-erhɛ̃ ni mɛ [˩ ˩ / ˦ ˧] build up (lit. “collect, join”, viz. the firewood) that fire for me.

erhɛ̃baʊogo [˩ ˩ ˩ ˥ ˩] “fire is flaming on an old farm”;
a shrub, *Enantia affinis*;
the wood is yellow inside, a feature which probably explains the tree being called “fire” (but it is not clear why “on an old farm”);
wood is used for building purposes.

erhɛrhɛ [˩ ˥ ˥]

a plant similar to **ikpogi** [˩ \ ˩] with small fruit containing seeds;
it is said to taste very pleasant when fried, and to cause indigestion when eaten much.

erhɔ̃ [˥ ˥]

craw-craw;
erh-ãbɛ [˥ ˥ ˥] “craw-craw of razor”: barber’s rash.

erhuã [˩ ˥]

tying one’s cloth;
cf. **rhuã** [/].

erhũmohi [˩ ˥ ˦ ˩]

the Dark-heeled Cuckoo, or, Senegal Coucal.

erhuɽu [˩ ˥ ˥]

a kind of yam, red and white;
fruit a little bitter;
is eaten a good deal by the Yoruba people;
a medicine is obtained from it ensuring quick conception;
v. **ema 2** [˩ ˩].

erhʊ̃u [˩ ˩ ˩]

(1) prayer, Christian and pagan.

(2) blessing;
v. **isɛ** [˩ ˥].

erhʊ̃uriaria [˩ ˩ ˩ ˥ (4-1)]

butterfly;
v. **oʊi** [˩ ˥].

eɽe [˥ ˩]

a white bean (not from a shrub, like **ikpexie** [˩ ˩ ˩]) of which the Yorubas make **eka** [˥ ˩] (Yor. **akara** [˩ ˩ ˩]);
the Bini people use maize and water-yam;
cf. Yor. **eree** [˧ /].

eɽe [˩ ˩]

(1) gain;
profit;
eɽe ɽuɛ kpɔlɔ ʋ-eʋ̃i n-uxiɛ̃ na [˩ ˩ / ˩ ˩ ˩ ˩ ˩ ˥ ˩]
“your profit is great in this thing that you are selling”.

(2) reward;
eɽe n-ɔrhie mɛ ʋ-ekpa eʋ̃i n-iɽu nɛ, eɽ-ɔr-eʋa [˩ ˩ ˥ ˧ ˩ ˩ ˥ ˩ ˩ ˥ ˥ (4-1) ˩ ˥ ˧ (3-1)] lit. “the reward he gave me for the thing I did for him is what is there”, i.e. is over there;
cf. Yor. **ere** [˩ ˩].

Eɽesɔnyɛ [˥ ˥ ˩ ˩]

name of an **Ɔba**.

eɽɛɽɛ [˩ \ ˩]

deception (by somebody);
cf. **ɽɛɽɛ** [˩ ˥].

eɽo [˩ ˥]

cunning;
deceiving;
cheating;
cf. **ɽo** [/] (?);
v. **ɽu** [˥], **ɛkɛ** [˩ ˥].

eɽɔ [˩ ˩]

knife;
for kitchen and eating;
eɽ-ulema [˩ ˥ ˩ ˩] cobbler’s knife (*cf.* **le** [˥], **ema 2** [˩ ˩]).

eɽu [˩ ˩]

placenta.

eɽ̃ɛ̃ɽ̃ɛ̃ [˩ ˩ ˥]

eight.

eɽ̃uã [˩ ˥]

any harmful **ɛbo** [˩ \ ] (charm) destined to cause sickness and possibly containing poison as well;
it is put into food, thrown at people when they are present, blown into the air when they are absent, put on one’s path, etc;
cf. **ɽ̃uã** [/];
v. **gbe** [/] **xɛ** [/].

esa [˩ ˥]

(1) side taken by somebody who is not concerned in a quarrel, palaver, etc.;
d-esa n-uye ʊ-ɔ yi [˩ ˥ ˩ ˩ / ˥] “which side (is it that) your are in (it)?” on which side are you?

(2) share in some enterprise, plot of ground, etc.;
esa͜ɔɣ-uɛ ʊo ʊ-ɔ [˩ ˥ ˥ ˧ ˩ ˥] “your (own) share is what in it”: what is your share in it?

idiom.: **ɛʊ̃ɛ͜esa** [/ ˩ ˩ \ ] it is of no account;

it does not matter;
n-uɽu na hia͜iʊ̃ɛ͜esa [˩ ˥ ˩ ˥ ˥ ˩ ˩ \ ] “all this what you are doing is of no account”: it does not do me any harm;
cf. **igbesa** [˩ ˩ ˩].

esabu [˩ \ ˩]

shop;
factory;
same as **ow-ɛki** [˩ \ ˩];
Engl.

esagiɛ̃ [˩ \ ˩]

blood;
same as **ɛrhaɛ̃** [˩ \ ].

esago [˩ \ ˩]

demijohn;
cf. Yor. **ʃago** [˥ ˧].

esakpaede [˩ ˥ ˥ ˧]

(1) a men’s drum;
the **iɣele** [˥ ˩ ˩] age-group dance to this drum;
it is small and round, covered with skin on both ends (but not narrow in the middle).

(2) name of the dance.

esalebo [˩ ˩ ˥ ˧]

a plant;
the seeds are strung up and put round a calabash,

serving as a rattle;
v. **ukusɛ** [˥ ˥ ˩].

esalɔ [˩ \ ˩]

a disease: small sores, mostly on hands and feet;
resembles smallpox, but bigger in size;
probably tertiary syphilis.

Esama [˥ ˩ ˥]

a chief who performs the **ama** [˩ ˥]-ceremony
(relating to the **Ɔba**’s children).

esaɼa [˩ \ ˩]

saw;
it seems to occur with the prefixes **a-** and **ɔ-** as well;
cf. Port. sierra.

esaʊ̃a [˥ ˩ ˩]

any carved bone or ivory;
cf. **igbesaʊ̃a** [˩ ˩ ˩ ˩].

ese [˩ ˩]

any sacrifice ordered by an oracle;
“predicted sacrifice”;
es-ɔsi͜ɛe y-ɔɼ-egbe [˩ / ˥ / ˩ ˩ ˥] “it is a predicted sacrifice that has drawn it to his body”: i.e. that has caused the trouble;
is often said as explanation of a disaster, bad luck, etc. that has befallen a man;
idiom.: **imu͜es-ɔgiɛ n-ɔgiɛ** (**na** [˥]) [˩ ˥ ˥ ˧ / ˩ /] “I took the predicted sacrifice of **Ɔgiɛ** and gave it to **Ɔgiɛ**

(a name)”: I left it alone;
v. **zɔ 2** [ˊ], **aɽugbo** [˩ ˩ ˩].

eseku [˩ ˊ ˥]

a dwarf-like being, believed to live in the dense bush; it looks like a man, but is covered with hair all over the body, including the face, so that its eyes are almost invisible.

lt carries a mat woven like the house of the worm (?) **akũerhãkũiri** [˩ ˩ ˥ ˩ ˩], and always utters sounds like **i i**, **i i** [˥ ˧ ˥ ˧].

It is believed to be harmless when not troubled, but “if it passes through a man’s legs, he must die”.

It cannot be killed with a knife, etc. because, if cut, “it becomes double and fourfold”, and it is never hit by a bullet, but if sand is thrown at it, it “must pick up every grain of it before it can leave the spot”.

From the skull, a “medicine” is prepared enabling the user to know what happens at a distance.

Its mat which, however, nobody can obtain, brings “prosperity in life”.

Eseɽe [˩ ˩ ˩]

a chief;
senior of the **Iw-ɛguae** [˩ ˋ ˩]-society;
the title is not hereditary.

esɛɣɛsɛɣɛ [˩ ˥ ˥ ˥ ˥]

the gum-tree, *Tetrapleura tetraptera*.

esi 1 [˩ ˩]

bush-pig;
esi͜ebo [˩ ˥ ˥ ˧] “European pig”: house-pig;
recently introduced, same as **ɛlɛdɛ** [˥ \ ˩].

esi oha [˩ ˥ ˥ ˧] a brown rat found in dirty places;
used as a sacrificial animal by the priests of **Ɔɽ̃ɔ̃mila** [˩ ˥ ˩ ˩];
same as **ekwɛmɔ** [˥ ˥ ˥].

esi oha [˩ ˥ ˥ ˧] may nowadays possibly be used to distinguish the bush-pig from the house-pig;
cf. Yor. **esi** [˧ ˩];
v. **azãna** [˩ ˩ ˩], **oluku** [˩ ˩ ˥].

esi 2 [˩ ˩]

good (perhaps “goodness”);
ɔʊ̃a͜esi [˩ ˥ ˩ ˩] a good man;
n-ɔʊ̃a͜esi [˥ ˧ ˩ ˩] the good man;
eʊ̃i͜esi [˩ ˥ ˩ ˩] a good thing.

esia [˩ ˥]

hail;
occurs e.g. at the time of every heavy rainfall in the rainy season (**orhɔ** [˩ ˩]), and on the whole, three or four times in the year.

esiasio [˩ ˥ (4-1)]

a bird, the Bristlebill;
it is said to summon all the birds to the bath in the morning and the evening;
the head is used as a love-“medicine” by young men.

esiga [˩ ˩ ˥]

cigarette;
idiomatically they are also called **ikpĩhiãb-emila** [˥ ˥ ˥ ˧ ˧ ˩] “Miller’s finger” (Miller’s was the first European store in Benin City);
Engl.

esikoto [˩ ˥ ˩ ˩]

(also **a-**), grease (for rubbing oneself).

esikpoɣo [˩ ˥ ˧ ˩]

the Bulbul;
it has a curved tuft of feathers on its head (**ugu-akpata** [˩ ˥ ˥ ˥ ˥]);
said to have been appointed king of the birds (but **etitibiti** [˩ ˩ ˩ \ ˩] became king at last).

eso [˩ ˥]

some;
eso r-owa ʊ-iɽ̃ã [˩ ˥ ˧ ˩ ˥ ˩] some of (“among”) them are at home;
redupl. **eseso** [˩ \ ˩] (with negat. verb) neither;
eseso mare [˩ ˥ / ˥ \ ] neither (of them) has come;
also: **n-ɔre͜ir-eseso** [˥ ˥ ˥ ˥ (4-1) ˩] “who has come is not in either”.

esosomaye [˩ ˥ ˥ ˧ ˧]

a charm, having the power of predicting, owned by the **Ɔba**.

Some powerful doctors are said to own this charm as well, in which case it is not called **esosomaye**.

Esɔ̃ [˥ /]

a chief, one of the most important members of the **Eɣaɛʋo N-oɽe** [˩ ˩ ˩ ˥ ˥].

Esɔgbã [˥ ˩ ˥]

a chief;
member of the **Eɣaɛʋo N-oɽe** [˩ ˩ ˩ ˥ ˥];
acts for the **Iyasɛ** [˥ ˩ ˥] in his absence.

esɔkisi [˩ ˥ ˩ ˩]

socks;
Engl.

esɔsi [˩ \ ˩]

church;
Engl.

Esu [˩ ˩]

(1) a harmful deity which is sent by other gods, mostly by **Ɔɽ̃ɔ̃mila** [˩ ˥ ˩ ˩], to cause trouble;
it cannot kill a man, but leads him into danger, temptation, e.g. to break the law, and lawsuits;
it is fed (“given chop”) in order to propitiate it, and an image of it is kept in a niche at one side of the house- or compound-gate (*v.* **iba** [˥ ˩]) “in order to keep bad things away”;
the image is of wood, and some stones are added in the niche.

(2) the Devil in the Christian sense of the word;
cf. Yor. **eʃu** [˩ ˩].

esuɣusuɣu [˩ ˩ ˩ \ ˩]

owl;
general term;
there are four different kinds, which, perhaps, may have special names;
its cry in the backyard means that someone in the house will get fever, but it is not considered as very dangerous.

The owl may be a messenger of witches, or, a “strong charm watching by night”, i.e. “a charm that is supervised by witchcraft”;
men also are believed to turn into owls.

es(u)kuɽ(u) [˩ ˩ \ ˩], **esuku** [˩ ˩ \ ]

school;
Engl.

eta [˩ ˥]

act of talking (also of parrots);
ɔxuɛ na gu-eta [˩ / ˩ ˥ ˥ ˧] this parrot can talk (“knows talking”);
cf. **ta** [˥], **ɔta** [˩ ˥].

ete [˩ ˩]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.o.c.o.);
v. Yor. **irɛtɛ** [˩ \ ˩].

etebetebe [˩ ˩ ˩ ˥ ˥]

a very small insect running on the surface of water in rivers;

cf. Jekri **etebetebe** [˩ ˩ ˩ ˥ ˥] (?) said to be equal in meaning to Bini **iɽ̃aʊ̃iɽ̃ã** [˩ ˩ \ ˩].

etebuɽu [˩ ˥ ˩ ˩]

table;
Engl.

etɛ [˩ ˩]

(an old word): barbarian, foreigner;
it denotes a man from a “distant country who does not know the law and does not recognize the **Ɔba**”.

etiãɽ̃ã [˩ \ ˩]

silk;
v. **esada** [˩ \ ˩], **(e)siliki** [˩ ˥ ˩ ˩];
cf. Port. teada (?).

etigɔɛ̃, erhigɔɛ̃ [˩ ˩ \ ]

heron.

etisa [˩ ˥ ˩]

teacher;
Engl.

etitibiti [˩ ˩ ˩ \ ˩]

a blue-black bird, not very big, with a lyre-shaped tail; said to be the king of birds by the Bini people.

eto [˩ ˥]

hair;
eto ɽuɛ tã gbe (or **et-uɛ** [˩ /]) [˩ ˩ / ˧ ˧] your hair is very long;
eto n-ukɛ̃ [˩ ˩ ˥ ˧] thick hair like that of Africans;
eto n-imɔ [˩ ˩ ˥ ˥] light hair like that of white men;
reddish hair;
et-asɔ̃ [˩ ˥ ˧] “hair of night” (?): hair standing up on the head.

et-ifũ-aɽo [˩ ˥ ˥ ˩ ˩] eye-lashes;
same as **ifũ-aɽo** [˥ ˥ ˩ ˩];
et-aɽo [˩ \ ˩] eye-brows;
et-ekia [˩ ˥ ˥] (male) pubic hair;
et-uhe [˩ ˥ ˧] (female) pubic hair.

eto n-asaɽe [˩ ˩ ˥ / ˩] “plaited hair”: a style of women’s hair-dressing: the hair is plaited in parallel rows along the head;
worn by young women;
v. **akegbe** [˩ ˥ ˥], **isaba** [˥ ˥ ˥], **okuku** [˩ ˩ ˥], **oxogbo** [˩ ˥ ˥], **uɽ-eha** [˥ ˥ ˧].

etolotolo [˩ ˩ ˥ ˩ ˥]

turkey;
cf. Yor. **tolotolo** [˩ / ˩ /].

etɔɣɔtɔɣɔ [˩ ˩ ˥ ˩ ˩]

cock’s crest at its throat;
etɔɣɔtɔɣ-ɔkpa [˩ ˩ ˥ ˥ \ ˩] cock’s crest;
cf. **ɔgɔgɔ** [˩ ˩ ˩].

etuheɽu [˩ ˩ \ ˩]

scissors;
cf. Port. tesoura.

etuɽɛ [˩ ˥ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.c.o.o.); *cf.* Yor. **etura** [˩ ˥ ˥].

eva [˩ ˥]

two;
eveva [˥ ˩ ˥] both;
w-iɽã-veva ɣade [˥ ˩ ˩ ˥ ˥ /] tell both of them to come!

eveva [˩ \ ˩] two by two;
wayay-uvĩ-eveva [˩ ˩ ˥ ˥ ˥ (4-1) ˩] (you pl.) stand in double file!

etɛ̃ n-eva [˩ ˥ (4-1) ˩] the two brothers.

evairɔʊugie [˩ ˥ \ ˥ ˧] “two are not in twenty”: eighteen.

evav [˩ \ ]

or **evavu** [˩ \ ˩] valve, in cars and bicycles; Engl.

eve [˩ ˥]

weeping;
am-eve [˩ ˥ ˧] tears;
idiom.: **eve n-aʊ̃-ɔ̃za vi-ɔza** [˩ ˩ ˥ ˥ ˥ ˥ ˥ ˥] lit. “the weeping with **Ɔza**’s wives wept (for) **Ɔza**”: crocodile’s tears.

Ɔza was a wicked but powerful man whose wives were glad when he died.

It is used in the following way: **ɣɛvi-ɔʊ̃-eve n-aʊ̃-ɔ̃za vi-ɔza** [˥ ˩ ˩ ˩ ˩ ˥ ˥ ˥ ˥ ˥ ˥] don’t weep crocodile’s tears over me!

cf. **viɛ** [˥].

eve [˩ ˩]

elephantiasis;
there are three kinds of elephantiasis: **ev-axwaxwaɽi** [˩ ˥ ˩ ˩ ˥] (the small size), **eve n-uko** [˩ ˩ ˥ ˥] “calabashe.” (the big size), and **eve lɛyolɛre** [˩ ˥ ˩ ˥ ˩ ˩] “elephantiasis-run-go-run come”: a fugitive variety of the disease, said to be the most serious one;
it is stated to kill the patient gradually;
if somebody has died from it, the swelling is quickly removed, before it disappears again, for there is a belief that otherwise it may follow the man into his next reincarnation.

Reincarnated men may be recognized by their having this disease, and it is believed that it does not kill a man a second time;
v. **uxuʊ̃u** [˩ ˩ ˩].

evɛ̃ [˩ ˥]

wrestling;
cf. **vɛ̃ 1** [˥];
v. **ya gbe** [˩ ˥].

evie [˥ ˥]

anvil consisting of iron fixed on wood;
also **okuta** [˩ ˥ ˥].

evuato [˩ ˩ ˩]

or possibly [˥ ˥ ˧] an animal, perhaps a rodent;
possibly identical with the one called “cutting-grass”;
said to have come during the last decades from the grass country;
N.W.Th. “badger”;
cf. **ato** [˩ \ ].

evue [˥ ˥]

a kind of ant that is found on corpses.

eʋa [˩ \ ]

there;
eʋa ɔsɛe [˩ ˥ ˥ \ ] there it ends (used at the end of stories);
v. **(e)ʋ 1**.

eʋ-a-;

cf. **(e)ʋ- 3**.

eʋaʋa and **ebaba** [˩ ˩ ˥]

(my) father;
used as an address;
cf. Yor. **baba** [˩ /].

eʋ-ibi-ɔmɔ [˩ ˥ ˥ ˥ ˧]

parents.

eʋoxo [˩ \ ˩]

“rice-cake”;
izɛ [˥ ˩] is used as well, which is, at the same time,

the name of the “native rice”;
the word is mostly used by sellers when praising their merchandise;
doha͜eʋoxoo [/ ˩ ˩ ˥ ˩] or, in an older form which is dying out, **ɣoha͜eʋoxoo** [/ ˩ ˩ ˥ ˩] (in the pl. **wa-** [˩] is prefixed).

eʋɔ [˩ ˥]

scabies.

eʋu [˩ \ ]

(1) mist.

(2) a woman’s name.

eʋ̃a [˩ \ ]

here;
v. **(e)ʋ- 1**.

eʋ̃aʋ̃a [˩ \ ˩]

a man who continuously looks at himself in order to see whether his clothes fit;
cf. **ʋ̃aʋ̃a** [˩ ˥].

eʋ̃ɛʋ̃ɛ [˩ ˥ ˩]

madness;
eʋ̃ɛʋ̃-ɔ̃ɽ̃ɛ̃ dɔ yɔ-ɽɛ [˩ ˩ / ˩ / / ˩] “his madness was quenched to-day”: he has a lucid internal;
cf. **ɔʋ̃ɛʋ̃ɛ** [˩ ˥ ˩].

eʋ̃i [˩ \ ]

thing;
something;
with negative verb: nothing;
ɔmarhi-eʋ̃i nɛ [˥ ˥ ˩ ˩ / \ ] he gave him nothing.

For “nothing”, **eʋ̃i rhɔkpa** [˩ ˥ ˩ ˩] is used as well:
ɔmarhi-eʋ̃i rhɔkpa nɛ [˥ ˥ ˩ ˩ ˥ ˩ / \ ] he gave him nothing;
eʋ̃i dã [˩ / ˩] “bad thing”: evil (Bibl.);
eʋ̃ikeʋ̃i [˩ / ˩ \ ] everything;
anything.

eʋ̃i n-abaku ɽu [˩ ˩ ˥ ˥ ˩ ˥] “things which have been done by mistake”: mistake.

eʋ̃i n-ale [˩ ˩ ˩ ˥] “things that are cooked”: cooking (**ileʋ̃i** [˩ ˩ ˩] is not possible).

eʋ̃i n-amɔmɔɛ [˩ ˩ ˥ ˩ \ ] “things that have been lent”: loan (also **eʋ-amɔmɔɛ** [˩ ˥ ˩ \ ]).

eʋ̃i n-exwa [˩ ˩ ˥ ˩] “the great things”: (*a*) the burial of an **Ɔba**;
(*b*) witches;
idiom.: **eʋ̃i ʋ̃ɛ** [˩ ˩ ˥] “my child” (wife, servant).

Followed by genitives: **eʋ̃i͜ehɔ** [˩ ˥ ˥ ˧] ear-rings;
more used than **oɽok-ehɔ** [˩ ˩ ˥ ˧];
eʋ̃i͜exue [˩ ˥ ˩ ˩] “things of shame”: disgrace;
v. **ɽu** [˥];
eʋ̃-ĩgbĩna [˩ \ ˩ ˩] weapon, lit. “thing of fight”;
eʋ̃-ĩri [˩ ˥ ˧] “thing of rope”: an animal given to a man to be taken care of;
or possibly simply “domestic animal”;
eʋ̃i͜okɔ [˩ ˥ ˥ ˩] seed;
(**okɔ** [˥ ˩] is not used alone);
eʋ̃i͜orhɔ [˩ ˥ ˩ ˩] harvest;
eʋ̃i ɽ-ebo [˩ ˥ ˥ ˧] “thing of Europeans” (?): plate (**ɽ** is

not nasalized);
eʊ̃i̯ũgaʊ̃ɛ [˩ ˥ ˥ (4-1) ˩] “things of service”: bride-wealth;
“dowry”;
eʊ̃i̯ũwawa [˩ ˥ ˩ ˩ ˩] palm-oil chop (*v.* **ɔpɛxɛrhɛ** [˩ ˩ ˩ ˩]).

In the following cases, the construction seems to be a short relative sentence without the particle **n-**: **eʊ̃i fi** [˩ ˩ ˥] “thing that attacks”: small-pox;
eʊ̃i gb-eni [˩ ˥ ˥ ˧], “thing that has killed elephant”: toothache (not when cutting teeth);
eʊ̃i r-akɔ̃ [˩ ˩ ˥ ˩] “thing that is in the tooth”: toothache (with children when cutting teeth);
eʊ̃i r-aɽo [˩ ˩ ˥ ˩] “thing that is in the eye”: yellow fever (?; also **eʊ-ir-aɽo**?);
eʊ̃i r-ɔb-ɛʊo [˩ ˥ ˧ ˧ ˩] “things that are in the **Ɔba**’s country”: an age-group consisting of the boys of 6—12 years;
they sweep the streets, or, in a village that is very populated they carry refuse away;
eʊ̃i r-unu [˩ ˩ ˥ ˧] toothache (not when cutting teeth);
v. **(e)d-**.

eʊ̃idaʊ̃ɛ [˩ ˩ \ ˩]

stinginess (Akugbe);
cf. **eʊ̃i** [˩ \ ], **da 1** [˥].

ewa 1 [˩ ˥]

sleeping-mat made out of the sticks of **ebi̯ɛba** [˩ ˥ ˥ ˧].

ewa 2 [˩ ˥]

act of giving food to witches as done by witch-doctors at a witches’ meeting-place;
slaughtering included;
cf. **wa 1** [/];
v. **izobo** [˩ \ ˩].

ewawa [˩ ˩ ˩]

a method of divination practised by the **Osũ** [˩ ˥] priests: small images of human beings and animals, cowries, chalk, charcoal, and a model of a canoe are put on a drum.

A chewed kolanut is spat on to it, whereupon the images are put into a cup and thrown on the drum again.

The resulting arrangements of images are then analysed.

If e.g. the image of a sick man falls into the “canoe”, somebody will die.

The image of a goat e.g. resting in the “canoe” points to the sacrifice of a goat required for some purpose, e.g. for curing an illness.

v. **ɔbo** [˩ ˥].

ewi [˥ ˥]

a fish yielding much meat;
v. **ekpalakpala** [˩ ˩ ˩ ˥ ˥].

(e)windo, **(e)winda** [˩ ˥ ˩]

window;
Engl.

ewisiki, **enwisiki** [˩ ˥ ˩ ˩]

whisky.

ewɔe 1 [˥ \ ]

whistling (with mouth).

ewɔe 2 [˥ \ ]

larva of a fly found on mud-couches;
produces itching and craw-craw;
it is believed to be attracted by the urine of children who sleep there;
v. **ahiewɔe** [˩ ˩ ˩].

ewua [˥ \ ]

(1) act of waking the **Ɔba** by a shout similar to a cock's crow.

(2) name of the "gang" (band) whose task it is to wake the **Ɔba**.

The office was created by the **Ɔba Ɛsigie** [˥ ˧ ˩], therefore all the members of the **ewua** [˥ \ ] wear a cross.

Their leader is the **Ohu-ɔba** [˥ ˩ ˥ ˥], and "to wake the **Ɔba**" is **ki-ewua** [˩ ˥ \ ] (**kie** [/]).

exae [˥ ˩]

(1) sand.

(2) powder;
exa-osisi [˥ ˥ ˥ ˥ ˥] gun-powder;

redupl.: **exexae** [˥ ˧ ˩], e.g. in **odɛ na ɽu͜exexae** [˩ ˥ ˩ ˥ ˥ ˧ ˩] this road is sandy, lit. “makes sand-sand”;
v. **ebubɛ** [˩ ˩ ˩], **ekɛ̃** [˩ ˩].

exarha [˩ \ ˩]

repetition;
exarh-uxuʊ̃u [˩ ˥ ˧ ˩ ˩] (or **exarh-ɛbo** [˩ ˥ ˧ (3-1)])
“repetition of medicines, charms”: magic formula;
spell;
cf. **xarha** [˩ ˥].

exarha [˩ ˩ ˩]

umbrella, also **ugbĩnamɛ** [˩ ˩ ˩ ˩].

exerhe [˩ ˥ ˥]

(1) small;
little;
owa n-exerhe [˩ ˩ ˥ ˧ ˧] the small house;
owa na y-exerhe [˩ ˥ ˩ ˥ ˧ ˧] this house is a small one.

(2) a little;
v. e.g. the Bini title of Egh. Hist. “**Ekherhe vbe ebe itan Ɛdo**” “a little from the book of stories of Benin”: a little about the history of Benin;
cf. **xerhe** [˩ ˥].

Exirhi [˩ ˩ ˩]

Bini-name for the **Ekiti** country.

exɔe 1 [˥ ˩]

(1) mind;
character;
k-exɔek-exɔe [˥ / ˥ ˩] with all one’s mind (Akugbe);
uʊ̃ɛ-xɔe dã [˩ / / ˩] you have a bad character.

(2) will;
v. **egbe** [˩ ˥].

exɔe 2 [˥ ˩]

palm-branch with its leaves removed;
used for tying yams;
v. **enwaʊ̃ɛ** [˥ ˩ ˩].

exue [˩ ˩]

shame;
exue mu ʊ̃ɛ [˩ ˩ ˩ ˥] I am ashamed.

exuɛ̃ [˩ \ ]

the remnants, ashes, of a farm-fire;
they must be burnt once again;
cf. **xuɛ̃** [/].

exuɔxuɔ, exwɔxwɔ [˥ ˩ ˩]

a rat trap.

exwae [˥ ˩]

a group of charms of oval shape, made of a pounded “medicine” that has been mixed with water or, when making a “stronger” **exwae**, with coconut milk or blood.

Those “stronger” **exwae**s must not be made in one’s house (in the **ɛgũ** [˥ ˩]) but in the bush.

The **exwae** is usually kept in the **ɛgũ**, i.e. the apartment where one’s **Osũ** [˩ ˥] stands;
in that case it is used to “push” one’s enemies into danger (*v.* **sua** [/]), and also in cursing and blessing.

In other cases it stands under a small thatched shelter outside the wall of the compound;
those **exwae**s are of a “stronger” nature: they are called **exwae n-oɗiɔʊ̃a** [˥ ˩ ˥ ˩ ˩] “main **exwae**”, lit. “**exwae** that is senior to man”, and they give strength to the particular god whom the owner of the **exwae** follows.

Others are found in the shrines of gods;
they are given the blood of sacrifices (*v.* **wa** [/];
ɔwaisɛ [˩ ˩ ˩]).

Possibly the **exwae**s always have some relation to the **Osũ** [˩ ˥];
they are also said to be “moving with witches”, and, therefore, the witch-doctor holds an **exwae** when “giving chop to witchcraft” in order that it may communicate with the witches and tell them that they are given food.

A curse is: **exwaa** (**exwae ɔ-**) **sua ɽuɛ** [˥ ˩ ˩ /‿˩]
“may **exwae** push you”: *v.* **asua** [˩ ˥], **ɛbo** [˩ \ ].

exwe [˥ ˥]

(1) tomato.

(2) garden-egg.

exwɛxwɛ [˩ ˥ ˧]

palm-wine;
drinks obtained from the oil-palm;
the tree must be cut down in order to obtain it;
exwɛxwɛ͜ɔgb-uɛ ɽa [˩ ˥ ˧ ˩ / ˩] are you drunk from **exwɛxwɛ**? (to somebody who acts foolishly, or, like a drunken man);
v. **udegbotɔ** [˥ ˩ ˥ ˩], **ɔgɔ** [˩ ˩].

exwi [˩ ˩]

the Scaly Ant-eater.

exwɔrhɔ [˥ ˩ ˩]

swamp;
cf. Yor. **kpɔtɔ-kpɔtɔ** [˩ ˩ ˥ ˩] slush.

eyaɣa 1 [˩ ˩ ˩]

nonsense;
ɔt-ɛʊ̃-ẽyaɣa (**ta** [˥]) [˩ ˥ ˧ ˩ ˩] he talked nonsense.

eyaɣa 2 [˩ ˩ ˩]

gaɽi or **ulɔka** [˩ ˩ ˩], while unmixed with liquids.

eyaɣa [˩ \ ˩]

disregard;
lack of respect toward senior people;
cf. **yaɣa** [˩ ˥].

Eyedɛ [˩ ˥ ˥]

a sib (that of the **Iyasɛ n-ɔhɛʊ̃ɛ** [˥ ˩ ˥ ˧ (3-1) ˩]);
the morning greeting is **la-yedɛ o** [˥ ˧ ˧ ˧];

v. **ɛgbɛe** [˩ \ ].

eyeye [˩ ˩ ˥]

praising appellation of a woman who has many children;
v. **iyeye** [˥ ˥ ˥].

eyɛ [˩ ˥]

grandchild;
eyɛ n-okpia [˩ ˩ \ ˩] grandson;
eyɛ n oxuo [˩ ˩ \ ˩] granddaughter;
v. **iwu** [˩ ˩], **ihiɛ̃hiɛ̃** [˥ ˩ ˥], **sakpaɼ̃ɛ̃-ɣoɗi** [˥ ˥ ˧ ˩ ˩], **ɣabiɔna** [˥ ˥ ˩].

ezɛ [˩ ˥]

a chisel-like blade used by wine-tappers.

ezɛgizɛgi [˩ ˥ ˥ ˥ ˥]

dysentery;
v. **ɛko** [˩ \ ];
of Yor. origin.

ezikɛ̃ [˥ ˥ ˩]

a musical instrument made of a long, thin calabash (a flute);
it is played by the **Ikpezikɛ̃** [˩ ˩ ˩ ˩] during **ugie**s [˩ ˩] for the **Ɔba** and a few chiefs.

Ezima [˥ ˥ ˥]

the senior chief at **Uhɛ̃** [˩ ˩];

he is said to have been the first Bini man to grow oil palms, and therefore he is the “owner” of all the oil palms of the country though this probably does not mean practical ownership;
he used to bring a human sacrifice to the palm tree once a year, the sacrifice being performed at one palm tree at **Uhɛ̃** which is supposed to stand on the spot where the first palm tree grew (or to be the same tree?).

A praise-name is **Ezima n-uhɛ̃ n-ɔkp-ema ri͜awɔ** [˥ ˥ ˩ ˥ ˩ ˥ / ˩ ˩ ˩ ˥] “**Ezima** of **Uhɛ̃** who has beaten the drum to eat **awɔ**” (= **obobo** [˥ ˩ ˥]).

ezɔ [˩ ˥]

a repair, a defective place made good;
ezɔ na gĩ [˩ ˥ ˩ ˥] this repair leaks;
cf. **zɔ 2** [/].

Ezɔmɔ [˥ ˥ ˥]

a chief, the highest in rank after the **Ɔba**;
lives at **Uzɛbu** [˥ ˩ ˥], a quarter of Benin City where he seems to enjoy sovereign rights to a greater extent than any other ruler in the Bini country;
in former times the inhabitants of **Uzɛbu** are even said to have seized men from Benin City;
he is the head of the **egi-esã** [˩ ˥ ˥ ˩] sib (*cf.* **ogie** [˩ ˩] “ruler” and **esã** [˥ ˩] “Ishan”), and the **Ezɔmɔs** are said to have been rulers of Ishan once upon a time (though not the first **Ezɔmɔs**);
his messengers are, or were, until a short time ago, much respected in some parts of the Ishan country.

He is considered to be the first warchief of the Binis, and as such has the most powerful charms.

Every morning he sits on his dais, calling down evil on the enemies of Benin.

The title is hereditary;
by Europeans he is called **Ojɔmɔ**.

A praise-name is **Ezɔmɔ N-uti** [˥ ˥ ˩ ˥ ˩];
cf. Yor. **ɔjɔmɔ** or **ojɔmɔ** [˧ ˧ ˧].

Ezɔti [˩ ˥ ˧]

name of an **Ɔba**.

ɛ [/]

3rd pers. sgl. in negative imperfect.

ɛ̃ [˧]

yes (as reply to a question).

ɛbe [˩ \ ]

(1) danger.

(2) harm.

ɛbete [˥ ˥ ˩]

a very fat, brown bush-rat, living mostly in dust-heaps near the town;
same as **ekwɛmɔ** [˥ ˥ ˥];
also called **esi-oha** [˩ ˥ ˧] “bush-hog”.

It is sacrificed to **Ɔɽ̃ɔ̃mila** [˩ ˥ ˩ ˩], together with fish.

ɛbɛ̃ 1 [˩ ˩]

a ceremonial sword worn by chiefs;
it does not show as high a rank as the **ada** [˥ ˥];
cf. **gb-ɛbɛ̃** [˥ ˩].

ɛbɛ̃ 2 [˩ ˩]

a tree, found near water, *Mitragyna macrophylla*;
planks are used to build ceilings.

Ɛbi n-uɽoɣo [˥ ˩ ˥ ˩ ˩]

a praise-name of the war-chief **Edogũ** [˩ ˥ ˥];
v. **Abigɛ̃gɛ̃** [˥ ˩ ˥ ˥].

ɛbo [˥ ˩]

a kind of sedge growing on river banks;
the leaves have saw-like edges;
used by women to make a kind of mat (**atɛrhu** [˩ ˥ ˩]) and bags.

ɛbo [˩ \ ]

any charm of powdery substance with which people wash themselves (**kpe** [˥]) or rub their foreheads or chests.

The substance is fried and ground when being prepared.

Mostly of noxious character, but also for preventing diseases and bad luck;
ɛb-ɛrhia [˩ ˥ ˩] "spoiling charm": harmful charm;
ɛb-iloʋe [˩ ˥ ˩ ˩] charm enabling a man to have intercourse with a woman without her knowledge;
ɛb-ɔziʋiɛ [˩ \ ˩ ˩] charm used by thieves;
it makes the place where they are going to steal deserted;
v. **asua** [˩ ˥], **eɽ̃uã** [˩ ˥].

Ɛbomisi [˩ ˥ ˩ ˥]

name of a Bini deity (an **ihɛ̃** [˩ \ ]) who transformed himself into a hill after **Ɔxwahɛ** [˩ / ˩] had become a river.

ɛbɔ [˩ ˩]

(1) any sacred object that has been instituted by man and not by a god himself, in contrast to **ihɛ̃** [˩ \ ].

(2) a general term for “god, deity”;
cf. Yor. **bɔ** [˧];
v. **ɽu** [˥], **vɛ̃ 2** [˥].

Ɛbɔhɔ̃ [˩ ˩ ˥]

an **ɔkakuo** [˩ ˥ (4-1)]: warrior-chief, with **Elogbosɛ** [˩ ˥ ˩ ˥] under **Ezɔmɔ** [˥ ˥ ˥].

ɛbu [˥ ˥]

temporary resting-place, e.g. in travelling, or for hunters, the place whence one sets out and returns to roast one’s meal;
for farmers, the rest-place during the period when the farm is cleared and no **oxogbo** [˩ ˥ ˥] has yet been put up.

ɛbubu [˥ ˩ ˩]

a depression in the roofs of Bini houses, intended for leading the rain-water to the ground.

Ɛbue [˩ ˩]

name of a Bini village.

ɛda [˩ ˩]

leucorrhoea;
cf. Yor. **ɛda** [˩ ˩].

ɛde [˥ ˥]

native crown;
ɛd-ivie [˥ ˥ ˧] bead-cap;
same as **ɛrhu͜ivie** [˩ ˥ ˥ ˧];
cf. Yor. **ade** [˧ ˥].

ɛdɛ [˩ ˥]

(1) day;
ɛdɛ ni [˥ ˥ /] that day;
then;
refers to the past only.

With numbers, e.g. **ɛdɛ-hã-ɼɛ** [˩ ˩ / ˩] six days from to-day;
ɛdɛ-hĩɼ̃ɔ̃-ɼɛ [˩ ˩ ˩ / ˩] a week from to-day;
ɛdɛ-ɼ̃uʊ̃aɼ̃ɛ̃-ɼɛ [˩ ˩ ˩ ˩ / ˩] eight days from to-day;
ɛdɛ-kiasugi-ɛɼɛ [˩ ˩ ˩ ˩ ˩ ˥ ˩] fifteen days hence;
but with a different tone in the prefix: **ɛdɛ-ha** [˥ ˩ ˥] three days’ time;
ɛd-ɛnɛ [˥ ˩ ˥] four days’ time;
ɛdɛ-hã [˥ ˧ ˩] six days’ time;
ɛdɛ-hĩɼ̃ɔ̃ [˥ ˩ ˥ ˩] a week’s time;
ɛdɛ-ɼ̃uʊ̃aɼ̃ɛ̃ [˥ ˩ ˩ ˩ ˥] eight days’ time;
ɛdɛ-gbe [˥ ˩ ˥] ten days’ time;
ɛdɛ-kiasugie [˥ ˩ ˥ ˩ ˥] fifteen days’ time, with the exception of **ɛd-eva** [˩ ˥ ˧] “two days’ time” and the form **ɛde-ɼ̃ɛ̃ɼ̃ɛ̃** [˩ ˥ ˩ ˥] for the more frequent **ɛdɛ-ɼ̃ũʊ̃aɼ̃ɛ̃**.

ɛd-ɛki [˩ \ ˩] market-day.

The days of the Bini market week are: 1st, **ɛd-ɛki͜ɔba** [˩ ˥ ˧ ˧ ˧] “day of Benin central market”;
2nd, **ɛd-ɛk-igo** [˩ ˥ ˧ (3-1)] “day of **Igo**-market (?)” — this day is also called **ɛd-ekɛ̃ n-aka** [˩ ˥ ˩ ˥ ˩], lit. “small (?) rest-day”, i.e. the day between two rest-days;
3rd, **ɛd-ɛki͜adɔlɔ** [˩ ˥ ˧ ˧ ˩ ˥] “day of the **Adɔlɔ-**

market”;
4th, **ɛd-ekɛ̃** [˩ ˥ ˧] restday;
originally the rest-day of the **Ɔxwahɛ** [˩ / ˩]-priests (only?), now all over the country.

On **ɛd-ekɛ̃**, the witches are supposed to have their meetings.

The day is also called **ɛd-ɛki͜Enyaɛ** [˩ ˥ ˧ ˧ ˩] “day of the **Enyaɛ**-market”.

Some expressions for days of the European week that are used by old people only: Monday, **ɛdɛ n-asuɛ̃ nwina ʊ-uzɔla** [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˩ ˥] “the day one starts to work in the week”, or **ad-uzɔl-ɛdɛgbe** [˩ ˥ ˩ ˥ ˧ (3-1)] “week is finished at daybreak” (the verb is **do**);
Tuesday, **kpɛd-eva ʊ-uzɔla** [˥ ˧ ˩ ˥ ˩ ˥] “two days in the week”;
cf. **ikpɛdɛ** [˩ ˥ ˧];
Wednesday, **ɛdɛ n-awa͜inwin-eva** [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˧] “the day which divides work into two” (**wa** [/]).

For the other days *v.* **iɽaxwɛ** [˥ ˥ ˩], **axwɛ** [˥ ˩], **uzɔla** [˥ ˩ ˥].

Idiom.: **ɛdɛ n-aw-eri-ɛdɛ ye** [˩ ˩ ˥ ˥ ˧ ˧ ˩ ˥] “the day when it is said: so the day is”: the day when an **Ɔba**’s death is announced by the **Iyasɛ** [˥ ˩ ˥], i.e. three years after his death.

ɛdɛ is used as subject in several cases where in English the impersonal pronoun “it” is used, e.g. **ɛdɛ mũ** [˩ ˥ (4-1)] “it is dark”;
v. also **ota** [˩ ˩], **hiihii** [˩ ˩], and **nwa 2** [/], **gbe 3** [˥].

(2) before (found in a negative sentence);
eʊ̃i ʊeriɔ masunu ɛdɛ [˩ ˩ ˥ / ˥ ˩ ˩ ˩ \ ] such a thing never happened before.

(3) preceding **(e)ne** [\ ] adds the idea of “before”, “ago”, e.g. **n-ɛdɛ-so** [\ ˩ ˩], [˥ ˩ ˩] (*a*) some days ago;
the other day;
v. ɛɣɛ [˩ ˩];
imi-ebe n-ɛdɛ-so [˩ ˥ ˥ ˩ ˥ ˩ ˩] I had a letter the other day: (*b*) last time;
n-ɛdɛ-so n-ima nami-egbe, **eɽ-iɣis-ediɽ̃ã sɛ** [˥ ˩ ˩ ˩ / ˥ ˩ ˩ ˥ ˩ ˥ ˥ ˩ ˥ ˩ ˥] lit. “last time when we met each other it was (that) I reached this place last”;
I have never been here since we met last time.

v. **(e)d-**.

ɛdɛdɛʊ̃ɛdɛ [˩ ˥ ˥ ˩ ˩]

never (with negative verb).

ɛdɛgbedɛgbe [˩ ˥ ˧ ˧ (2-1)]

every day;
daily;
cf. **ɛdɛ** [˩ ˥], **ɛdɛgbegbe** [˩ ˥ ˧ ˩].

ɛdɛgbegbe [˩ ˥ ˧ ˩]

every day;
daily;
cf. **ɛdɛ** [˩ ˥], **ɛdɛgbedɛgbe** [˩ ˥ ˧ ˧ (2-1)].

ɛd̃i [˩ ˥]

palm-nuts (collective);
uhuʊ̃-ɛ̃d̃i [˩ ˥ ˩ ˥] bunch of palm-nuts;
ikp-ɛd̃i [˩ ˥ ˧] are single nuts;
ɛd̃i-ebo [˩ ˥ ˥ ˧] “European palm-nuts”: pineapples;

cf. Yor. **adĩ** [˩ /].

Ɛdo [˩ ˥]

Benin.

ɛdogbo [˩ ˥ ˩]

neighbourhood;
neighbours (collectively);
eƱ̃-ɛ̃dogbo Ʊ̃ɛ **nɔ** [˩ ˥ ˩ ˩ ˥ ˧] they are my neighbours (“people of neighbourhood”).

ɛdũ [˥ ˩]

a tree, “bitter kola”;
Garcinia kola;
edible;
with round, not oval, pods.

It is sacrificed to Shango (the Yoruba god of thunder);
ɛdũ-eni [˩ ˥ ˥ ˧] “Elephant’s bitter kola”, *Pentadesma butyracea*;
was not known to the informant.

Ɛfae [˩ \ ]

name of **Ogũ** [˩ ˥] in his quality as god of hunting; thus called by hunters and warriors they keep the skulls of all their trophies on his shrine and take all their weapons to the shrine when they sacrifice.

When sacrificial meat is shared the biggest share is given to the man who had the greatest success in hunting, without regard to seniority.

A hunter’s shrine is in the **Ogũ** [˩ ˥]-room of every head man of a clan (**ɔka ɛgbɛe** [˩ ˥ ˥ (4-1)]) *v.* **ɔkãhuʊ̃u** [˩ ˩ ˩ ˩].

ɛfe [˩ ˩]

wealth;
ɛf-ɛɽe kpɔlɔ gbe [˩ / ˩ ˩ ˥ ˧] his wealth is great.

ɛfua [˥ ˩]

whiteness;
cf. **fuɔfua** [˩ ˥], **ufua** [˩ ˥].

ɛgiɛgiɛ [˩ ˥ ˧]

quickness;
used after a verb in the meaning of “quickly”: **ɣad-ɛgiɛgiɛ n-idogi-ɔ͜(u)huʊ̃u ɣari-esabu** (**de** [/], **gie** [˥]) [˥ ˩ ˥ ˧ ˧ / ˩ ˩ ˥ ˩ ˥ ˩ ˩ \ ˩] lit. “come quickly that I may come (and) send you on an errand to go to the shop”;
ɔnwina͜ɛgiɛgiɛ [˩ ˩ ˩ ˩ ˥ ˧] he (always) works quick ly;
ɛgiɛgiɛ [˩ ˥ ˧] be quick!

cf. **giɛgiɛ** [/ ˧].

ɛgiɔ̃ [˥ ˥]

one-stringed native musical instrument in the form of a bow;
put to the mouth and played with two sticks.

ɛgogo [˥ ˥ ˥]

(1) bell;

iɽakp-ɛgogo (**kpe** [/]) [˩ ˥ / ˥ ˥] I am going to ring a bell.

(2) clock, watch.

(3) hour;
ɔmudia y-ɛgog-ɔkpa [˩ ˥ ˩ ˥ ˥ ˥ ˥] he waited an hour;
ɛgog en-ɔtu (**enɛ** [\ ˥], **ɔtu** [˥ \ ]) [˥ ˥ ˥ ˧ (4-1)] it has struck four o’clock;
cf. Yor. **agogo** [˧ ˧ ˧].

ɛgũ [˥ ˩]

bathroom of Bini house, where the owner’s **Osũ** [˩ ˥] is kept.

Ɛguae [˩ ˩]

Ɔba’s residence a Benin City.

ɛgwa [˥ ˩]

a creeper, *Hippocarpu* spec. nov.;
used for tying yams to yam-poles, rafters, etc. in house building.

ɛgwɛ [˩ ˥]

hoe;
gũ ʊ̃ɛ hu‿ɛgwɛ n-iɣaya gb-ĩɽuʊ̃u [˩ ˥ ˩ ˩ ˩ ˩ ˥ ˧ ˧ ˩ ˩]
lit. “help me to find a hoe that I shall take to clean the grass”;
(**hu‿** is a real low tone here, but with a slight fall in **hu‿** the sentence would mean “let me find…”).

ɛgwɛ̃ 1 [˥ ˥]

a bat, living in houses, smaller than **ɔwɔ** [˩ ˩].

ɛgwɛ̃ 2 [˥ ˥]

a rattle, made out of the long leaves of the **uɽua** [˩ ˩] palm, which are twisted into a chain of small receptacles containing a few **esal-ebo** [˩ ˩ ˥ ˧]-grains each;
worn round the ankle by **Ɔvia** [˩ ˥]-dancers.

ɛgũ-abɔ [˥ ˥ ˧] an obsolete, or at least idiomatic word for “bead-armlet” (coral or other beads) as worn by women and children;
nowadays **ivi-abɔ** [˩ ˥ ˥ ˧] is mostly used.

ɛgũ-awɛ [˥ \ ˩] an obsolete word for “bead-anklet”; same as **ivi-awɛ** [˩ ˥ ˩ ˩].

ɛgba [˥ ˩]

armlet, of iron or brass;
also leather armlet on which charms have been sewn;
the charms are intended to give the bearer strength, e.g. to a woman in a difficult case of childbirth;
cf. Yor. **ɛgba** [˩ ˩].

ɛgbe [˩ ˩]

a quick dancing step, accompanied by quick singing and drumming.

ɛgbenɔgbifie [˩ ˩ ˩ ˩ ˥]

“killer that kills the cleared bush”: a strong harmattan wind blowing from noon until about four o’clock;
cold, with clouds of mist.

ɛgbɛdĩ [˩ ˩ ˥]

large oil barrel, hogshead.

ɛgbɛe [˩ ˩]

widow.

ɛgbɛe [˩ \ ]

sib;
patrilineal, exogamous;
liaison other than by marriage, if begun without knowledge of the relationship of the partners, must be purified by a sacrifice to **erha** [˥ ˥], the ancestors.

The members of the **ɛgbɛe** have a particular morning greeting (*v.* **la 3** [˥]), also a special taboo (*v.* **awua** [˩ ˩]), and a senior (**ɔka͜ɛgbɛe** [˩ ˥ ˥ (4-1)]) who must live in Benin City (or have a representative there);
v. **uniɛ** [˥ ˥], **ɛwae** [˩ ˩], **Umogũ** [˥ ˩ ˥], **Umosũ** [˥ ˩ ˥], **Egi-esã** [˩ ˥ ˥ ˩], **Ogi-efa** [˩ ˥ ˩ ˩], **Igũ** [˩ ˥], **Oyeɽu** [˥ / ˥], **Uhɛ** [˥ ˩], **Iso** [˩ ˩], **Egi-enwa** [˩ ˩ ˩ ˥], **Eyedɛ** [˩ ˥ ˥], **Iduʊ̃-ĩʊi͜otɔ** [˩ ˥ ˩ ˥ ˩ ˩], **Iʊi͜eze** [˩ ˥ ˥ ˩], **Uɣɔtɔ̃** [˥ ˩ ˥], **Isĩiɛʊ̃ɛɽo** [˩ ˩ ˩ ˩], **Ɔbo** [˩ ˥], **Umodu** [˥ ˥ ˩], **Ogiaʊ̃ɛ** [˩ ˩ ˥].

Ɛgbɛka [˥ ˧ ˧]

name of an **Ɔba**.

ɛgbɛle 1 [˩ ˩ ˥]

small piece of embroidered cloth worn round the waist by people attending **ugie** [˩ ˩].

ɛgbɛle 2 [˩ ˩ ˥]

an idiomatic word for suicide;
v. **zɛ 1** [˥].

ɛgbima [˥ ˩ ˩]

house wall put up in the Jekri way, with bundles of sticks and canes;
may then be plastered.

ɛgbo [˥ ˥]

(*a*) forest;
thick bush;
(*b*) distance;
inu̯ɛgb-ɔk-eũa ya s-ɛdo (**ke** [˥], **sɛ** [˥]) [˥ ˥ ˥ ˥ ˥ (4-1) / ˩ ˥] how far (how much distance) is it from here to Benin?

cf. **ugbo** [˥ ˥];
Yor. **igbo** [˧ ˥].

ɛgbosi [˩ ˩ ˩]

unripe palm-nut bunch (not yet containing any kernels).

ɛɣele [˥ ˩ ˩]

a man belonging to the **iɣele** (pl.) age-group, *ca.* from 30 to 50 years of age;
they used to serve during wars and do carriers' work;
they still help in house building and fell trees on the farms of the most important **ediɔ̃** [˩ ˥] (only occasionally, on big farms).

εɣε [˩ ˥]

small yam-pole.

εɣε [˩ ˩]

time;
εɣε **hia** [˩ ˩ ˥] always;
εɣε **ni** [˩ / /] at that time, then;
εɣεikεɣε and **kεɣεikεɣε** [˩ / ˥ ˩] every time;
εɣε **na** [˩ / ˩] at this time, now;
n-εɣ-εd-ia [˥ \ ˩] three days ago (*cf.* **εdε** [˩ ˥], **eha** [˩ ˥]);
n-εɣ-εd-εnε [˥ ˥ ˩ ˩] four days ago (*cf.* **εdε** [˩ ˥], **enε** [˩ ˥]);
v. **(e)ne** [\ ], **(e)d-**.

εɣodĩ [˥ ˩ ˩]

African black kite, and, black-shouldered kite;
this kite is often found near farm fires, and there is a story that it is a transformed man who cannot become a human being again because his charm has been burnt in a farm fire;
cf. Yor. **awodi** [˩ ˩ ˩].

εɣodo [˥ ˩ ˩]

impluvium, same as **ukpafε̃** [˩ ˥ ˩];
εɣod-εriε [˥ ˥ ˩ ˥] impluvium in the women’s apartment;
εɣod-ikũ [˥ ˥ ˩ \ ] impluvium in the **ikũ** [˩ \ ].

The room containing the **εɣod-εriε** is not an **ikũ**;
it is long, while the **ikũs** are square.

εɣɔε̃ [˩ ˩]

a tree, *Terminalia superba*;
used as firewood only.

The F.D. list contains another tree, **εɣɔε̃ n-ebi** [˩ ˩ ˥ ˧] “dark εɣɔε̃”, *Terminalia ivorensis*.

This distinction was not made by my informant.

εɣuɣu [˩ \ ˩]

“bush-crocodile”, the small sort of crocodile that lives in swampy water;
εɣuɣu na wu ʊ-ob-ɔkpa keʊ-ow-ɔkpa [˩ ˥ / ˩ ˥ ˩ ˥ ˥ ˩ ˩ / ˥] this crocodile is paralysed on one side, lit. “died in one hand and one foot”.

They are believed to be paralysed, and therefore their bones are useful as a charm that keeps thieves from stealing.

εɣute [˩ ˩ ˥]

a dance, danced at an **ugie** [˩ ˩].

εhã [˥ ˩]

buffalo;
cf. Yor. εfɔ̃ [˧ ˩].

εhae [˩ ˩]

forehead.

εhexue [˩ ˥ ˩]

green pigeon, *Vinago calvus*.

ɛhɛ [˩ ˩]

yam-heap.

ɛhɛ̃ [˩ \ ]

yes (as reply to a question).

ɛhi [˩ ˩]

(1) one’s personal guardian spirit;
ɛhi is believed to live in the **ɛɽ̃iʊ̃i** [˩ ˥ ˩];
it “prays in **ɛɽ̃iʊ̃i** for our long life”, and it is also responsible for any lucky or unlucky happenings.

It is believed to be “with a man all the day”, and at night it gives account to **Osa** [˩ ˩].

The **ɛhi** is represented by an object near a man’s sleeping-place;
the composition of this substitute seems to vary according to the sib to which the owner belongs.

The **ɛhi** does not want any blood sacrifices.

Uhuʊ̃u [˩ ˥ ˩], the head, is believed to be the **ɛhi**’s helper and to render account of the happenings during the day to it;
ob-ɛhi nɔ [˩ ˥ ˩ ˥] it is the **ɛhi**’s work (lit. “hand”): this is said whenever a man has achieved anything extraordinary, or has had outstanding luck.

(2) **Ɛhi̯ɔba** [˩ ˥ ˥ ˥] title of a chief, lit. “the **Ɔba**’s **ɛhi**”;
he is chosen by divination to be the representative of the **Ɔba**’s **ɛhi**, and his main qualification is that the oracle must have pronounced him to grow very old.

He has great privileges, e.g. he can say anything he likes to the **Ɔba** without committing any offence.

Formerly, he had to die when the **Ɔba** died;
v. **egi-egbe** [˩ ˥ ˥ ˧].

(3) **ɛhi n-oha** [˩ ˩ ˥ ˧] lit. “bush-**ɛhi**”: echo;
there seems to have been a belief that the **ɛhi n-oha** actually was a spirit that repeated one’s words.

(4) **ɛhi n-axɔe** [˩ ˩ ˥ ˩] region at the back of the head;
the hole is explained by the belief that during his stay in **ɛɽ̃iʊ̃i** [˩ ˩] a man has to pay something for his food, and that a part of his skull is cut out in order to serve as a payment;
cf. **hi** [˥].

ɛhiɛ̃ [˩ ˥]

(1) native pepper;
ɛhiɛ̃ nexwa [˩ ˩ ˥ ˩] “big pepper” (pl.): a special sort, see also **ikpoʊuxɔ** [˩ ˥ ˧ ˩] and **akpɔkɔ** [˥ ˥ ˥];
ɛhĩ-ɛ̃do [˩ ˥ ˥ ˧] lit. “pepper of Benin”: the so-called “alligator-pepper”;
ɛhĩ-ɛ̃gbo [˩ ˥ ˥ ˥] “pepper of forest”, a tree, *Lonchocarpus griffonianus*, only used for building **oxogbo** [˩ ˥ ˥].

(2) pepper-soup;
ɛhiɛ̃ sãʊ̃ɛ y-ɔʊ̃-ãɽo [˩ ˥ ˩ ˥ ˩ ˥ ˩] pepper-soup has splashed into my eye.

ɛhihi [˩ \ ˩]

a very small black ant, found in the house.

ɛho [˩ ˥]

(1) throat.

(2) voice;
ɛho ɛɽe la gbe [˩ ˩ ˥ ˩ ˥ ˧] his voice sounds much (i.e carries far; said of a falsetto voice).

ɛhohaʊ̃ɛ [˩ ˥ ˧ ˩]

(cold) scales of iron beaten off by the smith;
enwananwan-erhɛ̃ [˩ ˩ ˥ ˥ ˩ ˩] sparks.

ɛhoho [˩ \ ˩]

wind;
ɛhoh-ɛziza [˩ ˥ ˧ ˩ ˩] whirlwind.

ɛhũ [˩ ˥]

hollow spaces in trees (caused by insects) that are still covered with bark;
ɛhũ-ogo [˩ ˥ ˩ ˩] (**ogo** [˩ ˩] old farm) a tree, *Trema guineense*, mostly found on old farms;
it has very soft wood, which is perhaps the reason of its being called **ɛhũ**, and is not used for any purpose.

ɛka [˩ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (c.o.c.c.);
cf. Yor. **ika** [˩ ˥].

ɛkã [˩ ˥]

bright red or yellow beads, called agate-beads;
round or cornered.

ɛkete [˥ ˥ ˥]

throne (of the **Ɔba**).

ɛkɛ [˩ ˥]

cunning;
deception by hiding one’s faults (an old word equivalent to **eɽo** [˩ ˥]);
occurs in an **Ɔxwahɛ** [˩ / ˩] song.

Ɛkɛhuã [˩ ˥ ˥]

name of a Bini village.

ɛki [˩ ˩]

market;
ɛki͜ɔba [˩ ˥ ˥ ˥] “the **Ɔba**’s market”, the central market in Benin City;
ɛki͜adɔlɔ [˩ ˥ ˥ ˩ ˥] “**Adɔlɔ**’s market”, 12 miles from Benin City on the **Ifɔ̃** Road;
ɛki͜enyaɛ̃ [˩ ˥ ˩ ˩] “the market of **Enyaɛ̃**”, 7 miles from Benin City, on the **Ehɔ** Road;
v. **ɛdɛ** [˩ ˥].

ɛkiɽɛ [˥ ˩ ˥]

frog.

Ɛki͜ugbo [˩ ˥ ˥ ˥]

lit. “farm-market (?)”: name of a Bini village, where **Ɔxwahɛ** [˩ / ˩] is believed to have transformed himself into the river bearing the same name.

ɛko [˩ \ ]

belly;
ɛko vɔ̃ ʋ̃ɛ [˩ ˥ ˧ ˧] I am satisfied (**vɔ̃** [˥] to be full);

ɔvɔ̃ ʊ̃-ɛ̃ko [˩ ˥ ˩ \ ] I am satisfied (**vɔ̃** [/] to fill);
ɛko xɔ ʊ̃ɛ [˩ ˥ ˩ ˥] it grieves me;
ɛko xia ʊ̃ɛ [˩ ˥ ˩ ˥], **ɛko lɔɣɔ ʊ̃ɛ** [˩ ˥ ˩ ˩ ˥] my stomach pains me;
ɛko hihiɛ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I have diarrhoea;
ɛko rhiɛ̃rhiɛ̃ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I am pleased;
ɛko riaɽa ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I am displeased (negative of the preceding is more used);
ɛko balɔ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] it grieves me;
ɛko luɣu ʊ̃ɛ [˩ ˥ ˩ ˥ ˧] I have indigestion.

ɛko n-ami-ɔ̃ɽ-eʊ̃i [˩ ˩ ˩ ˩ ˩ ˩ \ ] "belly where one sees its thing" viz. discharge;
dysentery (**ɽ-** is not nasalised).

ɛko asa [˩ ˥ ˥ ˧] "belly of shield": a spot where all dangers concentrate, so that escape is impossible;
okuo ɣizɛ-baba, **iɽ̃ã keɣilɛ fi ɛko͜asa** [˩ ˥ ˧ ˩ / / ˥ ˩ ˥ ˩ ˩ ˩ ˩ ˥ ˥ ˧] "when the war had been raging ('hard') for some time, they (then) ran into a place from which there was no escape".

ɛkokodu [˥ ˥ \ ˩]

heart (idiom. for **ɔkãɗi** [˩ / ˥]).

ɛkose [˩ \ ˩]

(1) a spirit roaming about in the bush which causes bad luck and lack of will-power.

Everybody has a personal **ɛkose**.

The **ɛkose** is given sacrifices consisting of a small basket (**agbã** [˩ ˥]) full of small anthills (**ulelefe** [˩ ˩ ˩ ˩]).

(2) a man's worst enemy, e.g. in **a**, **ɛkos-ɛɽ-uxĩ ɽa** [˥ ˩

˥ / ˩ \ ˩] oh, are you his enemy?

ɛkɔ [˩ ˥]

Yoruba word for Bini **akasã** [˩ ˩ ˥];
now in general use, but with a special meaning, denoting the food when prepared quickly for children or sick people;
cf. Yor. ɛkɔ [˩ ˧].

ɛkũ [˩ ˥]

(1) waist.

(2) **ɛkũ͜oxuo** [˩ ˥ ˩ ˩] women’s big cloth.

(3) base of a tree.

Ɛkuɛ [˩ ˥]

(1) the town of **Akure** in Ondo-province;
the **Akure-**people.

(2) a general name for the Yoruba people;
Yoruba [˥ ˩ /] is also used.

ɛkwe [˩ ˥]

palm-branches, woven together to serve as ridge (**okpo** [˩ ˥]) of the roof.

ɛkpede [˩ ˥ ˥]

cross-bow.

ɛkp- [˥]

huge, big;
e.g. in **ɛkp-ɛho** [˥ ˥ ˧] a loud bass voice;
ɛkp-iku [˥ \ ˩] layers of dry leaves.

ɛkpeɼɛ [˩ \ ˩]

a musical instrument, apparently a horn, producing high sounds;
ɛkpeɼ-ɔxwɛ [˩ ˥ ˧ ˩] a blue-black bird, the size of a pigeon;
N.W.Th.: glossy starling.

ɛkpɛ̃ [˩ ˩]

leopard;
ɛkpɛ̃ n-owa [˩ ˩ ˥ ˧] “leopard of the house” is a title used by chiefs in addressing the **Ɔba**.

ɛkpiro [˥ ˩ ˩]

a tree, *Chrysophyllum africanum*, its fruit is edible and a kind of **otiɛ̃** [˥ ˥].

ɛkpo [˥ ˥]

(1) space;
ɛkpo na ʋɛ sɛ [˥ ˥ ˩ ˥ ˧] this space is wide enough;
ɛkp-iyeke [˥ \ ˩ ˩] middle space between shoulder-blades;
ɛkp-ɔxɛ [˥ ˥ ˧] hall space between two main poles (**utɔ̃yotɔ** [˩ ˩ ˩ ˩]) of **eru** [˩ ˥].

(2) time;
ɛkpo ni [˥ ˥ /], **ɛkpo riɔ** [˥ ˥ ˩] (at) that time.

ɛkpo [˥ ˩]

bag;
ɛkp-urhu [˥ ˥ ˩] airpipe;
ɛkp-ahiɔ [˥ ˥ ˧] bladder;
ɛkp-ekia [˥ ˥ ˥] region of pubic hair (male);
ɛkp-ofi [˥ ˥ ˧] “a bag of yaws”: a sufferer from yaws; “yaws-daddy”;
ɛkp-uhe [˥ ˥ ˧] region of pubic hair (female).

ɛkpohuʊ̃u [˩ ˩ ˩ ˩]

headache;
cf. **kpe** [/], **uhuʊ̃u** [˩ ˥ ˩].

ɛkpoki [˥ ˥ ˩]

leather-box;
cf. **ɛkpo** [˥ ˩].

ɛkponiyɛkɛ [˥ ˩ \ ˩ ˩]

a woman with child.

ɛkpowa [˥ ˥ ˧]

gecko.

ɛkpoxurhu [˥ ˥ ˩ ˩]

stomach;
cf. **ɛkpo** [˥ ˩] (?).

ɛkpɔɣɔe [˥ ˩ \ ]

a tree, *Berlinia heudelotiana*;
the bark is used as a medicine, but if not well prepared it is a deadly poison.

It was also used in the **Ɔba**’s ordeal, mixed with sasswood (**inyi** [˥ ˩]).

The name also corresponds to *Berlinia auriculata* on the F.D. list;
ɛkpɔɣɔ-ɛzɛ [˥ ˩ ˥ ˩ ˩] *Macrolobium limba*.

ɛlɛdɛ [˥ \ ˩]

(also **e-**) house-pig;
not known in ancient times;
also: **esi-ebo** [˩ ˥ ˥ ˧] “European pig”;
cf. Yor. **ɛlɛdɛ** [˧ ˥ ˩].

ɛlu [˥ /]

interjection used to encourage boxers.

ɛlu [˩ ˥]

(1) a tree, the leaves and root of which contain a dark-blue dye.

(2) the dye;
it is used by boys to imitate the tribal body marks;
the dye obtained from the burnt roots is used to dye the real tribal marks.

ɛlubɔ [˩ ˩ ˥]

flour.

Ɛma [˩ \ ]

name of a Bini village.

ɛmila [˥ ˩ ˥]

cow;
ɛmil-ogiso [˥ ˩ ˥ ˩ ˥] a green caterpillar;
ɛmil-ɔvia [˥ ˩ ˥ ˧] practice of twirling the bull roarer at the **Ɔvia**-society, in order to warn passers-by that secret things are going on;
the bull roaring was believed to be the voice of the god himself.

ɛmunɔmuerhã [˩ ˩ ˩ ˩ ˥]

“catcher who catches trees”: a creeper *Begonia manii*, found on trees.

ɛnwɛ [˩ ˩]

wound.

ɛnwinwa [˥ ˥ ˥]

(1) dog-tick.

(2) same as **ekaikai** [˩ ˥ ˥] a disease.

(3) a tree, *Larmea acidissima*.

ɛnyaɛ [˩ ˩]

albino;
ɔɣaɽu rhurhurhu ʊ-ɛnyaɛ [˩ ˥ ˧ ˧ ˩ ˥ ˧ ˩] he is staggering like an albino (who cannot see well during the day).

ɛnyaɛ [˩ \ ]

neck;

used of men and animals;
in the case of things, **urhu** [˩ ˩] is used.

ɛnyɛ [˩ ˥]

snake;
ɛnyɛ n-ɛzɛ [˩ ˩ \ ˩] “river-snake”, a snake said to be living in muddy places at the bottom of rivers;
it never bites;
v. **aka** [˥ ˩], **arhuʊ̃otɔ** [˥ ˩ ˥ ˩], **aɽ̃ɛ̃kɛ̃** [˩ ˩ ˩], **asiɔ̃hũ** [˥ ˥ ˩], **ataikpĩ** [˩ ˩ ˩], **idodia** [˩ ˥ ˩], **ikpĩ** [˩ ˥], **iʊiɛkpo** [˩ ˩ ˩], **obiɛʊ̃ɛ** [˥ ˩ ˥], **olose** [˥ ˥ ˧], **omumu** [˩ ˩ ˩], **otiɣiɽi** [˩ ˥ ˩ ˥], **oʊiʊiɛ** [˥ ˩ ˥].

ɛo [(5-3)]

no.

ɛpipa [˥ ˥ ˥]

keg, barrel;
ɛpip-exae [˥ ˥ ˥ ˩] a keg of powder;
cf. Port. pipa.

ɛrɛe [˩ \ ]

(1) somebody else (unknown to the speaker);
ɣɛrhie-ɣ-ɛɽ-ɔɣ-ũʊ̃ɛ, ɔɣ-ɛrɛe nɔ [˥ / ˧ ˧ ˩ \ ˥ ˥ (4-1) ˥] (**iɣe** [˥ ˩]) don’t take it, for it is not my own, it is somebody else’s!

(**ɔɣ-ɛrɛe** [˥ ˥ (4-1)] always means “somebody unknown”, while **ɔɣ-ɔʊ̃a-ʊehe** [˥ ˥ / ˩ ˥] does not imply “unknown”);
ɛr(ɛ)-ɔɽu ʊ̃-ɔ̃na [˩ ˥ ˥ ˧ (4-1)] “did somebody do me this” (when something bad has happened in one’s absence).

This example leads on to the meaning of (2) “some unknown enemy”, implying any forces that work towards one’s undoing, such as e.g. the evil wishes of other people, bad advice, opposition, etc. The **ɛrɛe** [˩ \ ] is given a sacrifice upon the advice of doctors;
the act of sacrificing is called **mu** [˥] **ze** [˥] **na** [˥],
and the prayer is: **ɛrɛe ʊ̃ɛ**, **ɣ-eʊ̃i n-iyaɽu-ɛ** [˩ ˩ ˥ ˩ ˩ ˥ ˥ ˩ /] “my **ɛrɛe**, look (**ɣe** [/]) at the things I am doing (sacrificing) to you”.

The prayer averts the above-mentioned influences.

The term occurs also in a thanksgiving formula used by a junior woman to her seniors when having taken part of a meal;
ɛrɛe ɣigb-uɛ [˩ ˥ ˧ /‿˩] “the bad wishes of other people may not kill you!” *v.* **kada** [\ ˩], **bukpɛ** [˥ ˩].

(3) Further, this term is applied to a man whom one knows to be one’s enemy;
it seems to imply equality in age or rank: **ɛrɛ-egbe ma ʊ-ɔɽe xĩ** [˩ ˥ ˥ ˧ ˩ ˥ ˩ ˥] lit. “equals (and enemies) of each other are we and he”: he and I are equals (and enemies);
ɛrɛ(e) ʊ̃ɔ̃͜ũxĩ [˩ ˩ ˥ ˩ ˥] “you are my enemy”, i.e. you have tried to undo me.

(4) The term is also applied to witches, hence **rhɔ** [/] **mu** [˥] **ze** [˥] **n-ɛrɛe** [˩ \ ] means “to give food to witches”;
v. **ɛkose** [˩ \ ˩].

Ɛriɛ [˩ ˥]

Ɔba’s harem at **Ɛguae** [˩ ˩].

ɛrha [˩ ˥]

bush-cat;
a little bigger than **edi** [˥ ˥], smells disagreeably.

ɛrhaɛ̃ [˩ \ ]

blood;
v. **esagiɛ̃** [˩ \ ˩].

ɛrherhe [˩ ˩ ˩]

brain;
not regarded as seat of understanding.

ɛrhɛ [˩ ˩]

groin, abdomen below navel.

ɛrhia [˥ ˩]

wickedness;
ɛrhia-ɼe͜ima [˥ / ˩ ˥ /‿˩] “his wickedness is not good”, i.e. is too bad **ɔka͜ɛrhia** [˩ ˥ ˥ ˩], pl. **e-**, “the first in wickedness”, of a man: the evil spirit, the bad example;
ɔna-ɼ-ɔka͜ɛrhia n-ɔr-ɛgbɛe ni [˩ ˩ ˩ ˥ ˥ ˩ ˩ ˥ / /] “this is the evil genius of that family”;
cf. **rhia** [˥].

ɛrhiɔ̃ [˩ ˥]

perseverance;
ɔʊ̃-ɛ̃rhiɔ̃ [˩ ˥ ˧] “a man of perseverance”.

ɛrhoxwa [˩ ˥ ˩]

a position in the **ogwɛga** [˩ \ ˩]-divination (c.c.o.c.).

Of Yor. origin?

ɛrhɔʊ̃ɔ [˩ ˩ ˩]

hermaphrodite.

ɛrhu [˩ ˥]

hat, cap;
ɛrhu̯ivie [˩ ˥ ˥ ˧] “bead hat”, with beads hanging down at both sides of the face;
worn, in different styles, by the **Ɔba**, **Ezɔmɔ** [˥ ˥ ˥] and probably **Ɛhi-ɔba** [˩ ˥ ˥ ˥].

ɛrhũrhuʊ̃u [˩ ˩ ˩ ˩]

(1) tail;
ɛrhũrhuʊ̃-ekita [˩ ˥ ˥ ˥ ˥ ˩] dog’s tail.

(2) **ɛrhũrhuʊ̃-esi** [˩ ˥ ˥ ˩ ˩] “tail of pig”;
a tree, *Amphimas pterocarpioides*;
its durable wood is used for poles supporting the ceiling in native houses.

(3) **ɛrhũrhuʊ̃-owa** [˥ ˥ ˥ ˩ ˥] (sic!) roof of house (as seen from outside).

ɛɽe 1 [˩ ˥], **ɛɽ-** [˩];

cf. **ɔɽe** [˩ ˥].

ɛɽe 2 [˩ ˥] and [˥ ˩]

3rd pers. sgl. as object and possessive pronoun;
it has, besides, the forms: **ɛe**, **ɛ̃ɽ̃ɛ̃**, **ɛ̃**;
ɔɽe, **ɔe**, **ɔ̃ɽ̃ɛ̃**, **ɔɛ̃**.

ɛɽeɽe [˥ ˥ ˥]

flute.

ɛɽɛ [˥ ˩]

to-day;
ɛɽɛ **na** ɔ**re** [˥ / ˩ ˥ \ ] to-day he came.

Ɛɽibo [˥ ˥ ˩]

the second senior chief in the **Iwebo** [˩ \ ˩]-society.

Ɛɽiyo [˩ ˩ ˥]

a chief, head of the **Umodu** [˥ ˥ ˩]-sib at **Usɛ̃** [˥ ˥].

ɛɽo [˥ ˥]

part of trap: that part of a rope (when used in a trap) which entraps the victim.

ɛɽo [˥ ˩]

watchfulness;
occurs in **sĩ** [˥] ɛɽ**o** [˥ ˩] and **yi** [˥] ɛɽ**o** [˥ ˩] “to watch, to observe”.

Ɛɽo [˩ ˥]

title of a chief, member of the **Uzama** [˩ ˥ ˩];
cf. **isĩeʊ̃iɛɽo** [˩ ˩ ˩ ˩].

ɛɽoɽo [˥ ˥ ˥]

a small four-cornered bell;

it is found on several shrines of gods, e.g. on those of **Ɔvia** [˩ ˥] and **Ɔxwahɛ** [˩ / ˩], but also on the ancestral shrine.

ɛɽoxĩ [˥ / ˩]

chameleon.

There is a tradition that the chameleon was present when the earth was created;
therefore it walks carefully in order not to break it;
ɔmaɛ n-ɛɽoxĩ [˩ ˩ ˥ / ˩] lit. “the chameleon-age”, describes that age when man can only walk a few paces without stopping for breath.

ɛɽu [˩ ˩]

female of **ɛrhuɛ** [˩ ˥]-antelope.

ɛɽuʊɔ [˩ ˥ ˩]

river-tortoise, same as **elukeluke** [˩ ˩ ˥ ˩ ˥];
in stories it is the female of **egwi** [˩ ˥].

ɛɽ̃i [˩ ˩]

a small kind of squirrel with bulging eyes.

ɛɽ̃iʊ̃i [˩ ˥ ˩]

(1) world of the dead and the unborn;
Osa [˩ ˩] and the other gods reside there as well as the **ɛhis** [˩ ˩] and the dead people.

(2) a general term for “ancestors”, the “dead”, and even the “gods”.

(3) masquerade-dancer (also **oʊi͜ɛɽ̃iʊ̃i** [˩ ˥ ˥ ˧ ˩]);
he is addressed as the god whom he represents, and he carries an **uxurhɛ** [˩ ˩ ˩];
he only speaks in sounds like **mmm** [˩] or **gbrr** [˩];
curses uttered in his presence and confirmed by his knocking the **uxurhɛ** to the ground are believed to be effective;
v. **Ɔvia** [˩ ˥];
ɛɽ̃iʊ̃i͜ododua [˩ ˥ ˥ ˥ / \ ] is a masquerade-dance performed during the **agwɛ͜ɔɣɛnɛ** [˩ ˥ ˥ ˩ ˥], possibly for **Osa** [˩ ˩].

(4) **ɛɽ̃iʊ̃-ĩdu** [˩ ˥ ˩ ˥] shrine of the **Ɔba**’s father at the **Ɛguae** [˩ ˩].

(5) the Christian Heaven.

ɛɽ̃ɔʊ̃ɔ [˥ ˩ ˩]

(1) brass.

(2) brass-bracelet;
v. **sa 1** [˥], **Igũ͜ɛ̃ɽ̃ɔʊ̃ɔ** [˩ ˥ ˥ ˩ ˩].

ɛse [˩ ˥]

well, properly;
ɔɽu͜ɛe-se [˩ ˥ ˩ ˥] he did it well: redupl. **ɛsɛse** [˩ ˥ ˧] very well;
ɔɽu͜ɛe-sɛse [˩ ˩ ˩ ˥ ˧] he is doing it very well;
cf. **ɛsɛsɛʊ̃ɛse** [˩ ˥ ˥ ˩ ˥], **ɛse** [˩ \ ].

ɛse [˩ \ ]

goodness, favour;
ɔɽu ʊ̃-ɛse [˩ ˥ ˩ \ ] he did me a favour.

ɛseʊ̃ɛse [˩ \ ˩ ˩] excessive kindness (occurs in a proverb).

ɛsete [˩ \ ˩]

(also **e-**) plate.

Of Port. origin?

ɛsɛsɛʊ̃ɛse [˩ ˥ ˥ ˩ ˥]

very much;
cf. **ɛse** [˩ ˥].

ɛsĩ [˥ ˥]

horse;
cf. Yor. **ɛʃi** [˧ ˧].

Ɛsigie [˥ ˧ ˩]

name of an **Ɔba**, son of **Ɔzɔlua** [˩ ˩ ˩] and brother of **Arhuãɽ̃ã** [˥ \ ˩].

ɛsɔ̃ [˩ ˩]

suffering;
poverty;
ɛsɔ̃ gb-ɛe gbe (**gbe 1**) [˩ ˩ \ ˥] he is very poor;
ɔʊ̃-ɛsɔ̃ nɔ [˩ ˥ ˩ ˥] he is a poor man;
cf. **sɔ̃ 2** [˥] *v.* **oʊi** [˩ ˥].

ɛte [˥ ˥]

shooting contest held with bows.

The target is an orange or a branch thrown to the ground, or an **agberhie** [˩ ˥ ˩].

ɛtɛ [˩ ˩]

sore (of long duration).

ɛtɛbɔ [˩ ˩ ˥]

heap of mud collected for building purposes.

ɛti [˥ ˩]

place in forest where passage is barred by creepers.

ɛfi [˩ ˥]

strength;
power (physical as well as magical);
ɛfi fo ʊ̃ɛ [˩ ˥ ˧ ˧] “strength has finished me”: I am tired.

ɛtu 1 [˩ ˩]

beard (chin beard and moustache).

ɛtu 2 [˩ ˩]

(1) cellulitis.

(2) sore gums;
ɛtu xia ɽuɛ ɽa [˩ ˩ ˩ /‿˩ ˩] are you suffering from sore gums?

(**xia** [/] to pain).

ɛʊɛe [˩ \ ]

kola;

Cola acuminata + *verticilata*;
ɛʋ-oha [˩ ˥ ˧] “bush-kola”, a wild kola, *Cola heterophylla*;
children suck the juice out of the husk;
ɛʋ-oh-ɔb-itã [˩ ˥ ˧ ˧ ˩] “kola of the ordeal doctor’s bush”: a wild kola, *Cola caricifolia*, used in an ordeal, and as a medicine for the bladder;
ɛʋɛe-gabaɽi [˩ ˥ ˩ ˩ ˥] “Hausa kola”, the kola introduced by the Hausa people.

Kola is given to guests as a sign of courtesy and friendship;
v. **ikpɛ** [˩ ˩].

ɛʋi [˩ \ ]

palm-oil;
ɛʋi͜egbe [˩ ˥ ˥ ˧] fat, lard.

Ɛʋiɛkoi [˩ ˥ /]

name of a Bini village;
seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ɛʋirhi [˥ ˩ ˩]

a trap for animals;
cf. Yor. **ɛbiti** [˩ ˩ ˩].

ɛʋo [˩ ˩]

(1) country;
village (including, possibly, several quarters).

(2) people;
ɛʋo hia [˩ ˩ ˥] everybody.

(3) language (followed by name of country);
ɛʋu͜ɛdo [˩ ˥ ˥ ˧] Bini language;
ɛʋ-uhobo [˩ ˥ ˩ ˩] Sobo language;
ɛʋu͜igabaɽi [˩ ˥ ˥ ˩ ˩ ˥] Hausa language;
v. **urhu** [˩ ˩], **(e)d-**.

ɛʋ̃ɛ [˩ ˩]

(1) word;
ɛʋ̃-ãre [˩ ˥ ˩] admonition given to disobedient boys;
ɛʋ̃-ãta [˩ \ ˩] truth;
ʋ-ɛʋ̃ata [˩ \ ˩] truly;
ɛʋ̃-otɔ [˩ \ ˩] whisper;
ɔh-ɛ̃ʋ̃-otɔ gbe (**hɔ̃** [˥]) [˩ ˥ ˧ ˩ ˥] he has a keen ear.

(2) matter;
affair;
ɛʋ̃ɛ na ima [˩ / ˩ ˥ /‿˩] this affair is not good;
ɛʋ̃-ɔ̃mɔ [˩ ˥ ˧] “matter of child”: child-bearing.

(According to A., ɛʋ̃ɛ “word” has a long vowel in the stem, while ɛʋ̃ɛ “matter” has not. It is not certain whether this distinction is generally made by Bini speakers.)

ɛwae [˥ ˥]

a tree, *Polyalthia suaveoleus*;
used as firewood and for roofing houses.

ɛwae [˩ ˩]

sib, same as **ɛgbɛe** [˩ \ ] or **uniɛ** [˥ ˥];
no longer used as much as **ɛgbɛe**.

ɛwe [˩ ˥]

goat;
ɛw-aʊ̃ɛ [˩ \ ˩] female goat;
ɛw-ɔwa [˩ \ ˩] castrated goat.

Ɛweɽɛ [˥ ˥ ˥]

the daughter of one of the **Ogi-efas** [˩ ˥ ˩ ˩];
she was the wife of **Ubi** [˥ ˥], and a very kind woman.

Hence, her name has become a symbol of goodness.

Thus, there is a **greeting ɔxĩ-ɛweɽɛ o** [˩ ˥ ˥ ˥ ˥ ˧]
godspeed!

a lucky journey!

ɛwɛ [˩ ˩]

a certain quantity of yams: the yams stored between 2 **uhoho** [˩ ˩ ˩] on **eru** [˩ ˥].

Ɛwɛdo [˥ ˧ ˩]

name of an **Ɔba**.

ɛwɛdɔ [˥ ˧ ˩]

prison.

ɛwɛe [˩ \ ]

chest (part of body);
γɛfi ʊ̃-eʊ̃i ʊ-ɛwɛe (**ʊ̃ɛ** [˥] “me”, **eʊ̃i** [˩ \ ] “thing”) [˥ ˩ ˩ ˩ ˩ \ ] don’t strike a blow at my chest!

Ɛwɛka [˥ ˧ ˧]

name of the first **Ɔba** of Benin;
it was taken up by the father of the present **Ɔba**, who reigned as **Ɛwɛka II**.

ɛwia [˥ ˩]

smell;
ɛwia-ɽe ima [˥ / ˩ ˥ /‿˩] its smell is not good;
cf. **wia** [/].

ɛwo [˩ ˥]

calabash funnel, used e.g. by wine tappers when pouring wine into demijohns or narrow-mouthed calabashes.

ɛwobi [˥ ˥ ˥]

a man who likes to play jokes on other people;
ɛwobi͜ɔʊ̃a͜uxĩ [˥ ˥ ˥ ˥ ˧ ˩ ˥] you are a joker.

ɛwu [˥ ˩]

garment;
gown;
coat;
shirt (any garment except trousers, *v.* **utalawɛ** [˩ ˥ ˩ ˩]);
ɛwu ɽuɛ m-ose gbe [˥ ˩ / ˩ ˥ ˧] your gown is very nice.

ɛwu͜ivie [˥ ˥ ˥ ˧] bead dress;
worn by the **Ɔba**;
the term does not include cap, collar (**odigba** [˩ ˩ ˩]), and **udahae** [˩ ˩ ˩];
cf. Yor. **ɛwu** [˩ ˩].

Ɛwuakpɛ [˥ ˧ ˩]

name of an **Ɔba**.

Ɛwuaɽe [˥ ˧ ˩]

name of an **Ɔba** under whom some of the present Bini gods (e.g. **Ɔxwahɛ** [˩ / ˩] and **Akɛ** [˩ ˥]) are said to have lived as heroes and magicians.

ɛxe [˥ ˩]

(1) quiver.

(2) a curved tooth or bone which, in native opinion, the viper flings at its prey, out of the mouth.

It is believed never to miss its objective, and if the victim runs away, it must return to the viper;
v. **osumaɽe** [˩ ˩ ˩ ˩].

ɛxi [˩ ˩]

a small climbing animal.

ɛxiʊ̃i [˩ ˩ ˩]

a tree, *Piptadenia africana*;
its fruit has the shape of a belt, and is used by boys in play;
the bark is used as medicine for **oʊiyabɛ** [˩ ˥ ˥ ˥].

ɛxoxo [˥ ˥ ˥]

(1) corner (as seen from inside);
ɔlɛɽe y-ɛxoxo [˩ ˥ ˩ ˥ ˥ ˥] he hid in the corner.

(2) private (when used as a genitive after another noun), e.g. in **isum-ɛxoxo** [˩ ˥ ˥ ˥ ˥] “conspiracy”.

ɛxoxo [˥ ˩ ˩]

a big monkey.

ɛxu [˩ ˩]

door, gate;
xwi͜ɛxu na [˩ ˩ / ˩] lock this door!

bi͜ɛxu na gbe [˩ ˩ / ˩ ˥] close this door!

ɛxu͜ogboɽe [˩ ˥ ˥ ˥ ˥], **ɛxu͜ɔgw-oɽe** [˩ ˥ ˥ ˧ ˧] gate in **od̃i** [˥ ˥] leading from street to compound.

ɛxũ [˩ ˩]

a person who is infirm, unable to walk;
cf. **kũ 2** [/].

ɛxũxũ [˩ ˩ ˥]

a small fly, “sweatfly”.

ɛxwia [˩ ˥]

bull;
cf. **okpia** [˩ /].

ɛyotɔ [˩ ˩ ˩]

foundation of house: first layer of mud;
cf. **otɔ** [˩ ˩].

ɛzɛ [˩ ˩]

stream, river;
ɛzɛ **n-awaɽe** [˩ ˩ ˥ / ˩] a bridged river;
a bridge;
redupl. ɛzɛzɛ [˩ \ ˥] swampy, watery;
ɛzɛzɛ **eʊ̃a na xĩ** [˩ \ ˥ ˩ / ˩ ˥] this place is swampy;
v. **oke** [˩ ˥], **ugboɣodo** [˩ ˩ ˩ ˩].

ɛzi [˩ ˩]

(1) tree-stump (when several feet out of the ground).

(2) space round the base of a tree;
v. **uɣũɣuʊ̃u** [˩ ˩ ˩ ˩].

ɛziza [˩ ˩ ˩]

a spirit in the shape of a man;
it roams about in the bush and catches people whom it may keep for years;
it is believed to be “a great doctor”, and its hair, **et-ɛziza** [˩ ˥ ˩ ˩] (a plant?) is used by “doctors” in every kind of medicine in order to ensure quick action;
cf. Yor. **aaja** [˩ ˩], **ɛhoh-ɛziza** [˩ ˥ ˧ ˩ ˩].

ɛzɔ [˥ ˥]

case (in court);
cf. Yor. ɛjɔ [˧ ˥].

fã [˥]

to cut loose, in (1) to cut palm nuts (and let them drop);
yaf-ɛ̃ɗĩ na [/ ˩ ˥ ˩] go and cut these palm nuts!

(2) to remove the thatch of a house in order to replace it by new leaves (or, to remove old leaves from the thatch?);
fã͜owa na mɛ [˩ ˩ ˥ ˩ ˥] remove (the thatch of) this house for me!

(the **ã** represents only a very short glide).

fã [˥] **fua** [˥] (*a*) to release;
to acquit in court;
ɔfã͜ɛ̃ fua ʊ-ikotu (or, **ʊ-ow-ɛzɔ** [˩ ˥ ˥]) [˩ ˥ ˧ ˩ ˩ \ ˩]
he released him out of court;
(*b*) to set free (a slave).

f-ẽma [˥ ˩] to loosen (i.e. to take out) yams from the stack (**eru** [˩ ˥]) **ɣaf-ẽma ʊ-eru na** [˥ ˥ ˩ ˩ ˥ ˥] who took the yams out of this yam-stack?

fe 1 [˥]

(1) to escape;
to slip out;
ahĩaʊ̃ɛ ni f-ima [˥ ˧ / / ˧ ˩] that bird escaped us;
ɔʊoxã na fe ʊ-iyɔha [˩ ˩ / ˩ ˥ ˧ ˩ ˩] this boy is free from pawn, i.e. from being pawned;
ɔfe ʊ̃-obɔ de gb-otɔ [˩ ˥ ˩ ˥ ˩ ˥ ˩] it slipped out of my hand and fell down.

f-ɔrhiɔ̃ [˩ ˥] “to escape life”, i.e. to faint.

(2) to be cured from a disease;

okpia na fe nɛ ʊ-uhuʊ̃u n-ɔvae [˩ / ˩ ˥ ˩ ˩ ˩ ˩ ˩ \ ]
this man has recovered from (lit. “escaped”) the disease he had;
v. **lɛ** [/].

fe 2 [˥]

to be rich;
cf. **fe** [/], **ɛfe** [˩ ˩].

fe [/]

to enrich.

f-ẽma [˥ ˩];

cf. **fã** [˥].

fɛɛɽɛ [˦ ˦]

(1) entirely, completely;
used with the verb **fo** [˥];
ɔfo fɛɛɽɛ [˩ ˥ ˦ ˦] it is entirely finished (but *v.* **fɛfɛɛfɛ** [˦ ˦ ˦]).

(2) for good, finally;
isi kpaa-ʊa fɛɛɽɛ [˩ ˥ ˩ ˥ ˦ ˦] I left there for good.

fɛfɛɛfɛ [˦ ˦ ˦]

entirely, completely, altogether;
used with the verb **fo** [˥];
ɔfo nɛ fɛfɛɛfɛ [˩ ˥ ˦ ˧ ˧ ˧] it is completely finished;
ri͜ɔe fo fɛfɛɛfɛ [˥ \ / ˦ ˦ ˦] eat it all up!

(the **fo** may be omitted);
v. **giɛ̃** [/].

fɛko [˩ /]

an auxiliary verb (*cf.* **hɛko** [˩ /]) indicating that the main action is carried out gently, gradually, which may come to mean “carefully” or even “secretly” according to the context;
inwin-iɾ̃ã fɛko fo [˩ ˥ ˥ ˩ ˩ / ˥] their work is getting slowly finished;
fɛko [˩ \ ] gently!

(“softly softly”).

fɛɾɛfɛɾɛ [˩ ˩ ˩ ˩]

very sharp;
accompanies the verb **mu 2** [˥];
v. ʋɛɾɛʋɛɾɛ [˩ ˩ ˩ ˩].

fi [˥]

(1) to throw;
combinations with verbs: **fi** [˥] **dɔ̃** [˥] to miss;
to mistake;
ahoa n-ikɔ̃ɾ̃ɛ̃-nwa, **ifi͜ɛe dɔ̃** [˥ ˩ ˥ / ˩ \ ˩ ˥ / ˧] lit. “the hawk I just aimed at, I missed it”;
v. **zĩ͜ãɾo** [˩ ˥ ˩].

fi [˥] **fi** [˥] to throw something into;
ɔfi͜ɛe fi oha [˩ ˥ / ˩ ˩ ˥] he threw it into the bush.

fi [˥] **gbe** [˥] to throw something at...;
ɔfi͜ɛe gbe ʋ̃ɛ [˩ ˥ / ˩ ˥] he threw it at me.

fi [˥] **gb-ua** [˥] (**gbe** [˥] **ɾua** [˥]) to shoot dead.

fi [˥] **kui** [/] to throw **ɛbo** [˩ \ ] at a man.

fi [˥] **xɛ** [/] to throw **ɛbo** [˩ \ ] on the road (same as **gbe** [/] **xɛ** [/]).

Combinations with nouns: **fi͜agba** [˩ ˩ ˥] to summon a meeting;
in a saying which occurs in a story;
but *v.* also **tie** [/], **t-iko** [˩ ˥].

fi͜axwɛe [˥ ˥ ˩] to play marbles.

fi egbe del-egbe [˥ ˥ ˩ ˥ ˥ ˩] to transform oneself, e.g. into an animal;
v. **xiã** [/].

fi͜ema [˥ ˥ ˩] to dig the big yam-poles (**ikpɛsi** [˩ ˩ ˩]) into the ground;
for the **ɛɣɛ** [˩ ˥]-poles it is **ba͜ema** [˩ ˥ ˩], *v.* **ba 2** [/];
fi [˥] “to throw” expresses a more forcible action than **ba** [/] “to pierce”.

fi͜eso [˩ ˩ ˥] **weri-egbe** [˩ ˩ ˩ ˥] “to turn some things round”: to revise (Egh. Hist.).

fi͜exwae [˥ ˥ ˩] **yɔ** [\ ] to wish something bad to a man, holding an **exwae** [˥ ˩] in front of the mouth and spitting after the words;
to curse by means of a charm;
“to implicate”.

fi͜ɛkũ [˩ ˩ ˥] refers to the movements during the coitus;
a formula of blessing is: **uɣufi ɛkũ ihoi** [˥ ˩ ˩ ˩ ˥ ˩ ˩] may your coitus movements not be in vain;
used by a person senior to a woman met when sweeping the house, or the dais of her husband’s **Erha** [˥ ˥], as an act of purification when having cleansed herself after menstruation;
v. **axuɛ** [˩ ˥].

f-iha [˥ ˩] to cast an oracle (does not indicate which oracle is meant);
n-ɔf-iha [˩ ˥ ˩] for “oracle-doctor” as given by N.W.Th. is said not to be as good an **ɔb-iha** [˩ \ ˩], *v.* **ɔbo** [˩ ˥].

f-itã [˥ ˥] to quote a proverb as answer to somebody’s question;
he has to guess the meaning;
“to drop a proverb”, *v.* **kp-itã** [˥ ˥].

f-iʊe [˥ ˩] to give somebody a hint by means of a proverb;
the person thus addressed needs further explanation;
ɔf-itã f-iʊe mɛ [˩ ˥ ˥ ˧ ˩ ˥] he gave me a hint by means of a proverb.

f-iyeke [˥ ˩ ˩] **gbe** [˥] to turn the back towards something, e.g. **gb-odɛ** [˩ ˥], to the road.

fi͜obɔ [˩ ˩ ˥] **yi** [˥] to put one’s hand into something.

fi͜okĩ [˥ ˥ ˩] to perform **okĩ** [˥ ˩], *v.* **gbe** [˥].

fi͜ukusɛ [˥ ˥ ˥ ˩] to construct a rattle, i.e. to throw the cord round the calabash to and fro when making the net covering the calabash.

fi [˥] **unu** [˩ ˥] to speak in an unseemly way of, or to, one’s superior (Egh. Hist.).

(2) to beat (also of the pulse);
obɔ ɽuɛ fi leilei ɽa [˩ ˩ / ˧ ˧ (3-1) ˩] is your pulse (lit. “hand”) beating?

fi [˥] **eʊ̃i** [˩ \ ] to hit somebody, lit. “to hit (somebody) something”, viz. a blow: refers e.g. to a blow in anger, while **gbe 1** [˥] means “to flog as a punishment”;

ifi͜ɛɽ-eʊ̃i [˩ ˥ ˥ ˩ \ ] I hit him, *cf.* **egbe n-ɔfi͜ɔʊ̃a͜eʊ̃i** [˩ ˩ ˩ ˩ ˩ ˩ ˩ \ ].

fi oɣoɽoko [˥ ˥ ˥ ˥ ˦] to hop on one foot.

(3) to shoot;
v. **sa 2** [˥].

(4) to attack;
of a disease;
eʊ̃ifi fi͜ɛe [˩ ˩ ˥ ˦ /] “small pox has struck him”: he has caught small pox.

(5) it also denotes the direction (of a throw only?) into some locality, *v.* **fi** [˥] **fi** [˥].

(6) to leave, in **fi** [˥] **yi** [˥];
ɔfi͜ɛ(e) yi [˩ ˥ ˦ ˧] he left it.

fi [˥] **ya** [\ ] to die, of a man with family;
wu [˥] is used of a single man;
of a man who has a family it was said that “part of his body is still living”, *v.* also **ikiã** [˩ ˥].

Iterat. **filo** [˩ ˥] (*a*) to drop things one by one;
(*b*) to shoot birds or animals one by one;
(t)-ifil-iɽ̃ã [˥ ˩ ˥ ˩] I am shooting them one after the other;
(*c*) to be foolish;
t-ufilo [˥ ˩ \ ] are you mad?

v. **kiza** [˩ ˥];
cf. **fieɣe** [˩ ˥].

fiã [˥]

(1) to cut;
fiã [˥] **fua** [˥] to cut off.

fiã [˥] **gbe** [˥] “to cut (and) add to (?)”: to bless; of a Christian blessing (but *v.* **n-erhuʊ̃u** (**na 2** [˥]) [˥ ˩ ˩] **na** [˥] “to say prayer for (somebody)”: to bless in the pagan way);
cf. **afiãgbe** [˩ ˥ ˧].

fiã [˥] **na** [˥] to cut (food) for somebody;
t-uɽami-ɔ̃mɔ fiã na [˥ ˧ ˩ ˩ ˥ ˩ ˥] “may you get a child (or, children) to cut (food) for!”: used as a formula of thanksgiving after a meal by a woman towards a senior woman or man, also to her own parents, *v.* **ɛrɛe** [˩ \ ].

fiã [˥] **ra** [/] (*a*) to cross a river by swimming, or a road;
iɽ̃ã fi-ɛ̃zɛ ra [˥ ˩ ˩ ˩ / /] they are crossing the river;
cf. **gbe** [/] **ra** [/], *v.* **gwa 1** [˥];
(*b*) to break into a row of people called **ikpokpã** [˩ ˩ ˩] at an **ugie** [˩ ˩], or into a row (single or double file) of people at an **Ɔvia** [˩ ˥] festival.

In the case of the **Ɔvia**, the man was (is?) whipped for it;
in the case of the **ikpokpã**, he was formerly killed and is nowadays made to pay for a big sacrifice costing up to £5.

fiã [˥] **ɽe** [˥] (*a*) to bite;
ekita fiã ʊ̃ɛ ɽe [˥ ˥ ˩ ˥ ˧ ˧] a dog has bitten me;
(*b*) idiom.: to cheat;
iɣafiã̮ɛ̃ɽ-ɛsɛse, **ɣaɣe ʊ̃ɛ ɣ-ɛɽe** [˩ ˥ ˩ ˥ \ ˥ ˧ ˥ ˩ ˥ / ˩] I shall cheat him (“bite him eat”) properly, (just) look at me and (look) at him!

(i.e. you will see).

Combinations with nouns: **f-ĩdĩ** [˥ ˩] to dig a grave:
fi-enwɛ [˩ ˩ \ ] “to be cut breast”: to be weaned.

fiã [˥] **iɣo** [˥ ˥] “to cut money”: to fine somebody;
v. **zɛ 1** [˥];
afi-ozọ͜iɣo ʊ-ikotu n-owiɛ [˩ ˥ ˥ ˧ ˧ ˩ ˩ ˥ ˩ ˥ ˧] **Ojo** was fined in court this morning.

f-ĩɣo [˥ ˥] to change money;
f-ĩɣo na (i)mɛ [˥ ˥ ˩ ˥] change this money for me!

v. **idɔla** [˥ ˥ ˩].

f-ĩhue [˥ ˥] “to be cut at the nose”: to be defaced, of a coin or cowrie.

fi-odɛ [˩ ˩ ˥] **yi** [˥] **obɔ** [˩ ˥] “to cut the road to somebody’s hand”: to reach a certain place earlier than somebody else by using a shorter road;
to make a short cut.

fi-osuɣu [˥ ˥ ˩ ˩] **yi** [˥] **egbe** [˩ ˥] to trouble somebody (by means of charms or intrigues).

fi-ovã [˩ ˩ ˥] to give a nickname (praise-name), *v.* also **ɽe 1** [˥];
ɔfi-ovã mɛ [˩ ˥ ˥ (4-1) ˥] he gave me a nickname.

fi-ɔ̃ka [˥ ˥ ˩] to reap corn (maize).

(2) to become, be, cut or broken;
to come off (of a button e.g.);
iri n-itaɛ̃ n-iteɽat-ũkpɔ̃ (**tã** [˥]) **yi fiaɛ̃** [˩ ˩ ˥ \ ˩ ˥ ˥ ˥ ˩ ˥ (4-1)] “the rope I put up (**tã** [˥]) on (**yi** [˥]) which I was about to spread clothes has snapped” (**bũ** [/] is only used of wood and iron; *v.* also **wu** [˥]).

(3) to kill a sacrificial victim.

(4) to be salty;
v. **tãtaãtã** [˩ ˩ ˩].

(5) to smell sharp;

v. **taĩtaĩ** [˩ ˩].

fiaʊ̃ɛ [˩ ˥]

to hit (a man);
ifiaʊ̃-ɔ̃ɽ-eʊ̃i [˩ ˩ ˥ ˩ \ ] lit. “I hit him something”, i.e. a blow (the **ɽ** is not nasalised).

f-ĩdĩ [˥ ˩];

cf. **fiã** [˥].

fie [/]

to make a clearing for a farm, with matchets, previous to felling the trees on the plot;
fi-fie ni-sɛse [˩ ˥ (4-1) ˥ ˧] make that clearing properly!;
cf. **ifie** [˩ ˥];
v. **gb-itɛ** [˥ ˥].

fieɣe [˩ ˥]

to sway, to swing something;
ɔfieɣ-uherhɛ̃ xiã ʊ-imi̯ɔɛ̃ [˩ ˩ ˥ ˥ / ˩ ˥ ˥ /] he was swinging the firebrand (along) when I saw him;
cf. **fi** [˥];
v. **ɽueɣe** [˩ ˥] (to shake something that is on the ground).

fiɛ̃fiɛ̃fiɛ̃fiɛ̃fiɛ̃ [˥ ˥ ˥ ˥ ˥]

imitates the cry of the rat **oxã** [˩ ˩].

f-ĩɣo [˥ ˥];

cf. **fiã** [˥].

f-iha [˥ ˩];

cf. **fi** [˥].

f-ĩhue [˥ ˥];

cf. **fiã** [˥].

fioɣofioɣo [˥ ˥ ˥ ˥]

very tall and thin, of a tree only;
used with **ɔtaɛ̃** [˩ \ ] “it is tall”.

f-itã [˥ ˥];

cf. **fi** [˥].

f-iʊe [˥ ˩];

cf. **fi** [˥].

f-iyeke [˥ ˩ ˩];

cf. **fi** [˥].

fo [˥]

to finish;
often followed by **nɛ** [˥] “already”;
fo [/] also often follows another verb in order to express that the action expressed by that verb has been finished;
erhã na fo nɛ [˩ ˥ ˩ ˥ ˥] this (fire) wood is finishing (already);

ɔrhi-ɛɽe fo [˩ ˥ ˥ ˧ /] “he has taken it finished”: he has taken it all;
cf. **ufoʊ̃ɛ** [˩ \ ˩].

fɔ [˥]

to perspire;
used with the subject **ɔfɔ** “perspiration”;
ɔfɔ fɔ ʊ̃ɛ [˩ ˥ ˧ ˧] I am streaming with perspiration;
cf. **ɔfɔ** [˩ ˥], **fɔ** [/].

fɔ [/]

to splash a liquid “medicine” on plants in order to make them yield plentifully.

This liquid, called **ɛbo n-ayafɔ͜inya** [˩ ˩ ˩ ˥ ˩ ˩ ˥], i.e. “medicine to be splashed on yam”, is obtained from the tree **osuɔ̃bɔ̃** [˩ ˥ /];
cf. **afɔ** [˩ ˥] (which is also splashed on the body or the house for the purpose of purification).

f-ɔrhiɔ̃ [˩ ˥];

cf. **fe** [˥].

fu [˥]

in **fu** [˥] **re** [˥] to become, be, cool;
fu [˥] **egbe** [˩ ˥] to be peaceful, comfortable for somebody;
eʊ̃a na (or, **aga na** [˥ ˥ ˩] “this chair”) **fu ʊ̃-egbe** [˩ / ˩ ˥ ˩ ˥] “this place is comfortable (i.e. peaceful, without worry) for me”.

fu͜ɛko [˩ ˩ \ ], only in the pf. (**fu͜ɛko** [˥ ˥ (4-1)]): to be of peaceful disposition.

fũ [˥] kugbe [˥ ˥]

to mix;
ɔfũ͜ofigbɔ̃ ʊ-igaɽi ku gbe [˩ ˥ ˥ ˥ ˩ ˥ ˩ ˥ ˩ ˥] he mixed palm-oil with gari.

fu 1 [/]

in **fu** [/] **re** [˥] to cool;
ɔfu͜amɛ na re [˩ ˥ ˥ / ˩ ˥] he cooled this water.

fu 2 [/]

to snatch;
to grab;
ibiɛka ni, **wafu ɛʊɛ n-ɔr-eʊa viɔ** [˩ / ˥ / ˩ ˩ ˩ ˩ ˩ ˥ (4-1) /] "(you) children there, snatch the kolas there and take them!" **fu ɛʊ̃ɛ** [˩ ˥ ˩] to stammer, or, more exactly to begin one word before finishing the other (*v.* **b-ɛʊ̃ɛ** [˥ ˩]).

fua 1 [˥]

second part of verbal combinations implying that the object is thrown away (but for liquids and grains, *v.* **kua** [˥]);
v. **mu** [˥], **fiã** [˥], **fã** [˥].

fua 2 [˥]

to be white;
ɔfua ʊ-akɔ̃ n-unu [˩ ˥ ˧ ˩ ˥ ˧] "it is white like the teeth of the mouth";
cf. **fuɔfua** [˩ ˥], **ɛfua** [˥ ˩].

fuã [/]

(1) to perish;
a curse: **uɽafuã** [˥ ˧ /] may you perish!

(answer: **iwua͜en-ɔfuã o** [˩ ˩ ˩ ˥ (5-4) ˧] “I am forbidden what is perished o”: something like “God has not destined me to perish”).

(2) to die out;
ɛgbɛ-iɽ̃ã fuã xiã [˩ ˥ ˥ ˩ / ˥] lit. “their family (sib) are perishing along”, i.e. dying out.

This would be a bad curse if uttered to a member of the clan;
cf. **fua** [˥] (?).

fuɛ̃fuɛ̃fuɛ̃ [˩ ˩ ˩]

smothering, of a fire that only smokes a little;
a smaller fire than that described by **ɽuɛɽuɛɽuɛ** [˩ ˩ ˩];
used with the verb **ba** [/].

fuɔfua [˩ ˥]

to be white;
ukpɔ̃ n-ozo rhuaɛ̃ fuɔfua [˩ ˩ ˩ ˥ \ ˩ ˥] the cloth Ojo wears is white;
cf. **fua 2** [˥].

ga 1 [˥]

to serve;
ɔga͜e [˩ ˥ /] he served him.

ga [˥] **yi** [˥] to serve for a betrothed girl (with her father);
ɔga y-ɔʊox-ũʊi [˩ \ ˩ ˥ ˩ ˥] he served for the girl;
cf. **ugaʊ̃ɛ** [˩ \ ˩], **ega 1** [˩ ˥].

ga 2 [˥]

to cook;
to be done, of food that is being cooked;
inya na fɛko ga [˩ ˥ ˩ ˩ / ˥] this yam is cooking (gradually);
v. **bie** [/].

ga [/]

(1) to surround;
v. **lɛ** [/].

(2) to fence, i.e. to set a fence as part of a trap across the bush, *cf.* **ega 2** [˩ ˥];
or, to put a fence around something, e.g. a tree, or the hole of an animal;
ga ɛzi erhã na n-idoxũ͜ĩfi y-ɔ [˩ ˩ ˥ ˥ ˧ ˩ ˥ / ˩ ˩ ˥ (4-1)] lit. “fence the base of this tree that I may come and set traps there!” *v.* **gba 2** [˥].

gadagbaa [˧ ˧ ˧]

big (not fat);
of animals, e.g. horses, elephants, bulls, hippopotami,

or crocodiles;
used with the verb **ye** [˥];
cf. **gidigbii** [˧ ˧ ˧].

gaga [˩ ˥]

to surround;
ɔhɛ͜iɽ̃ã gag-egbe [˩ ˩ ˥ ˩ ˩ ˩ ˥] he surrounded himself with them (also: **ɔv-iɽ̃ã** [˩ / ˩]);
cf. **ga** [/].

gaigai [˩ ˩]

describes a manner of walking: a measured walk, with wide steps;
“white-man style”;
used with the verb **xiã** [˥];
(the **i** is not short).

ge [\ ]

same as **de** [\ ].

gegeege [˧ ˧ ˧]

very high (of a hill);
oke na yo gegeege [˩ ˥ ˩ ˥ ˧ ˧ ˧] this hill is very high;
cf. **gogoogo** [˧ ˧ ˧];
v. **golotoo** [˧ ˧ ˧] and **geletee** [˧ ˧ ˧].

gele [˩ ˥]

an auxiliary verb emphasizing the main verb;
may be translated by “indeed” or similar words;
ɔgeleɽu͜ɛe [˩ ˩ ˥ ˥ \ ] in fact he is doing it;
ɔgeleɽu͜ɛe [˩ ˩ ˥ ˧ (4-1)] really he did it;

geleta͜e ɣe [˩ ˩ ˥ ˩ /] go repeat it!

geletee [˦ ˦ ˦]

extraordinarily high (used with the verb **yo** [˥]);
cf. **golotoo** [˦ ˦ ˦].

gɛ̃gɛ̃ɛgɛ̃ [˥ ˥ ˥]

tightly shut.

gɛ̃ɣɛ̃ɣ̃gɛ̃ɣɛ̃ɣ̃ [˥ ˥ ˥ ˥]

imitation of the sound of a bell (**egogo** [˥ ˥ ˥] ; but *v.*
kɔɣɔkɔɣɔ [˥ ˥ ˥ ˥]);
v. also **goɣogoɣo** [˥ ˥ ˥ ˥].

gi (**gu**) [˥] (1) to allow (to do something);
to let;
ɔg-iɽ̃ã ɽu͜ɛe [˩ ˥ / ˥ \ ] he allowed them to do it;
he let them do it.

In the 1st and 2nd pers. sgl., **gũ**, **gu** are used instead of
gi: **igu͜ɛ ɽu͜ɛe** [˩ ˩ / ˥ \ ] (*a*) I am allowing you to do it;
(*b*) I am helping you to do it, I am doing it with you;
pf.: **ɔgũ** ʊ̃ɛ **ɽu͜ɛe** (*a*) [˩ ˥ ˦ ˦ (4-1)] he allowed me to
do it;
(*b*) [˩ ˥ ˦ ˧ (3-1)] he helped me to do it.

(*v.* **gu** [˥]).

gi͜a [˩ /] is used in the 1st pers. pl. meaning “let us”:
gi͜aɣaxiã [˩ / ˥ ˥] let’s go.

(2) to permit of something being done (equivalent to
English suffix -able);
ɛgi͜ari͜ɔe [/ ˩ / ˥ \ ] it is not edible.

gĩ [˥]

to leak, of a canoe, or house;
okɔ ʊ̃ɛ gĩ [˩ ˩ ˥ ˧] my canoe is leaking;
cf. **ugĩʊ̃ɛ** [˩ \ ˩].

gia [/]

to cut (with many objects, e.g. a bundle of things, or a cord containing many strings, etc.);
ɔgia͜iri na [˩ ˩ ˩ ˥ ˩] he is cutting these ropes;
cf. **giagia** [˩ ˥], **giaɣa** [˩ ˥].

giagia [˩ ˥]

to cut into many pieces;
giagi-ab-erhã na (or, **bɛl-ab-** [˩ ˩]) [˩ ˩ ˩ ˥ / ˩] lop the branches of this tree off!

cf. **gia** [/];
v. **bɛlɛ** [˩ ˥].

giãgiãgiã [˩ ˩ ˩]

bright red, used with the verb **ba 1** [/];
v. **ɽɛɣɛɽɛɣɛ** [˩ ˩ ˩ ˩].

giaɣa [˩ ˥]

to cut or tear into little pieces;
ɔgiaɣa͜e ku erhã ku iri [˩ ˩ ˥ / ˩ ˩ ˥ ˩ ˩ ˥] he tore it up (into little pieces) and threw it about (e.g. of an infant tearing paper);
cf. **gia** [/].

gi-asɛ̃ [˩ ˥ ˩];

cf. **gie 2** [/].

gidigidi 1 [˩ ˩ ˩ ˩]

big;
of yams;
used with the verb **ye** [˥].

gidigidi 2 [˩ ˩ ˩ ˩]

blazing (sending flames up);
used with the verb **ba 1** [/];
v. **kpoo** [˩], **woo** [˩].

gidigbi [˩ ˩ ˩]

strong;
robust;
a riddle: **okpia gidigbi mu͜okpia gidigbi gba** [˩ / ˩ ˩ ˩ ˥ ˥ / ˩ ˩ ˩ ˥] a strong man catches a strong man and ties (him);
the answer is **olodo mu͜ɛ̃xu gba** [˥ ˥ ˩ ˥ ˥ ˩ ˥] the door frame keeps the door tied;
cf. **gidigbii** [˧ ˧ ˧].

gidigbii [˧ ˧ ˧]

very big, e.g. of trees, houses, boxes, rocks;
of an elephant;
used with the verb **ye** [˥];
cf. **gidigbii** [˩ ˩ ˩], **gadagbaa** [˧ ˧ ˧].

gie [˥]

(1) to send;
gie [˥] **uhuʊ̃u** [˩ ˥ ˩] to send on an errand;

ɔgi-ɛɽ-uhuʊ̃u gi-erha͜e [˩ ˥ ˥ ˩ ˥ ˩ ˥ ˥ ˥ ˩] he sent him on an errand to his father.

(2) also used as second verb of a combination in order to indicate a direction towards something or somebody (*v.* above).

(3) to attack, of diseases, the object being the particular spot that is affected (possibly, this item does not belong to **gie** [˥]).

gie 1 [/]

to compare;
ɣɛya͜e gie ʊ̃ɛ [˥ ˦ ˩ ˩ \ ] "don't take him compare (with) me": don't compare him with me!

gie [/] **ma** [/] to show something that cannot be taken in one's hand, or that is at a distance, to somebody;
ɔgi-ugb-ɛɽ**ema**ʊ̃ɛ [˩ ˩ ˥ / ˩ ˩ ˥] he showed me his farm (**ma** is long).

gi-odɛ **dã** [˩ ˩ ˥ ˩] **ma** [/] "to show a bad way": to lead astray (also in a metaphorical sense);
ɔgi-odɛ **dã ma** ʊ̃ɛ ʊ**-in**ɔ**-**ɽ**-ibude** [˩ ˥ ˥ ˦ ˩ ˩ ˩ ˥ ˦ ˧ ˩ ˩]
he led me astray when I had asked his advice;
v. **bibi** [˩ ˥], **ya** [˥] **dido** [˩ ˥], **gu** [˥] **dido** [˩ ˥].

gie 2 [/]

to spit, in **gi-as**ɛ̃ [˩ ˥ ˩].

gi-exwae [˩ ˥ ˩] **y-**ɔ [\ ] to spit on a charm after pronouncing a prophecy or curse, in order to confirm the words spoken, *v.* Ɔ**xwah**ɛ [˩ / ˩] songs 7.

gie [/] always seems to imply deliberate spitting;

v. **tu͜asɛ̃** [˥ ˥ ˩].

giɛ [˥]

to laugh;
ɔgiɛ y-ɛʊ̃ɛ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] he is laughing at my words;
ɔgb-oxoxo giɛ [˩ ˩ ˥ ˩ ˥] he is bursting with laughter;
cf. **ogiɛ** [˩ ˥].

giɛ [/]

to give way;
to break suddenly (of a worn-out cloth).

giɛ̃ [/]

to burn;
owa giɛ̃ɽ̃ɛ̃ fɛfɛɛfɛ [˩ ˥ / ˩ ˥ ˥ ˥] the house burnt (or, is burnt) to the ground;
cf. **agiɛ̃** [˩ ˥].

giɛgiɛ [/ ˧]

to be quick at something;
ɔgiɛgiɛ nwina [˩ / ˧ ˩ ˥] he is working quickly;
cf. **ɛgiɛgiɛ** [˩ ˥ ˧].

giɛ̃ɽ̃ɛ̃ [˥ ˥]

very bright;
of weather;
ɛdɛ rãɽ̃ɛ̃ giɛ̃ɽ̃ɛ̃ [˩ ˥ / ˩ ˥ ˥] the day was very bright.

gilɔgilɔ [˥ ˥ ˥ ˥]

tall and thin (of men only; *v.* **sigosigo** [˥ ˥ ˥ ˥] which

seems to indicate a greater degree of thinness; used with **ɔtaɛ̃** [˩ \ ] “he is tall”);
v. **nwɛɛɽ̃ɛ̃** [˥ ˥].

gĩna [˩ ˥]

(1) to he against;
ɛʊ̃ɛ **na gĩna͜ɛ̃** [˩ / ˩ ˩ ˥ ˩] “this matter is against him”: he is guilty in this matter.

(2) used as second part in the combination;
rhia [˥] **gĩna** [˩ ˥] in **agbɔ̃ rhia gĩna͜ɛ̃** [˩ ˩ ˥ ˩ ˥ ˩] “life is spoilt for him”, meaning “he is impotent”, or, “he is destitute”;
in case of a woman “she is barren”, or “she has a venereal disease”;
cf. **agbegĩnotɔ** [˩ ˩ ˩ ˩ ˩];
v. **gbe 1** [˥].

gi-odɛ [˩ ˩ ˥] **ma** [/];

cf. **gie 1** [/].

giogiogio [˩ ˩ ˩]

very hot, of boiling water;
used with the verb **tɔ̃ 3** [˥];
v. **ɣiɽiɣiɽi** [˩ ˩ ˩ ˩].

giri, **gri** [˩ ˩]

describes a sudden or unexpected motion;
ɔgwa kpaɔ giri [˩ ˥ /‿˩ ˩ ˩] he got up suddenly;
v. **ha 1** [/].

giririri (**i** very short and almost inaudible) [˩ ˩ ˩ ˩ ˩

]

describes the patter of rain, also that of rain not yet on the spot;
ɔso giririri [˩ \ ˩ ˩ ˩ ˩ ˩] it patters;
v. **kpatakpatakpata** [˩ ˩ ˩ ˩ ˩ ˩].

gizaka [˩ ˩ ˩]

describes the falling down (or the noise of it?) of crooked things such as trimmed-off branches, or a lame man;
the characteristic feature seems to be that one part of the falling object (or man) touches the ground before the other;
ɔde gizaka [˩ \ ˩ ˩ ˩] it fell (in the above-stated way).

go [˥]

to shout.

go [˥] **nwa** [/] to praise somebody in songs (for some accomplishment), Egh. Hist.;
ɔgo nwa ʊ̃ɛ [˩ ˥ ˩ ˥] he praised me;
v. **rho 1** [/], **tiã** [/].

gobagobagoba [˧ ˧ ˩ ˩ ˥ ˥]

describes a manner of walking: the walk of a cripple whose feet are bent to one side so that he walks with a list, the foot that is behind moving sideways.

Used with the verb **xiã** [˥].

gogoogo [˧ ˧ ˧]

high (e.g. a hill);

used with the verb **ye** [˥].

goɣogoɣo [˥ ˥ ˥ ˥]

describes the sound made by a bell (**ɛgogo** [˥ ˥ ˥]; but
v. **kɔɣɔkɔɣɔ** [˥ ˥ ˥ ˥]);
v. **gɛ̃ɣɛ̃ygɛ̃ɣɛ̃y** [˥ ˥ ˥ ˥].

gokaã [˧ ˧]

very tall and lean, of man;
used with the verb **ye** [˥], but also with **tota** [˥ /],
to describe a tall man sitting upright *cf.* **gũkaã** [˧ ˧];
v. **rhigɔɔ** [˧ ˧].

golotoo [˧ ˧ ˧]

very high, used with the verb **yo** [˥];
cf. **geletee** [˧ ˧ ˧].

gooɽo [˧ ˧]

loud;
describes the noise made by a cricket;
used with the verb **tu** [˥].

gɔ [˥]

to become, be bent, crooked;
ɔgɔe [˩ \ ] it is crooked;
cf. **bi** [˥] **gɔ** [/].

gɔ̃ [/]

in **gɔ̃(u̯)gie** [/ ˩] to hold the (annual?) festival of a juju (not used for ancestor-festivals);

d-ɛɣɛ n-uwa yagɔ̃-gi-ɔxwahɛ yi-ko [˩ ˩ ˩ ˩ ˥ ˩ ˥ ˥ ˩ / ˥ ˧] when do you hold the festival of **Ɔxwahɛ** friend?

cf. **ugɔ̃gie** [˩ ˩ ˩].

gɔ̃gɔɔ̃gɔ̃ [˧ ˧ ˧]

upright;
uɽu ihue gɔ̃gɔɔ̃gɔ̃ [˩ ˥ ˥ ˥ ˧ ˧ ˧] your nose stands upright (special characteristic of the European, hence the above sentence may be closed with: **ʊ-ihu-ebo** [˥ ˥ ˥ ˧] “like the nose of a white man”. This feature is considered as funny. On the other hand, an **ibue pɛrhɛ** [˥ ˥ ˩ ˩] “flat nose”, said to be: **ʊ-ihu-egwi** [˥ ˥ ˥ ˧] “like the nose of a tortoise”, is not thought to be beautiful, either).

gɔlɔgɔlɔ [˩ ˩ ˩ ˩]

describes the walk of a very tall man with the upper part of his body swaying;
used with the verb **xiã** [˥];
cf. **ogɔlɔ** [˩ ˩ ˩];
v. **lɔgiɔlɔgio** [˩ ˩ ˩ ˩].

gu 1 [˥]

a verb indicating (1) that another action is performed by the subject with the help of somebody else, or (2) that the action is reciprocal, e.g. **gu** [˥] **b-owa** [˩ ˥] to help (somebody) in building a house;
gu [˥] **dɛ** [˥] to buy something from somebody;
wɛ͜igu dɛ [˩ ˥ ˥ ˧] I bought it from you.

gu [˥] **dia** [/] to stay with somebody or something, esp. in order to guard it, e.g. of a hunter’s boy who watches the kill while his master is in the bush.

gu [˥] **dido** [˩ ˥], **gu** [˥] **fi** [˥] **dɔ̃** [˥] to lead astray by giving false information;
v. **gie 1** [/], **ya 1** [˥].

gu [˥] **guã** [/] to talk with somebody.

gu [˥] **gwi** [˥] to quarrel with somebody.

gu [˥] **gbĩna** [˩ ˥] to fight with somebody.

gu [˥] **ho** [/] to help (somebody) to find something.

In an impersonal use, **gu** means “to succeed”: ɔgũ ʊ̃ɛ **ɽu** [˩ ˥ ˧ ˩] “it helped me to do (it)”: I succeed in doing (it);
idiom.: **egbe gu͜ɛe ɽu** [˩ ˥ ˧ / ˧] “body helped her to do” or “body did (it) with her”: she had a miscarriage.

gu becomes **gũ** in front of the objective ʊ̃ɛ “me” and **ʊ̃a** “us”.

gu 2 [˥];

cf. **gi** [˥].

gua 1 [/]

(also: **guaɽa** [˩ ˥] used by old people) to know how to do a thing;
used with verbs only: **igua xa-ɽe** [/ ˧ / ˩] I don’t know how to say it.

gua 2 [/]

(1) to adulterate;
ɔgu-anyɔ na [˩ ˥ ˥ ˧ ˩] he has adulterated this palm wine;
ɔgua͜oɽoka na [˩ ˥ ˩ ˩ ˥ ˩] he has adulterated (the

metal of) this ring (in both cases **gua** may be [/]).

(2) the second example can also mean “he has charmed this ring” (in order to give its owner a certain power, e.g. to fell an opponent in fighting at a single blow);
v. **le** [˥].

gue [/]

(1) to cover (with a lid);
g-uwawa na n-ikiã ɣɛfi y-ɔ [˩ ˩ / ˩ ˩ ˥ ˥ ˩ \ ] cover this pot in order that the flies may not get into it.

(2) to be covered;
uwawa na gueɽe [˩ ˩ / ˩ / ˩] this pot is covered.

guɛɛɽɛ [˩ ˩]

very small (same as **gyɛɣɛgyɛɣɛ** [˩ ˩ ˩ ˩]);
cf. **giɛ(ɛ)ɽɛ** [˩ ˩] (e.g. in **ɔɣɛdɛ ne giɛɽɛ** [˩ ˩ ˩ ˥ ˩ ˩] “banana”).

gũkã [˩ ˩]

describes a certain way of sitting down (used with **tota** [˥ /]);
used e.g. of a vulture perching on a tree;
ɔfi y-uhuʊ̃-erhã gũkã [˩ ˥ ˩ ˥ ˩ ˥ ˩ ˩] it has (flown and) perched on a tree.

In the case of a man sitting down, it describes “a huge, big man, sitting down as if collapsing.”

gũkaã [˧ ˧]

very lean, but not implying tallness, e.g. people who are lean on account of a disease;

stresses the leanness less than **kãgũkãgũ** [˧ ˧ ˧ ˧];
cf. **gokaã** [˧ ˧].

gulɛɛ [˩ ˩]

intensifies an impression of flexibility (used with the verb **ʊoxo** [˩ ˥]);
of the tail-feather of a cock e.g., or the creeper **ikã** [˥ ˩], or the shrub **unwɛrhĩ-ɔ̃tã** [˥ ˩ ˥ ˩ ˩].

gulugulu [˧ ˧ ˧ ˧]

deep;
of narrow holes, such as **uy-egwi** [˩ ˥ ˧], wells, or deep places in a river;
used with the verb **ye** [˥].

g-unu [˩ ˥]

to keep quiet;
g-un-uɛ̃ [˩ /] something like “shutup!”;
a milder expression is **gi͜ah-ɛ̃ʊ̃ɛ** [˩ / ˥ ˩] lit. “let hear word”;
cf. **gue** [/] (?);
v. **hũ** [˥] **nwa** [˥].

guozaa [˩ ˩]

describes the noise of falling trees when a farm is being made.

gũɔʊ̃ɛ [˩ ˥]

(1) to brush with something soft (an **oɽokɛ** [˩ ˩ ˩] or a brush, or leaves);
to dust (by shaking);

v. **bɔʊ̃ɛ** [˩ ˥], (2) idiom.: **gũɔʊ̃-egbe** [˩ ˩ ˥] “to shake body”: to turn brusquely round when addressed;
ɔgũɔʊ̃-egbe kpaɔ ʊ-igu͜ɛe guã [˩ ˩ ˥ ˧ ˩ ˥ ˥ / /] he turned round brusquely when I was talking to him.

(3) to wag the tail (of a dog);
the man whom the dogs greet in this way is object of the verb.

gwa 1 [˥]

to pull (of a canoe), also **gw-okɔ** [˩ ˥].

gwa [˥] **gbera͜ɛzɛ** [˩ ˩ ˥ ˩] to pull somebody across a river.

gwa [˥] **y-ɔ** [\ ] lit. “to pull in it”: to join in pulling;
gwa y-ɔ [˩ \ ] join in pulling!

(to men sitting in the canoe without helping).

gw-ɛzɛ [˥ ˩] to cross a river by canoe.

gw-amɛ [˥ ˩], given by N.W.Th. with the same meaning, was said not to be used (by A.);
cf. Yor. **wa** [˩].

gwa 2 [˥]

to dig;
gw-ɛhɛ [˥ ˩] to make a yam-heap (or a heap for planting coco-yam or gari);
cf. Yor. **wa** [˩].

gwa 3 [˥]

to fit;
to be suitable (of rooms);

ɔgwa ʋ̃ɛ [˩ ˥ ˧] it fits, suits, me (in space);
wɛ w-eʋa ɣagwa͜e yi [˩ ˥ ˧ ˧ ˩ ˥ ˥] “do you think (lit. “say”) (that room) there will fit him?” (i.e. that there will be enough room for him);
idiom.: **Ogbe͜gw-ihɔ̃wa** [˥ / ˩ \ ˩] “**Ogbe** (a quarter of Benin City) does not fit **Ihɔ̃wa** (a name)”: it is intolerable;
e.g. in **n-uye na**, **Ogbe͜ʋegw-ihɔ̃wa-ɽɛ** [˩ ˥ ˩ ˥ / / ˩ ˥ / ˩] lit. “what you are in now, **Ogbe** will not fit **Ihɔ̃wa** any more (**ʋe** [/]) to-day”: the temper in which you are to-day is becoming intolerable (sc. and I can no longer put up with it; e.g. to a nagging wife).

gwa 4 [˥]

in **gwa** [˥] **ehiɛ̃** [˥ ˥] to scratch (with nails, or birds with their claws);
oxuo na gwa ʋ̃-ehiɛ̃ [˩ / ˩ ˥ ˧ ˧] this woman scratched me;
v. **nyi 2** [˥].

gwa 5 [˥]

in **gwa** [˥] **kpaɔ** [˥] to get up.

gwalɔ [˩ ˥]

to search;
ɔgwal-en-ɛwe [˩ ˩ ˥ ˧ ˧] he searched for the goat.

gwalɔ [˩ ˥] **kua** [˥] to dig something out (of a heap of similar things e.g.);
ɔgwal-isawɛwɛ kua [˩ ˩ ˩ ˥ ˩ / ˥] he (or, it, e.g. a fowl) is searching, digging out groundnuts;
cf. **gwa 2** [˥].

gwe [˥]

“to be with”: to be possessed by (somebody);
inya͜irɔ n-iɣaɽe-ɽɛ [˩ ˥ ˥ \ ˩ ˥ ˦ ˩] I have no yam to eat to-day;
answer: **ɔgwe** ʊ̃ɛ [˩ ˥ ˦] “it is with me”: I have some;
cf. **gu** [˥].

gwɛ [˥]

(1) to know;
to be accustomed to something;
ɔgw-ebe gbe [˩ ˥ ˦ ˧] “he knows book much”: he is very clever.

(2) to be a favourite (of a wife or a servant);
ɔgwɛ ʊ̃ɛ **gbe** [˩ ˥ ˦ ˧] she is a great favourite with me;
(but: **ɔgw-ɛ**ʊ̃ɛ **gbe** [˩ ˥ ˩ ˥] he knows how to talk well);
also **gw-obɔ**, **gu͜obɔ** [˩ ˩ ˥] to be intimately acquainted with: **igu͜obɔ-ɽe** [˩ ˥ ˥ / ˩] I am very well acquainted with him;
ɔgu͜obɔ ʊ̃ɛ [˩ ˥ ˥ ˩ ˥] he is my special friend;
ɔgu͜ob-ɔdɔ-ɽe [˩ ˥ ˥ ˦ / ˩] “she is the special friend of her husband”: she is her husband’s favourite wife;
cf. **gu 1** [˥], **gua** [/].

gwɛ [/]

to sacrifice to one’s head during the **igwɛ** [˩ ˩]-festival;
otherwise **ɽu͜uhu**ʊ̃**u** [˩ ˩ ˥ ˩] is used.

At **igwɛ** [˩ ˩] a special “amen”-formula is used: **gua**ʊ̃**ɔnyɛɛ** [/ ˩ ˩] (otherwise **isɛ** [˩ ˥]).

gw-ɛhɛ [˥ ˩];

cf. **gwa 2** [˥].

gw-ɛzɛ [˥ ˩];

cf. **gwa 1** [˥].

gwɛzɛgwɛzɛ [˩ ˩ ˩ ˩]

entirely (Egh. Hist.);
ɔrhia mu͜otɔ gwɛzɛgwɛzɛ [˩ ˥ ˧ ˧ ˩ ˩ ˩ ˩ ˩] it is entirely spoilt.

gwi [˥]

(1) to quarrel;
to be angry with somebody;
magbagwi [˩ ˥ ˧] we quarrelled with one another;
ɔgũ ʊ̃ɛ gwi [˩ ˥ ˧ ˧] he was angry with me (i.e. a master with his servant).

(2) to state one’s case in court;
to litigate;
hence: **n-ɔgwi** [˩ ˥] litigant (used in context only).

n-ɔgwi-w-iɽ̃ɛ̃ ʊ̃ɔ͜osɛe [˩ ˥ (4-1) ˩ ˩ ˥ ˩] the litigant said he had a witness.

n-ɔgu͜ɔʊ̃a gwi [˩ ˩ ˩ / ˥] “he who quarrels with a man”: plaintiff (*v.* **n-ɔti-ɔʊ̃a ɛzɔ** [˥ ˩ ˥ ˩ ˥ ˥]).

n-agu gwi [˩ ˥ ˥] “he with whom is quarrelled”: defendant;
accused (*v.* **n-ati-ɛɽ-ɛzɔ** [˥ ˩ ˥ ˧ ˧]);
idiom.: **ɔgwi ɛz-uw-unu** [˩ ˥ ˥ ˥ ˥ ˧] “he is stating case of inside of mouth”: he is grumbling indistinctly (also **ɔgwi hũhũhũ** [˩ ˥ ˧ ˩ ˥]).

(4) to drone (of beetles only).

gw-obɔ [˩ ˥];

cf. **gwɛ** [˥].

gw-okɔ [˩ ˥];

cf. **gwa 1** [˥].

gwɔ [˥]

to tremble;
to shiver;
ɔgwɔe [˩ \ ] he shivered;
v. **sɔgwɔsɔgwɔ** [˩ ˩ ˩ ˩].

gwɔɣɔ [˩ ˥]

(1) to get, or, be broken (of glass, earthenware, etc.);
uɣegbe na gwɔɣɔe [˩ ˩ / ˩ ˩ \ ] this mirror is broken (but can still be used; *v.* **wu** [˥] which means that it is now completely useless).

(2) to break something;
ɔgwɔɣ-uɣegbe [˩ ˩ ˥ ˩ ˩] he broke the mirror.

gyãɽãɽãɽãɽãɽã [˥ ˩ ˩ ˩ ˩ ˩]

loud, describes the crying of an infant.

gyɛɣɛgyɛɣɛ [˩ ˩ ˩ ˩]

of very small size (e.g. of infants or yams);
same as **guɛɛɽɛ** [˩ ˩];
inya na biɛe gyɛɣɛgyɛɣɛ [˩ ˥ ˩ \ ˩ ˩ ˩ ˩] this yam has yielded very small fruit.

gba 1 [˥]

an auxiliary verb indicating that the main action is done by several subjects together;
iɽ̃ã gbaɽu͜ɛe [˥ ˩ ˥ ˥ \ ] they are doing it together;
gi-a gbaɽu͜ɛe [˩ / ˩ ˥ \ ] let us do it together!

gba 2 [˥]

(1) to tie;
ɔgba ʊ̃-obɔ [˩ ˥ ˩ ˥] he tied my hands.

gba [˥] **g̃ina** [˩ ˥] to tie to;
igb-ab-enwaʊ̃-ɔ̃xɛrhɛ ni g̃ina-ɽ-egbe [˩ ˥ ˧ ˧ ˩ ˩ / ˧ ˩ ˩ ˩ ˥] “I have tied the branch of that young oil palm (**ɔxɛrhɛ** [˩ ˩ ˩]) to its body”.

(Also **gba** [˥] **mu** [˥].) **gb-ogba** [˥ ˩] to make a fence (**ga** [/] round something).

Iterat. **gbalɔ** [˩ ˥] is used with plural objects, but in **ɔgbalɔ ʊ̃-obɔ** [˩ ˩ ˥ ˩ ˥] it means: “he tied my hand several times round”, i.e. he bandaged my hand.

(2) to stick together;
cf. **gba 1** [˥].

gba [/]

(1) to know somebody thoroughly;
of people only;
igba-ɽe-ɣ-ɔʊ̃a͜esi nɔ [˩ ˥ ˧ ˩ ˥ ˩ ˩ ˥] I know him thoroughly, (that) he is a good man.

(2) to be complete;
exaɛʊ̃ɛ n-idu͜ikotu na gba nɛ [˩ ˩ ˩ ˩ ˩ ˩ ˥ / ˩ ˥ ˧] (**do**

[˥]) the chiefs attending this court are complete.

gba [\ ]

interjection used in calling dogs (same as **sss**).

gbaa [˩]

level;
used with the verb **ye** [˥].

gbadaa [˧ ˧]

wide;
broad (of bigger things than **gbadaa** [˩ ˩]), e.g. of a river or pond;
cf. **gbodoo** [˥ ˥].

gbadaa [˩ ˩]

wide;
broad (used e.g. of a basin);
ɔʋɛe gbadaa [˩ \ ˩ ˩] it is broad;
cf. **gbadaa** [˧ ˧].

gbãgbãagbã [˥ ˥ ˥]

(1) strongly;
closely;
iɽ̃ã kexĩ-ɔse gbãgbaãgbã [˥ ˩ ˥ ˩ ˥ ˩ ˥ ˥ ˥] they became close friends (texts: **Uke keʋe arhuaɽo**).

(2) rigid;
still;
ɔye gbãgbaãgbã [˩ ˥ ˧ ˧ ˧] it is stiff (same as **ɛgi-aʋoxo** [/ ˩ ˥ ˩ ˩] it cannot be bent).

gbaɣada [˩ ˩ ˩]

(also **gbaɽaɣada** [˩ ˩ ˩ ˩]) describes the fall of something having extremities, e.g. the human body, when thrown down in wrestling;
mu-ɛ̃ gb-otɔ gbaɽaɣada [˥ ˩ ˥ ˩ ˩ ˩ ˩ ˩] throw him down **gb.**! (as an encouragement to wrestlers, also **ya gbe**! [˩ ˥], **gbaɽaɣada**!).

gbãkãgbãkã [˩ ˩ ˩ ˩]

big;
thick;
of plantains and teeth;
ɔɣɛdɛ na ye gbãkãgbãkã [˩ ˩ / ˩ ˥ ˩ ˩ ˩ ˩] this plantain is thick.

gbalaza [˧ ˧ ˧]

wide;
used with the verb **ye** [˥], of ditches, pits, ponds and rivers;
indicates a still wider degree than **gbodoo** [˥ ˥].

gbe 1 [˥]

(1) to hit;
to flog.

(2) to kill;
v. also **gbe** [˥] **ɽua** [˥].

Iterat. **gbele** [˩ ˥];
ɔgbel-iɽ̃ã hia [˩ ˩ ˥ ˩ ˥] and **ɔgbel-iɽ̃ã hi-a** [˩ ˩ ˥ ˩ ˥ /] he killed them all.

(3) to perform something, esp. a dance;

to dance.

(4) to pick (leaves from a tree).

(5) to catch, of a trap.

This verb is also used for various purposes, its exact meaning being determined by a following noun or verb.

Examples of combinations with verbs: **gbe** [˥] **gĩn-otɔ** [˩ ˥ ˩] to hit against the ground, e.g. when killing a snake, and also in the meaning of “to insult somebody who is ill and in bed”;
cf. **agbegĩnotɔ** [˩ ˥ ˩ ˩ ˩].

gbe [˥] **miɛ** [/] lit. “to hit (and) take (something) from (somebody)”: to seize something by force;
ɔgbe ʊ̃ɛ miɛ ʊ̃ɛ-ɽe [˩ ˥ ˧ ˩ ˥ (4-1)] he seized it from me (by force).

gbe [˥] **mu͜otɔ** [˥ ˥ ˩] to ruin somebody.

gbe [˥] **ɽua** [˥] to kill.

gbe [˥] **yo** [˥] **gbe** [˥] **re** [˥] to turn over and over;
to fumble;
ɔgbe n-eʊ̃i yo gb-ɛe re, **ɔmadɛ** [˩ ˥ ˧ ˧ ˨ ˩ ˥ ˥ ˥ \ ] “he handled the thing ‘to and fro’ (but) he did not buy (it)” (the syllable **gb-ɛe** is actually a fall, not a low tone; this could, however, not be shown here);
imaɽ̃ɛ̃ ʊ-ɔguã, **ɔɣagb-en-ɛʊ̃ɛ yo gb-ɛe re ʊ-eʊa** [˥ ˥ ˩ ˩ /‿˩ ˩ ˥ ˩ ˥ / ˥ / ˩ ˩ \ ] “I don’t know what he is talking (about), he is turning the matter over and over there”, i.e. he is not talking to the point.

Combinations with nouns: **gb-akiyɛyɛ** [˥ ˥ ˩ ˥] to make fun (of somebody: **ya** [˥]);

iya͜e gb-akiyɛyɛ [˩ ˥ / ˧ ˧ ˩ ˥] I made fun of him, or, made a fool of him;
v. **gb-iba** [˥ ˥].

gb-akpã [˥ ˥] to be bald.

gb-alama [˥ ˩ ˩] to walk about gossiping;
“to interfere”;
ugb-alama gbe, **ɣari͜eke n-urie** [˩ ˥ ˩ ˩ ˥ ˥ ˩ ˩ ˩ ˩ /] “you gossip too much, go to where you are going” (or, **mu͜aɽ-uɛ ɣ-od-ɔ** (**ɣe** [/]) [˩ ˩ / ˩ \ ] “turn your face there!”: get out! *v.* **mi-arale** [˩ ˥ / ˩]).

gb-aɽo [˥ ˩] **ɣe** [/] to look after;
ɔgb-aɽo ɣe ʊ̃ɛ [˩ ˩ / ˩ ˥] he is looking after me;
okpia na m-obɔ gua gb-aɽo ɣ-eʊ̃i n-arhie nɛ rhie ʊ̃ɛ [˩ / ˩ ˩ ˥ / ˧ ˩ ˩ ˩ ˥ / / ˩ /] this man knows very well how to look after things given to him to keep.

gbe [˥] **asã** [˥ ˥] to whip;
ɔgb-ɛɽ-asã [˩ ˥ ˧ ˧] he whipped him.

gb-ebibi [˥ / ˩] to dazzle;
onwɛ gb-ebibi y-ɔʊ̃-aɽo ʊ-izɛɣ-ɛɽe [˩ ˩ ˥ / ˩ ˩ ˩ ˩ ˥ ˥ / ˩] “the sun dazzled my eyes when I had looked at it for some time”.

gb-edae [˩ /] **y-uhuʊ̃u** [˩ ˥ ˩] “to make a charm on the head”: to make a charm with beads that is tied to one’s hair (or applied to the beads?);
it ensures long life;
used by the chief **Esɔgbã** [˥ ˩ ˥].

gb-ehɛ̃ [˥ ˩] to fish;
cf. **igbehɛ̃**, **ɔgbehɛ̃** [˩ ˩ ˩].

gb-erh-ɛ̃rhɛ̃ [˩ ˥ ˩] to fell a tree by setting fire to it.

gb-esa [˩ ˥] **l-abɔ** (**la** [˥]) [˩ ˥] to take somebody’s

side in a dispute (without being concerned oneself);
ɔgb-esa l-abɔ lel-ɛe [˩ ˥ ˧ ˧ ˩ ˩ \ ] he took his side and followed him;
cf. **igbesa** [˩ ˩ ˩].

gb-eʊ̃i [˩ \ ] **ha** [˥] to sacrifice something to a god;
igb-eʊ̃i n-ɛɽ̃iʊ̃i [˩ ˥ ˧ ˩ ˥ ˩] I killed something for a juju.

gb-exaxa [˩ ˥ ˩] to make a sign.

gb-ɛbɛ̃ [˥ ˩] to play the **ɛbɛ̃** [˩ ˩] (state-sword); this is done by chiefs when saluting the **Ɔba** festivals (**ugie** [˩ ˩]).

gb-ɛhũ (pf.) [˥ ˧] to be hollowed out by some insect and thus made useless;
of corn and beans;
ɔka na gb-ɛhũ, **ɛɣi-gi-aɽe**, **sokpã͜maxũ-ɔ̃ɽ̃ɛ̃ n-ɔxɔxɔ** [˥ / ˩ ˥ ˧ / ˥ ˩ ˥ ˩ ˥ ˧ ˩ ˩ ˥ ˩ ˩ ˥ ˩] “this corn is useless, it is no longer edible, unless we strip it off for the chickens”.

gb-ɛte [˥ ˥] to shoot at a target;
to have a shooting contest;
gi͜ayagb-ɛte [˩ ˥ / ˥ ˥] let us go and shoot at the target!

gb-ɛʊ̃-ɛ̃ho (**ɛʊ̃ɛ** [˩ ˩], **ɛho** [˩ ˥]) [˩ ˩ ˥] to let out (something that was meant to be secret);
cf. **ɔgbɛʊ̃ɛho** [˩ ˩ ˩ ˩].

gb-iba [˥ ˥] to make fun of a man (**ya** [˥] **gb-iba** [˥ ˥]; *v.* **gb-akiyɛyɛ** [˥ ˥ ˩ ˥], **gb-ogiɛ** [˩ ˥]);
ɔy-egb-ɛɽe gb-iba [˩ ˩ ˩ / ˥ ˥] he is making fun of himself.

gb-igiãgiã [˥ ˩ ˩] to stamp with the feet and clap hands (to spur on and accompany masquerade dancers) (*v.* **Ɔvia** [˩ ˥]).

gb-igiawɛ [˩ ˥ ˩] to step;
ɔgb-igiawɛ lele ʊ̃ɛ [˩ ˥ ˧ ˩ ˩ ˩ ˥] he marched behind me;
cf. **giɛ** [˥], **owɛ** [˩ ˩].

gb-iguma [˩ \ ˩] to pant, grunt, e.g. when carrying a heavy load;
ihɛ n-ɔmu xua-ɽe gbe, **t-ɔɣigb-iguma ʊ-ɔl-oke** (**la** [˥]) [˩ ˩ ˥ \ / ˧ ˧ ˥ ˧ ˩ ˥ ˩ ˩ ˩ ˥] “the load he has taken (i.e. he carries) is too heavy for him, he is panting climbing (passing) the hill”.

gb-igbo [˥ ˩] to spin a top.

gb-iro [˥ ˩] to ask, pose a riddle (for somebody: **na** [˥]);
ɔmu͜͠iro n-igbe nɛ [˩ ˥ ˥ ˩ ˥ ˥ (4-1)] he guessed the riddle I asked him.

gb-irhu [˥ ˩] to give shade.

gb-ixiaʊɔ [˥ ˩ ˩] to pound ocro.

gb-itɛ [˥ ˥] to make a rough clearing in the bush, e.g. for a telegraph-line;
v. **fie** [/] (for farming purposes, involves a much more thorough clearing).

gb-iyare [˩ \ ˩] to welcome in triumph (a warrior returning from a war).

gb-izɛ [˥ ˩] to form, bake an **izɛ** [˥ ˩] (“rice”) cake (round or oval in a mould);
gb-izɛ mɛ dɛ [˥ ˩ ˥ ˩] “bake a rice cake for me to buy”;
v. **ma 4** [˥].

gb-obodo [˥ ˩ ˩] to pirouette.

gb-obɔ [˩ ˥] **y-ɔbɔtidi** [˩ ˩ ˥ ˥] to have an unlucky hand (in handling something).

gbe [˥] **odã** [˥ ˥] to kick;
ɔgbe ʊ̃-odã [˩ ˥ ˦ ˦] he kicked me (man, horse, or cow).

gb-ogiɛ [˩ ˥] to make fun;
to make fun of: **ya** [˥] **gb-ogiɛ** [˩ ˥];
v. **gb-akiyɛyɛ** [˥ ˥ ˩ ˥], **gb-iba** [˥ ˥].

gb-ohio [˩ ˥] to bore a hole.

gb-okĩ [˥ ˩] to perform **okĩ** [˥ ˩];
also: **fi͜okĩ** [˥ ˥ ˩].

gb-oɽoɣo [˥ ˩ ˩] to spread mud on a timber-track.

gb-osiko [˩ ˩ ˥] to notch timber.

gb-otɔ [˥ ˩] “down”, lit. “hit ground” is used as second part of verbal combinations, e.g. in **erhã ni de gb-otɔ** [˩ ˥ ˦ ˧ ˨ ˩] that tree fell down;
iɽ̃ã fi͜erhã gb-otɔ [˥ ˩ ˥ ˥ ˦ ˧ ˩] they cut trees down.

gb-oxoxo [˩ / ˩] **giɛ** [˥] to burst with laughter: lit. “to hit with one’s knuckles (and) laugh”.

gb-ɔfɔ [˩ ˥] to become wet;
to be wet;
ukpɔ̃ ʊ̃ɛ na gb-ɔfɔ [˩ ˩ ˥ ˩ ˥ ˦] “this, my cloth, is (has become) wet”.

gb-ɔkãn-abe [˩ ˩ \ ˩] to have a serious quarrel with somebody (idiomatic).

gb-ɔrho [˥ ˩] to be muddy.

gb-ɔvo [˩ ˥] to be jealous;
ɔgb-ɔvo ʊ̃ɛ [˩ ˩ ˩ ˥] she is jealous of me.

gbe [˥] **ɔvo** [˩ ˥] to make somebody jealous;
eʊ̃i n-uɽu nɛ gbe ʊ̃-ɔ̃vo [˩ ˩ ˥ ˥ (4-1) ˩ ˩ ˥] what you have done for her makes me jealous.

gb-ubi [˥ ˩] to slap;
ɔgb-ubi y-ɔʊ̃-ãɽo [˩ ˥ ˩ ˩ ˥ ˩] he slapped my face.

gb-ubi [˩ ˥] to make holes for yam-sticks (with the pointed stick **ubi** [˩ ˥]).

gb-ugbo [˥ ˥] to do farm work (as one's occupation); to be a farmer.

gb-ugb-ogi-erhã [˩ ˥ ˦ ˦ ˧] to play a certain children's game which consists in guessing things that are known to a few of the players only.

gb-uke [˥ ˩] to stamp one's feet (as in a special kind of dance);
uke ɔgbe na ɽa [˥ ˩ ˩ ˥ ˩ ˩] is he stamping **uke** there?

(The **na** is used when the speaker can see the man.)
gb-umɛ [˩ ˥] to rub oneself with camwood (which dyes the skin red);
this is e.g. done by the women members of **Ɔxwahɛ** [˩ / ˩] at the **ikpolɛki** [˩ ˥ ˩ ˩] festival, and by men, at the **agwɛ** [˩ ˩] (new-yam festival at the **Ɛguae** [˩ ˩]);
ɔgb-umɛ n-ɔxwahɛ [˩ ˥ ˦ ˩ / ˩] she has rubbed (herself with) camwood for **Ɔxwahɛ**.

gb-uzɛbu [˩ ˩ ˥] to dance the **Uzɛbu** [˩ ˩ ˥] dance (**gbe** [˥] is also used with the names of other dances, e.g. **gb-akaba** [˥ ˩ ˩], or **gb-ukpukpɛ** [˥ ˥ ˩] "to dance a war-dance").

gbe 2 [˥]

a verb indicating that an action is performed

intensively or extensively, or that a certain state exists to a high degree (“much”, “well”);
always following the main verb;
ɔgw-ob-iɽ̃ã gbe [˩ ˥ ˧ ˩ ˥] (**gwɛ** [˥]) he is much (well) acquainted with them;
ɔgw-ob-iɽ̃ã gbe [˩ ˩ ˥ / ˥] something like: he is always in their company.

(The verbal character of **gbe** is shown by the different intonation in these two forms, the pf. and ipf.)

gbe 3 [˥]

(1) to be rotten;
aɽ̃aʋ̃ɛ na gbe [˩ ˩ / ˩ \ ] this meat is rotten (so that only parts of it are eatable).

(2) **ɔgbe** [˩ \ ] also means something like “it is gone” in the case of something that one takes without intending to return it, e.g. from a debtor.

gbe 4 [˥]

to break (of day);
ɛdɛ gbe [˩ ˥ ˧] day is breaking (this sentence is also used as a name).

gbe [/]

(1) to cross;
to pass;
in **gbe** [/] **ra** [/];
ɔgbe ra xiã ʋ-imi-ɔɛ̃ n-owiɛ [˩ ˥ / ˩ ˥ ˥ ˩ ˥ ˧] he was passing along when I saw him this morning;
gbe ra n-uɣɛɣiɣe ʋ̃ɛ [˩ / ˧ ˧ ˩ ˩ \ ] pass without looking at me!

Also “besides”: **ɔs-iɽ̃ã͜eha n-ir-eʊa gbe ra-ɽe** (**sɛ** [˥]) [˩ ˥ ˩ ˩ ˩ ˩ ˥ (4-1) ˩ / ˩] there were three of them there besides him (lit. “it reached them three...”).

Also used as second verb in verbal combinations, imparting a motion across something, *v.* **mu 1** [˥], **vĩ** [˥].

(2) to bar by putting something in (“across”) the way, e.g. (*a*) to show that a certain plot has been chosen for clearing a farm;
it is done by putting two crossed planks on a small round cleared spot in the bush;
(*b*) to debar access to one’s wife by using a certain “medicine”: **uxuʊ̃u n-aya gb-oxuo** [˩ ˩ ˩ ˩ ˥ / ˩] medicine taken to “cross” a woman.

gbe [/] **odɛ** [˩ ˥] to bar the road;
to bar one’s way, or, plan;
uhuʊ̃u n-ɔgie re gbe ʊ̃-od-eʊ̃i n-iteɽaɽu-ɽɛ [˩ ˩ ˩ ˥ ˥ ˧ ˧ ˩ ˥ ˩ ˩ ˥ ˥ ˥ ˩] the message which he sent prevented me from doing the thing that I was going to do to-day.

gb-otɔe [/ ˩] **xɛ** [/] “to bar ground wait”: to put poison (**eɽ̃uã** [˩ ˥]) into somebody’s path in order that he may contract a disease, etc.;
ɔgb-otɔe x-ɔɽe [˩ / ˩ / ˩] “he poisoned the ground waited for him”: he put poison in his path;
v. **fi** [˥] **xɛ** [/].

gbɛ̃ [˥]

(1) to cut off;
ɔgb-ĩɽ̃uʊ̃u [˩ ˥ ˩ ˩] he is cutting grass;
igb-ɔɛ̃ [˩ ˥‿/] I cleaned it (e.g. a coconut from the surrounding fibres).

(2) to carve (with an **agbɛ̃** [˥ ˥]);

ɔgb-ĩvĩ [˩ ˥ ˩] he is carving a coconut.

(3) to write;
in **gb-ẽbe** [˩ ˥] lit. “to write leaf”: to write a book, letter, etc.;
ɔgb-ẽbe gũ ʊ̃ɛ [˩ ˥ ˧ ˩ ˥] he wrote to me;
cf. **ɔgbẽbe** [˩ ˩ ˩].

(4) to make a mark;
in **gbɛ̃** [˥] **orhue** [˩ ˩] to mark with chalk;
infants are marked with chalk from a few days after their birth up to the age of about seven months.

Iterat. **gbɛ̃nɛ** [˩ ˥] to mark the face with tattooings.

gbĩ [˥]

to be blunt (of a knife);
eɽɔ na gbĩ, **n-uyalɔ͜e re** [˩ / ˩ \ ˥ / ˥ ˩ ˥] this knife is blunt, (so that) you should go (and) sharpen it (and) come!

abɛ na fɛko gbĩ, **wɛ kwelɔ͜e yi** [˥ ˥ ˩ ˩ / ˥ ˩ ˥ ˩ ˥ ˥] this knife is getting blunt, have you really sharpened it?

gbidii [˩ ˩]

describes the sound of something heavy falling into water, also that of a bather jumping flat into water;
v. **gbiɣidi** [˩ ˩ ˩], **suɛ̃ỹ** [˥].

gbigbi [˩ ˥]

to spread a rumour;
iɽ̃ã gbigbi ɔta ni xiã [˥ ˩ ˩ ˩ ˩ ˥ / ˥] lit. “they are spreading that story along”;
cf. **ogbigbi** [˩ / ˩].

gbigbigbi [˩ ˩ ˩]

describes a strong wind or a tornado, the rushing of a river, and knocking at the door;
ɔhoho gbigbigbi [˩ ˩ ˥ ˩ ˩ ˩] there is a strong wind blowing.

gbiɣidi [˩ ˩ ˩]

describes the sound of long, but not heavy objects, e.g. firewood, falling to the ground, also that of a wrestler being dropped down by his partner;
ɔde gbiɣidi [˩ \ ˩ ˩ ˩] it fell (e.g. the firewood);
v. **gbidii** [˩ ˩].

gbimm [˩]

describes the sound of a gun going off in a room (e.g. by accident).

gbĩna 1 [˩ ˥]

to fight;
waɣɛgbĩna [˩ \ ˩ \ ] don’t you (pl.) fight!

ɔgũ ʊ̃ɛ gbĩna [˩ ˥ ˧ ˩ ˥] he fought with me;
cf. **ugbĩnaʊ̃ɛ** [˩ ˥ \ ˩], **igbĩna** [˩ ˩ ˩];
v. **xɔ̃** [/] (to wage war; stronger than **gbĩna**).

gbĩna 2 [˩ ˥]

to seek shelter with somebody;
igbĩna͜a [˩ ˩ ˥ /] I seek shelter with you!

gb-ĩɽ̃uʊ̃u [˥ ˩ ˩];

cf. **gbɛ̃** [˥].

gbodoo [˥ ˥]

wide;
broad (not as much as **nyamaɽ̃ã** [˩ ˩ ˩]);
used of something that is extensive, deep or long as well, as roads, rivers, ponds, and spaces;
ɔʊɛe gbodoo [˩ \ ˥ ˥] it is very wide;
cf. **gbodoo** [˩ ˩];
v. **gbadaa** [˧ ˧], **gbadaa** [˩ ˩].

gbodoo [˩ ˩]

broad;
used of the full moon;
uki na ʊɛe gbodoo [˩ / ˩ \ ˩ ˩] the moon is very broad;
cf. **gbodoo** [˥ ˥].

gbokoo [˧ ˧]

tall and a little stout;
of a human being;
used with **ye** [˥];
v. **gbɔhuũ** [˧ ˧].

gboo [˥]

wide;
used with the verb **rhã** [/] “to open”;
cf. **gbodoo** [˥ ˥].

gboɽogboɽo [˧ ˧ ˧ ˧]

loud and clearly audible;

used with the verb **guã** [/].

gb-otɔe [/ ˩] **xe** [/];

cf. **gbe** [/].

gbɔ [˥]

to fell trees on a farming plot;
all in a heap, while **tɔ̃** [˥] means “to fell single picked (timber) trees”;
cf. **egbɔ** [˩ ˥]

gbɔ 1 [/]

to bark, of a dog, or leopard;
v. **wowowo** [\ \ \ ].

gbɔ 2 [/]

to cut a plant and replant it;
also, to take a cutting and plant it;
cf. **gbɔ** [˥];
v. **kɔ** [˥].

gbɔhuũ [˧ ˧]

tall and fat;
of a human being;
verb: **ye** [˥];
v. **gbokoo** [˧ ˧].

gbɔɔ [˩]

looking a-gape;
always implying “foolishly”, and therefore worse than

suũ [˧].

gbukegbuke [˧ ˧ ˧ ˧]

describes a smell like that of the seed of the **ekpekukpeku** [˩ ˥ ˥ ˥ ˥] tree out of which rat-poison is prepared (the smell causes a man to vomit);
verb: **wia** [⁄].

gbuuu [˩]

describes a smell like that of corn (**ɔka** [˥ ˩]) rotting in water as a preparation for **akasã** [˩ ˩ ˥];
ɔwia gbuuu [˩ ⁄ ˩] it smells like rotting corn.

ɣa 1 [˥]

who (interrogative);
ɣaɽu͜ɛe [˥ ˥ /] who did it?

ɣa nɔ [\ ˥] who is it?

cf. **ɣabi-ɔna** [˥ ˥ ˥ ˩].

ɣa 2 (ɣaa) [˥]

an auxiliary verb indicating (1) the Future: **ɔɣare** [˩ ˥ ˧] he will come;
ɔɣaade [˩ ˥ /] probably he will come (as reply to a question);
but also used (2) in the Progressive: **ɔɣanwina** [˩ ˥ ˩ ˥] he is working, and (3) in the Imperative: **ɣanwina** [˥ ˩ ˥] work!

(in the latter case, the form with added **ɣa-** was said to be used to a man who is a little way off, while **nwina** [˩ ˩] was said to be used to a man near by).

ɣa 1 [/]

to warm oneself, in **ɣa͜erhɛ̃** [˩ ˥ ˩] to warm oneself at a fire.

ɣa 2 [/], [˩]

an auxiliary verb used in conditional sentences;
with a low-tone pronoun it indicates a real condition, e.g. **ɔɣare** [˩ ˩ ˥] if he comes;
with a high tone it is used in the apodosis of hypothetical clauses, e.g. **ɔɣare** [˥ ˩ ˥] ..., he would

have come.

ɣã [˥]

to cry at the slightest rebuke, of children.

ɣã [/]

to be dear, expensive;
ɔɣã gbe [˩ / ˧] it is very dear;
axiɛ̃ ɣã [˩ ˥ ˩] “may (your) selling be dear”: a greeting to traders;
cf. Yor. **nwɔ̃** [˩].

ɣabi-ɔna [˥ ˥ ˥ ˩]

“who has borne”: the fifth generation of descendants, the last generation a man can see (such as e.g. the long-lived **Azaka** [˩ ˩ ˥]), but whom he can no longer identify;
hence the name;
v. **iwu** [˩ ˩];
eyɛ [˩ ˥];
ihiɛ̃hiɛ̃ [˥ ˩ ˥];
(e)sakpaɽ̃ɛ̃ɣođi [˥ ˥ ˧ ˩ ˩].

ɣae [/]

to share;
to divide;
iɽ̃ã ɣa-uzo [˥ ˩ ˩ ˥ ˩] they divided the antelope;
iɽ̃ã ɣae n-eʊ̃i [˥ ˩ ˩ ˥ (4-1)] they are sharing the thing;
nanaɣa-eʊ̃i [˩ ˥ ˩ ˩ \ ] “dividing things”: division (in arithmetic);
v. **ɽoɽo** [˩ ˥];

ɣa-ka (**ɔka** [˩ ˥]) [˩ ˥] “to share turns”: to do a thing in turns;
olɔkpa ɣaka [˥ ˥ ˦ ˧ ˨] the police changed reliefs.

ɣãɣaãɣã [˩ ˩ ˩]

very hot (of the weather);
ɛdɛ n-ɛɽɛ ɽu (or, **ye** [˥]) **ɣãɣaãɣã** [˩ ˩ \ ˩ ˥ ˩ ˩ ˩] it is very hot to-day.

ɣarao [˥ (5-3)]

a salutation used towards chiefs (at any time);
it may contain **rɔ** [(5-3)], meaning something like “may you be there”, and referring to long life (?);
v. **(e)doo** [˥].

ɣe [/]

to look;
ɔɣe ʊ̃ɛ [˩ ˩ ˥] he is looking at me.

ɣe [/] **lɛ** [/] **ga** [/] to look around;
ɔɣelɛga͜egbe [˩ / ˩ ˩ ˩ ˥] he looked around.

ɣ-uɣe [˩ ˥] to look at a show (i.e. usually a dance);
lare n-imu͜ɛ̃ ɣ-uɣe [˩ ˥ ˦ ˩ ˥ ˩ ˥] lit. “come, that I may carry you to look at the dance” (to a small child);
cf. **ɣeɣe** [/ /];
uɣe [˩ ˥];
uɣegbe [˩ ˩ ˩].

ɣeɣe [/ /]

to see unexpectedly (*v.* A. Biogr.);
cf. **ɣe** [/].

ɣɛ [˥]

particle used in the negative imperative and subjunctive;
ɣɛɽu͜ɛe [˥ ˧ (4-1)] don’t do it!

ɣɛyo [˥ (4-1)] don’t go!

ɣɛ **1** [/]

to fornicate;
cf. **oɣɛɛ** [˩ ˩].

ɣɛ **2** [/]

to feed;
occurs in **Ɔxwahɛ** [˩ / ˩] song 7;
also in **t-uɽami-egbe ya ɣ-ɔɽe** [˥ ˧ ˩ ˩ ˥ ˩ / ˩] lit. “may you get body to (take) feed it”: may you be fit to bring it (a child) up properly!

(a blessing given to a woman after delivery, like **ɔm-**ɔɣɔ [˩ \ ˩]).

ɣɛɣɛ [˩ ˥]

half-way;
incompletely (occurs in a proverb).

ɣɛɽɛɣɛɽɛɣɛɽɛ [˧ ˧ ˩ ˩ ˥ ˥]

describes a stealthy way of walking like that of a spy, with varying speed and frequent looking round;
ɔxiã ɣɛɽɛɣɛɽɛɣɛɽɛ [˩ ˥ ˧ ˧ ˩ ˩ ˥ ˥] he walks like a spy.

ɣi

an auxiliary used in several ways, especially (1) following the auxiliary **ke** [˥] which links up facts (“and then...”);
ɔkeɣiɽu͜ɛe [˩ ˥ ˥ ˥ \ ] “and he was doing it”;
ɔkeɣiɽu͜ɛe [˩ ˥ ˩ ˥ \ ] “and then he did it”.

(2) in temporal clauses: **ɔɣis-eʊa** (**sɛ** [˥]) [˩ \ ˩ \ ] or [˩ ˥ ˩ \ ] “when he had arrived there.” (3) in the apodosis of a conditional period.

(4) after a negation, meaning “no longer”: **ɛɣiɽu͜ɛe** [/ ˥ ˥ \ ] he no longer does it;
cf. **ɣu**.

ɣidiɣidi [˩ ˩ ˩ ˩]

big (of parts of the body, like arms and calves, thighs); occasionally **gidigidi** is said to be heard, which is wrong;
ɔye ɣidiɣidi [˩ ˥ ˩ ˩ ˩ ˩] it is big.

ɣiɽiɣiɽi [˩ ˩ ˩ ˩]

(1) describes a blazing fire;
erhɛ̃ ba ɣiriɣiri [˩ ˩ \ ˩ ˩ ˩ ˩] the fire blazes up;
v. **wowowo** [˩ ˩ ˩].

(2) hot (not as hot as **giogiogio** [˩ ˩ ˩]; used e.g. of a pot on a fire);
ɔtɔ̃ yiɽiyiɽi [˩ ˥ ˩ ˩ ˩ ˩] it is very hot.

ɣo 1 [/]

(1) to circle (of a hawk, etc.);
ɛɣoɗi ɣaɣo yo ɣo re ʊ-od-uxuʊ̃u [˥ ˩ ˩ ˥ / ˥ / ˩ ˩ ˥ ˩ ˩] a hawk was circling to and fro in the sky.

(2) to sell goods without a stall: to hawk (*cf.* **iɣo** [˩ \

]).

ɣo 2 [/]

to worship as a god;
also **ɣo̯ɛbɔ** [˩ ˥ ˩];
cf. **eɣo** [˩ ˩].

ɣoɣo [˩ ˥]

to live nomadically;
to have no “settled” dwelling-place (as e.g. Hausa traders);
ɔɣoɣo xiã [˩ ˩ ˥ ˥] he is leading a vagrant life;
cf. **ɣo 1** [/].

ɣɔ [/]

to make a feast (eating-feast);
deɣ-uɣaɣɔ y-ɔ n-ima dogu̯e nwina [˥ ˩ ˥ / \ ˩ / ˧ ˧ ˧ ˩ ˥] lit. “if you will make an eating-feast for it, that we shall come and work with you”: ...then we shall come... (if agricultural help is not paid for, an eating-feast is given to the helpers);
aɣɔɾe-ɾɛ uxurhuxurhu [˩ / / ˩ ˩ ˩ ˥ ˩ ˩] we have feasted to-day in abundance (so that something had to remain);
cf. ɣɔɣɔ [˩ ˥] (?);
eɣɔ [˩ ˥].

ɣɔɣɔ [˩ ˥]

to rejoice;
to be glad;
ɔɣɔɣɔe [˩ ˩ \ ] he was glad;
ɔɣɔɣɔ yɔ [˩ ˩ ˥ (4-1)] he is glad about it;

cf. ɣɔ [/] (?).

ɣu

a variant of the auxiliary **ɣi**, used after the 2nd pers. sgl., e.g. **uɣuɽu͜ɛe** [˥ ˩ ˥ \ ] you should do it.

ɣ-uɣe [˩ ˥];

cf. **ɣe** [/].

ha [˥]

(1) to bore a hole;
to pierce.

(2) to penetrate.

(3) to give a sudden start (*cf.* **ha 1** [/]; *v.* **ɽ̃ũɽ̃ã** [˩ ˥]).

ha 1 [/]

to frighten;
okpia n-ɔxiã ni ha ʊ̃ɛ**-nwa** [˩ ˩ ˩ ˥ ˧ ˧ ˩ \ ] that man who is going (there) frightened me just now (continued: **ikeɽ̃ũɽ̃ã giɽi** [˩ \ ˩ ˥ ˩ ˩] “and I gave a sudden start”);
cf. **ha** [˥].

ha 2 [/]

to pay a debt;
also **ha͜(o)sa** [˩ ˥];
ɔha ʊ̃**-en-osa** [˩ ˩ ˩ ˥ ˧] he always pays me the debt;
the ipf. indicates that the payment is made continuously, i.e. in rates.

ha 3 [/]

(1) to make a parcel of leaves, e.g. food-stuff that easily breaks into small crumbs as **izɛ** [˥ ˩], **eʊoxo** [˩ \ ˩], **akasã** [˩ ˩ ˥], **ulɔkã** [˩ ˩ ˩], etc.;
ɔha͜ulɔkã gũ ʊ̃ɛ **dɛ** [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˩] he parcelled “corn cake” for me to buy.

ha͜ibo [˩ ˥ ˩] to hide some object in a box in order to

make somebody guess it as a test of his telepathic gifts;
ɔha͜ibo y-ɛkpokĩ na [˩ ˩ ˥ ˩ ˥ ˥ / ˩] he put something secret into this leather box;
v. **sã͜ibo** [˩ ˥ ˩].

(2) to tie;
in **ha͜ema** [˩ ˥ ˩] and **ha͜inya** [˩ ˩ ˥] to tie yams to the yam-stack (**eru** [˩ ˥]);
i.e. they are tied to the **ugã** [˩ ˩] which is part of **eru**;
v. **n-ema** [˥ ˩].

hã 1 [/]

to stand sloping, at an angle (but not crooked in itself);
erhã na hã [˩ ˥ ˩ /] this tree stands at an angle;
owa na hã [˩ ˥ ˩ /] this house hangs over.

Idiom.: **amɛ** (or, **eʋaɽe** [˩ ˩ ˥]) **hã ʊ̃ɛ** [˩ ˩ ˥ ˧] the water (or, food) has gone the wrong way (in drinking or eating, i.e. into the windpipe).

iɽo hã-ɽ̃ɛ̃ [˩ ˩ ˥ ˧] “thinking is at an angle with him”: he is embarrassed, puzzled, confused;
cf. **ihã** [˩ ˩].

hã 2 [/]

(1) to dress up as a masquerade-dancer;
(2) to dress up, in a more general sense;
cf. **ɛhã** [˥ ˩].

hãnɔ [˩ ˥]

to pick, sort out, e.g. good grains, beans, etc. from a heap;
hãn-ihɛʊ̃ɛ n-ɔma ʊ-uw-ihɛʊ̃ɛ na [˩ ˥ ˥ ˩ ˩ ˩ ˥ ˥ ˥ / ˩] pick the good beans out of these beans!

haʊ̃a [˩ ˥]

to be pregnant;
ɔtɛ̃ ʊ̃ɛ haʊ̃a [˩ ˥ ˥ ˩ ˥] my **ɔtɛ̃** is pregnant.

hawa [˩ ˥]

in **hawa yo hawa re** [˩ ˥ ˥ ˩ ˥ ˥] to be restless (e.g. of a man who has lost something).

he 1 [˥]

to refuse;
he [˥] **y-otɔ** [˥ ˩] (*a*) to refuse somebody’s company;
(*b*) to divorce;
ɔh-ɛe y-otɔ [˩ (5-4) ˧ ˩] (*a*) he refused his company;
(*b*) he divorced her.

he [˥] **y-ɔ** [\ ] lit. “to refuse (somebody) in it” (same as **fi** [˥] **y-ɔ** [\ ]), to leave in the lurch, e.g. in a palaver.

he 2 [˥]

an auxiliary verb indicating (*a*) that the main action is performed in spite of many obstacles or reluctance: “at last”;
it seems to be used mostly with following **ɣi** [˩], but it is also found with **ɽa** [˥], i.e. in the ingressive form;
iheɣiɽu͜ɛe [˩ ˥ ˩ ˥ \ ] I have done it at last, or, after all;
iheɽaɽu͜ɛe [˩ ˥ ˥ ˥ \ ] now at last I am going to do it.

(*b*) when following **ma** [˥], the negative particle of the pf., it means “not yet”: **ɔmahere** [˥ ˥ ˥ \ ] he has not yet come.

he [/] eni [˩ ˩]

to give a name (i.e. christen);
ɔhe ʊ̃-eni [˩ / ˧ ˩] (also **he** [˥]) he gave me a name;
m-ɔh-ɛɽ-eni ʊ-adabi-ɔe [/ ˧ ˩ ˩ ˥ ˥ ˧ (4-1)] it was I who gave him a name at the same time when he was born;
cf. **iheni** [˩ ˩ ˩].

heuu [˥ ˩]

an exclamation of surprise.

heʊeheʊe [˥ ˥ ˥ ˥]

a bird whose cry is much heard, but which “never comes to the main road”;
the cry is usually heard dying down or receding into the distance.

hɛ 1 [/]

to carry (many things; *v.* **viɔ** [/]);
cf. **hɛ 2** [/] (?).

hɛ 2 [/]

in **hɛ yo hɛ re** [/ ˥ / ˥] to breathe heavily;
cf. **hɛwɛ 1** [˩ ˥].

hɛ 3 [/]

a particle closing a sentence or clause opened by ʊ- “how”;
ʊ-uwa ʊiɛ hɛ [˩ / / /] how have you (pl.) slept?

ʊ-ɛɣ-aye hɛ [˩ / ˥ /] what (how) is the time?

hɛ̃ [\ ]

no;
v. **mm** [\ ];
ɛo [˥ ˧].

hɛ̃hɛ̃ [˩ ˥]

to level ground for the purpose of house-building;
ɔhɛ̃h-ɔɛ̃ [˩ ˩ ˥‿/] he levelled it.

hɛ̃h-ũnu [˩ ˩ ˥] “to level mouth”: to come to an agreement or decision;
iɽ̃ã hɛ̃h-ũnu [˥ ˩ ˩ ˥ ˧] they have come to an agreement;
cf. **ihɛ̃hũnu** [˩ ˩ ˩ ˩].

h-ɛkɛ̃ [/ ˩];

cf. **hɔ** [/].

hɛko [˩ /]

a variant of the verb **fɛko** [˩ /];
hɛko ɣaguã [˩ ˥ ˧ /] speak gently!

hɛ̃nɛdɛ̃ [˥ ˥ ˥]

safely;
easily.

h-ɛ̃ʊ̃ɛ [˥ ˩];

cf. **hɔ̃** [˥].

hɛwɛ 1 [˩ ˥]

to breathe;
ɔhɛw-ɛsɛse n-uɣɛgi-afiãma fiã͜ã [˩ ˩ ˩ ˥ ˧ ˧ ˧ ˩ ˩ ˩ / ˩ /] he breathes properly so that you need not be afraid; lit. “so that you must not allow pulse to beat you”;
ɔhɛwɛ y-otɔ hɛwɛ y-uxuʊ̃u [˩ ˩ ˥ ˩ / ˩ ˥ ˥ ˩ ˩] “he is (heavily) drawing breath down and up”: he is breathing with difficulty, as e.g. a man suffering from asthma.

hɛwɛ 2 [˩ ˥]

to refrain from doing a certain thing;
hɛwɛ re [˩ ˩ ˥] don’t do it!

lit. something like “leave off!”;
used when an order previously given is revoked;
hɛwɛ! **ɣɛɣiyo** [˩ ˥ ˥ ˩ \ ] stop!

don’t go!

ɔtexiã, **iɣigu͜ɛe guã**, **ɔnahɛwɛ** [˩ ˥ ˥ ˩ ˥ ˧ (4-1) / ˥ \ ˩ ˥] he was about to go, when I talked to him: he then gave it up;
v. **ko͜ɛfi** [˩ ˩ ˥].

hi [˥]

to pray **Osa** [˩ ˩] and **Ɛhi** [˩ ˩] for one’s well-being during the next reincarnation (**ari-aʊehe** [˩ ˥ ˥ ˩ ˥]);
occurs in a proverb;
cf. **ɛhi** [˩ ˩].

hĩ [/]

(1) to climb;
ihĩ͜oke [˩ ˩ ˩ ˥] I am climbing a hill;

ihĩi͜ũhuʊ̃-erhã [˩ ˩ ˥ ˧ ˩ ˥] I climbed up a tree.

(2) of new moon: to come out for the first time;
uki mahehĩ [˩ / ˥ ˥ /‿˩] the moon has not yet come out.

(3) to ride a horse;
ihĩi͜ɛ̃sĩ [˩ ˩ ˥ ˥] I am riding a horse.

(4) to show, of tribal marks which stand up a little from the surrounding skin;
iwu͜ɛɽe hĩɽ̃i [˩ ˩ ˥ ˩ / ˩] his tribal marks show.

Idiom.: **hĩ oha** [˩ ˩ ˥] to give presents to one's superior, also to the **Ɔba**;
v. **imuohã** [˩ ˩ ˩] (to the **Ɔba** only);
z-igwɛ [˥ ˩] (wife to her husband, man to his superior, e.g. to the chief of the quarter);
eʊ̃i n-iɣaya hĩ͜oha eɽ-iho na [˩ ˩ ˩ ˥ ˧ ˩ ˩ ˥ ˩ ˥ / ˩] "the things which I will take to present are the ones I am looking for now".

hĩ [\ ]

second part of verbal combinations implying the meaning "away", "out of", *v.* **mu 1** [˥].

hia 1 [/]

to scrape;
hia͜erhã na n-ɔri-ɛsɛse [˩ ˩ ˥ ˩ ˥ ˩ ˩ ˥ ˧] "scrape this plank that it may be properly smooth!" **hia** [/] **kua** [˥] to scrape off.

hia 2 [/]

to try to keep up one's social position, or one's health; to struggle against difficulties;

to strive one’s utmost;
ɛrheʊ̃ɛ̃͜eʊ̃i, **ɔyehia** [/ / ˩ ˩ \ ˩ / /] though he has nothing, he is still “trying” (to keep up appearances);
uhia sɛ nɛ [˩ / ˩ ˥] you have “tried” enough;
e.g. if one has been offered enough by a poor host, or, if somebody has tried to give help, but without success.

hiã 1 [/]

to be bright and clean;
only used of something that has been washed;
ukpɔ̃ na hiãɽ̃ɛ̃ [˩ / ˩ / ˩] this cloth is bright (after being washed);
cf. **uhiãʊ̃ɛ** [˩ \ ˩], **huã 1** [/];
v. **nwanwanwa** [˩ ˩ ˩].

hiã 2 [/]

to ask for a sacrifice by means of an oracle;
of a god;
v. **ese** [˩ ˩].

hie 1 [/]

to blow on a fire;
ɔhi-erhɛ̃ [˩ / ˥ ˩] he blew on the fire;
ɔhi-ɛɽe [˩ ˩ ˥ ˩] he is blowing on it.

hie 2 [/]

(1) to put a ceiling on a room (but “to roof” is **dɔʊ̃ɛ** [˩ ˥]).

(2) to ridge a roof.

hiehie (also **hiehieɽe** [/ / ˩] and Egh. Hist.

hieɽehieɽe [/ ˥ (4-1) ˩]) [/ /]

at all;
ɛrɔɔ hiehie [/ ˥‿/ / /‿˩] there are none at all!

or, he is not at all there!

hiɛ̃ [˥]

to be prosperous, wealthy;
ɔhiɛ̃ nɛ-sɛse [˩ ˥ ˩ ˥ ˧] he is very prosperous.

hiɛ [/]

(1) to deceive.

(2) to fail;
of charms.

hiɛ̃hiɛ̃hiɛ̃ [˧ ˧ ˧]

describes a high and faint voice;
used with the verb **guã** [/].

higboo [˧ ˧]

tall and fat, same as **gbɔhuũ** [˧ ˧];
used with the verb **ye** [˥];
v. **gbokoo** [˧ ˧].

hiɣahiɣa [˩ ˩ ˩ ˩]

trembling;
of old people, or nervous trembling;
used with the verb **gwɔ** [˥];
not as strong as **zɛzɛzɛ** [˩ ˩ ˩],

hihiɛ [˩ ˥]

to upset;
v. **ni** [˥] for a canoe;
ɔhihi-ɔe n-owiɛ [˩ ˩ ˥ \ ˥ ˧] he upset it this morning.

hihiɛ [˩ ˥] **kua** [˥] to upset so that the contents are thrown, or poured, out (e.g. a bucket of water).

hiihii [˧ ˧]

misty;
only used of the mist in the early morning, not of the mist during the harmattan which may last up to 8.30 a.m.;
used with **ɽu** [˥].

hio [˥]

to be proud (in a bad sense; **zɛ 2** [˥] is used in a good sense);
ʋ-ɔhio ba [/ ˥ /] what is he proud of?

hiɔ 1 [/]

to urinate.

hiɔ 2 [/]

(1) to cut a straight line into something, e.g. to slit the peel of a plantain in order to take it off more easily before roasting the plantain;
(but “to split through” is **va** [/]);
also in **hiɔ͜iwu** [˩ ˥ ˩] to mark the designs of tattooings on the skin (previous to the actual process);
(2) in **hiɔ͜(o)tɔ** [˩ ˥ ˩] to dig a grave.

hiɔɽɔ [˩ ˥]

to drag somebody on the ground, *v.* **Uke keʋe arhuaɽo**;
ɔ**hi**ɔɽɔ ʊ̃ɛ [˩ ˩ ˥ ˧] he dragged me (along on the ground).

hiɔ̃ɽ̃ɔ̃ [˩ ˥]

to breathe heavily.

hiʊ̃ia [˩ ˥]

to swell;
obɔ ʊ̃ɛ **hiʊ̃ia**ɛ̃ [˩ ˩ ˥ ˩ \ ] my hand is swollen;
cf. **uhiʊ̃iã**ʊ̃ɛ [˩ ˥ \ ˩];
v. **hue** [/].

hmmm [˩]

describes the noise of distant rainfall, or of a distant waterfall;
amɛ **rh**ɔ **hmmm** [˩ ˩ / ˩] it is raining far away.

ho [/]

(1) to look for;
to want;
iho͜ɛɽ**e** [˩ ˩ ˥ ˩] I want it.

ho [/] ɛʊ̃ɛ [˩ ˩] to offend;
ɔ**ho** ʊ̃-ɛ̃ʊ̃ɛ [˩ ˩ ˥ ˩] he always offends me.

ho͜ɛʊ̃ɛ [˩ ˥ ˩] to love;
to like;
ɔ**ho͜**ɛʊ̃ɛ ʊ̃ɛ [˩ ˩ ˩ ˩ ˥] he likes me.

ho [/] **bɛkũ** [˩ ˥] to look for something without finding it;
ɔho͜ɛɽe bɛkũ [˩ ˥ ˥ ˧ ˩ ˥] he looked for it, but he could not find it.

(2) to have sexual intercourse (“with” is expressed by the direct object).

hoho [˩ ˥]

to blow (wind);
idiom.: **hoh-otɔ** [˩ ˥ ˩] lit. “to blow the ground”: to dig a grave;
iɽ̃ã ɣihoh-otɔ, **akeɣimu͜ɛ̃ y-ɔ** [˥ ˩ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˥ (4-1)] “when they had dug a grave, he was then put into it” (possibly also **iɽ̃ã ɣi-** [˥ ˩ \ ]).

hɔ [˥]

to lay eggs;
usually without **ekɛ̃** [˩ \ ];
ɔxɔxɔ na hɔe [˩ ˩ / ˩ \ ] the hen has laid (an egg).

hɔ̃ [˥]

(1) to hear;
ihɔ̃-ɛ̃ ʊ-unu͜ɛ̃ɽ̃ɛ̃ [˩ ˥ ˩ ˩ ˩ ˥ ˩] “I heard it from his mouth”: I heard it from him.

h-ɛ̃ʊ̃ɛ [˥ ˩] lit. “to hear word”;
gi-ah-ɛ̃ʊ̃ɛ [˩ ˥ ˥ ˩] “let hear word”: shut up!

(2) to understand;
ɔh-ɛ̃do [˩ ˩ ˥] he understands Bini;
ihɔ̃͜ɛ̃ [˩ ˥ ˩] I understand it.

hɔ [/]

(1) to wash;
hɔ͜ukpɔ̃ [˩ ˥ ˩] to wash clothes;
hɔ͜eto [˩ ˩ ˥] to wash one's hair;
idiom.: **hɔ͜ɛzɛ** [˩ ˥ ˩] "to wash river", a method of fishing, *v.* **iɽewe** [˥ ˥ ˩].

(2) to drink, and bathe in, blood, as done by the chief **Ɔsa** [˥ ˩] during a certain sacrifice.

(3) to collect and mix mud, in **hɔ͜ekɛ̃** [˩ ˥ ˩] (same as **ɽu͜ekɛ̃** [˥ ˥ ˩]), also **h-ɛkɛ̃** [/ ˩].

hɔ̃ [/]

to grow (of hair), **hũ͜edɛ** [˩ ˩ ˥] "to grow grey hair": to become old.

hɔ͜uro [˩ ˥ ˩],

also **hɛ͜uro**, to be full, of the moon;
cf. **uro** [˩ ˩];
v. **ko-ro** [/ ˩], **vɛwae** [˥ \ ].

hɔʊ̃ɛ [˩ ˥]

to brush oneself or something as a means of purification, e.g. after a breach of taboo;
hɔʊ̃-egbe [˩ ˩ ˥] to purify oneself by brushing;
hɔʊ̃-owa [˩ ˩ ˥] to purify a house;
hɔʊ̃-ɛʋo [˩ ˥ ˩] to purify a village;
cf. **ihɔʊ̃egbe** [˩ ˩ ˩ ˩].

hu [˥]

(1) to foam;
ɔhu sɔsɔsɔ [˩ ˥ ˩ ˩ ˩] it is foaming a great deal.

hu [˥] **ekpa** [˩ ˥] to make sick;
to nauseate, e.g. a bad smell or taste;
not used metaphorically;
mu fua-ɣ-ɔhu ʊ̃-ekpa [˩ / ˩ ˩ ˩ ˥] take (it) away, for it makes me sick!

(2) to grow quickly (of a child).

hũ [˥]

to feel sleepy (impersonal use);
oʊe hũ ʊ̃ɛ [˩ ˥ ˩ ˥] I feel sleepy.

hũ [˥] **nwa** [˥]

to be, become quiet (of children: to stop crying);
ɔhũ nwa [˩ ˥ ˧] he is quiet;
he has stopped crying;
v. **g-unu** [˩ ˥], **hɔ̃** [˥].

huã 1 [/]

(1) to be, become, clean;
ukpɔ̃ na huãɽ̃ɛ̃ [˩ / ˩ / ˩] this cloth is clean;
oko na huã gbe [˩ ˥ ˩ ˥ ˧] this fellow is very clean, neat (also **huã** [/]);
ukpɔ̃ n-ɔma huã ɽ-urhuaɛ̃ [˩ ˩ ˥ ˥ ˧ ˧ (3-1)] it is a dirty cloth that you wear.

(2) to be holy;
Orhiɔ̃ N-ɔhuãɽ̃ɛ̃ [˩ ˩ ˥ / ˩] the Holy Ghost;
cf. **hiã** [/], **uhiãʊ̃ɛ** [˩ \ ˩].

huã 2 [/]

to make a sacrifice prepared with new yam as is done to every god at the end of the **agwɛ** [˩ ˩].

hue [/]

to swell;
owɛ n-imu gb-eʋ̃i hueɽe [˩ ˩ ˥ ˥ ˩ \ / ˩] lit. “my foot which I took to hit something is swollen”;
cf. **uhueʋ̃ɛ** [˩ \ ˩];
v. **hiʋ̃ia** [˩ ˥].

hũ-edɛ [˩ ˩ ˥];

cf. **hɔ̃** [/].

huɛ̃ [/]

(1) to wake somebody up;
huɛ̃ ʋ̃ɛ ʋ-ɛd-agbe [˩ ˩ ˩ / ˥] wake me up when day is breaking.

(2) to restore somebody from a faint;
m-ɔ̃hũ-ɔ̃ɽ̃ɛ̃ ʋ-ɔkuɔɽe [/ ˩ ˥ ˩ ˥ / ˩] it was I who restored him when he had fainted;
v. **rhiɔ** [˥].

hu͜ɛʋ̃ɛ [˩ ˥ ˩];

cf. **ho** [/].

huɛ̃ɽ̃ɛ̃ [˧ ˧]

very deep and narrow;
e.g. of a ditch, or of a narrow passage through the bush, the entrance of which is like a hole, e.g. an **ega͜ifi** [˩ ˥ ˥ ˧];
used with **ye** [˥].

hũhũ [˩ ˥]

to have a surfeit;
to have too much of a good thing;
ɔhũhũ ʊ̃ɛ [˩ ˩ ˥ ˧] I am sick of the sight of it;
v. **xã 2** [/].

hũhũhũ [˧ ˩ ˥]

describes an indistinct muttering or grumbling;
used with the verb **gwi** [˥].

hũhũhũ [˩ ˩ ˩]

describes a bad smell, like that of a dead rat e.g.;
used with the verb **wia** [/];
v. **zuzuzu** [˩ ˩ ˩].

huɽɔɔ, huuɽɔɔ [˩ ˩]

describes an extremely lazy way of walking, as well as a “dull” appearance generally, used e.g. with the verb **xiã** [˥];
cf. **zuɽɔzuɽɔ** [˩ ˩ ˩ ˩];
v. **mitaã** [˩ ˩].

i- [˩]

conjunctive pronoun of the 1st pers. sgl.

ĩĩĩ [˩ ˥ ˩]

describes the cry of the monkey **ogĩ** [˩ ˥] (the **ĩ** is rather open; the second one very high in pitch, and the last one, very **low**);
ɔtu ĩĩĩ [˩ ˥ ˩ ˥ ˩] he is crying (of an **ogĩ**-monkey);
v. **am** [˩], **mmm** [˩].

iba [˥ ˥]

(1) fumbling about.

e.g. with food when without appetite.

(2) **ib-ɛzɔ** [˥ ˥ ˥] a difficult palaver (i.e. one full of contradicting statements).

(3) making fun of somebody, *v.* **gbe 1** [˥];
(**gb-ogiɛ** [˩ ˥]).

iba [˥ ˩]

mud bench, or niche serving as a couch;
iba͜oɽe, **ibaaɽe** [˥ ˥ ˥ ˥], [˥ ˥ ˥] mud benches in front of the house, beside the door.

iba͜ɛriɛ [˥ ˥ ˥ ˧] couch under the eaves at **od-ɛriɛ** [˩ ˥ ˧] (the women’s apartment).

ibaaɽu͜ɛɽ̃iʊ̃i (**aɽo** [˩ ˩]) [˥ ˥ ˧ ˧ ˧ ˩] niches containing the ancestors’ shrines, viz. **ibaaɽu͜erha** [˥ ˥ ˧ ˧ ˧] niche of the father’s shrine, and **iba-aɽu͜iye** [˥ ˥ ˧ ˧ ˧]

niche of the mother’s shrine.

ibaba [˩ ˩ ˩]

bracelet worn by princesses;
v. **uʊi** [˩ ˥].

ibaema [˩ ˩ ˩]

planting small yam-poles (**ɛɣɛ** [˩ ˥]);
cf. **ba 2** [/], **ema** [˩ ˩].

ibaigbã [˩ ˩ ˩]

“sticking (in) a thorn”: act of proclaiming a woman as the **Ɔba**’s wife, or, a boy as **ɔmada** [˩ ˩ ˩].

Formerly, the people of the **Ɔba**’s household could proclaim any attractive woman (even though married) to be an **oloi** [˥ ˥] in the **Ɔba**’s harem.

By the words of this proclamation she was fixed to the spot where she stood or went;
then, a cloth was brought from her home, and she was led to the **Ɛguae** [˩ ˩];
cf. **ba 2** [/], **igbã** [˩ ˩].

ibako [˩ ˩ ˩]

hunting game in surrounded areas of the forest;
v. **ukpɛku** [˩ ˩ ˥].

ibalegbe 1 [˩ ˩ ˩ ˩]

quick temper;
rage;
cf. **balɔ 1** [˩ ˥], **egbe** [˩ ˥];

v. **owowo** [˩ ˩ ˩].

ibalegbe 2 [˩ ˩ ˩ ˩]

(sgl. **ɔ-**) age-group among **Ɔxwhɛ** members
corresponding to **iɽoɣae** [˩ ˩ ˩];
cf. **ibalegbe 1** [˩ ˩ ˩ ˩].

ibaɽo, ibaaɽo [˩ ˩ ˩]

(great) suffering (Prayer book, p. 69);
cf. **ba 3** [/], **aɽo** [˩ ˩].

ibata [˥ ˩ ˩]

shoe;
boot;
ibat-amɛ [˥ ˥ ˩ ˩] rain-boot;
ibat-obɔ [˥ ˥ ˩ ˥] glove (lit. “hand-shoe”);
worn by **Ɔvia** [˩ ˥]-masqueraders;
cf. Yor. **bata** [˩ ˩];
Port. bota.

ibi [˩ ˥]

(1) charcoal.

(2) soot: **ibi͜axe** [˩ ˥ ˥ ˧] “soot of pot”;
ibi bũ gbe ʊ-egb-axe na [˩ ˥ ˧ ˩ ˩ ˥ ˧ ˩] “soot is very much on the body of this pot”: this pot is very sooty;
v. **axũãwa** [˥ ˥ ˥ ˧].

ibiɛ [˥ ˥]

(1) intestines.

(2) tyre of a bicycle: **ib-ikɛkɛ** [˥ ˥ ˩ ˥].

ibiɛ 1 [˩ ˥]

(1) young people.

(2) servants.

The word has been found only as part of the following words **ibiɛruɣa** [˩ ˩ ˥ ˩], **ibi-ɛriɛ** [˩ ˥ ˥ ˧] a gang of men cleaning the grass at the **ɛriɛ**;
ibi-ukoni [˩ ˥ ˥ ˩ ˩], and, possibly, **iɣibiɛriɛ** [˩ ˥ ˩ ˥].

It does not seem to occur alone;
cf. **biɛ** [˥];
ibiɛka [˩ / ˩].

ibie 2 [˩ ˥]

a secret language used by the members of the **Iwebo** [˩ \ ˩] society.

Said to contain many Portuguese words.

ibiɛdo [˥ ˥ ˥]

son of a slave (i.e. himself a slave);
cf. **ibiɛka** [˩ / ˩].

ibiɛka [˩ / ˩]

(pl., sgl. **ɔʊoxã** [˩ ˥ ˩]) (1) (small) children.

(2) servants;
wives (“people over whom one has full right”);
ibiɛk-iy-ɔba [˩ / ˥ ˥ ˥] the maids of **Iyɔba**, the **Ɔba**’s mother;
she gives them in marriage and receives the bride-price

for them;
cf. **ibiɛ 1** [˩ ˥].

ibiɛruɣa [˩ ˩ ˥ ˩]

“young people in the chamber”: young men in service at the **Ɛguae** [˩ ˩], some of them being **emada** [˩ ˩ ˩] (sgl. **ɔ-**) who have been “clothed”, i.e. finished their time as **ɔmada**, some of them not.

They are the younger members of **Iw-ɛguae** [˩ \ ˩], **Iw-ebo** [˩ \ ˩] and **Ibiwe** [˩ \ ˩];
cf. **ibiɛ** [˩ ˥], **re 1** [˥], **uɣa** [˥ ˩].

ibiɽiki [˥ ˥ ˥ ˩]

(1) brick.

(2) milestone.

(3) mile.

Engl.

ibi-ukoni [˩ ˥ ˥ ˩ ˩]

(pl., also used as sgl.) idiomatic expression for **ɔleʊ̃i** [˩ ˩ ˩] “cook” and helpers in the kitchen generally; some chiefs have three or four people working in the kitchen, pounding fufu, cooking, etc.;
cf. **ibiɛ** [˩ ˥], **ukoni** [˩ ˩ ˩].

Ibiwe [˩ \ ˩]

one of the three societies forming the **Ɔba**’s household; it was instituted by the **Ɔba Ehɛ̃gbuda** [˩ ˥ ˥ ˩], and it takes care of the **Ɛriɛ** [˩ ˥], the harem.

Part of the members comes from the maternal family of the **Ɔba**;
its senior chiefs are **Osodĩ** [˥ ˩ ˩] and **Inɛ** [˥ ˥].

In **Ibiwe** [˩ \ ˩] the **iɽuɛriɛ** [˩ ˩ ˩] are the youngest age-grade;
v. **iw-** [˩].

ibobo [˩ ˩ ˩]

a thin skin, not as strong as **ikpakpa** [˥ ˩ ˥];
ibob-ehɛ̃ [˩ ˥ ˥ ˩] skin of a fish (but: **ikpakp-ehɛ̃** [˥ ˩ ˥ ˩] scales);
ibob-inya [˩ ˥ ˩ ˥] yam-peel (but **ikpakp-inya** [˥ ˩ ˥ ˧] is used for yam peel with some yam adhering to it);
ɣabol-ibob-erhã y-eʊ̃a na (**bolo** [˩ ˥]) [˥ ˩ ˥ ˧ ˩ ˥ ˩ / ˥] who peeled the bark of the tree at this spot?

ibowa [˩ ˩ ˩]

building a house (or houses);
cf. **bɔ 1** [˥], **owa** [˩ ˥].

ibɔkpɔ [˥ ˩ ˩]

tent;
ibɔkp-oha [˥ ˥ ˩ ˥] "bush-tent": camp-tent;
ibɔkp-imuɛ [˥ ˥ ˥ ˥] mosquito net;
cf. Yor. **ibɔkpɔ** [˧ ˩ ˩].

ibu [˥ ˩]

a tree, *Conopharyngia pachysiphon* and *penduliflora*;
ibu n-ɔwɛe [˥ ˩ \ ˩] "male **ibu**" ("fruit a little smaller than a tennis ball"; watery latex);
ibu n-aʊ̃ɛ [˥ ˩ \ ˩] "female **ibu**" (fruit "a little smaller than a football"; milky latex).

The correspondence of the Latin names is unknown.

Bark and fruit (of both?) are used for medical purposes.

ibũ [˩ \ ]

confession of adultery (as made by a woman);
cf. **bũ 2** [/].

ibude [˩ ˩ ˩]

advice;
cf. **bu 2** [/], **ude** [˩ ˩].

ibuɛdɛ [˩ ˩ ˩]

day fixed for something;
appointment;
cf. **bu 2** [/], **ɛdɛ** [˩ ˥].

ibuohiɛ̃ [˩ ˩ ˩]

judgment;
cf. **bu 2** [/], **ohiɛ̃** [˩ ˥].

idã [˩ ˩]

a drum accompanying the **Ɔba**’s footsteps, and also used by chiefs when going to an **ugie** [˩ ˩], as well as by the inhabitants of the **Ezɔmɔ**’s [˥ ˥ ˥] quarter **Uzɛbu** [˩ ˩ ˥] when dancing the **uzɛbu** [˩ ˩ ˥] dance;
it has a skin on one end only;
this is secured by strings fastened to the other end.

idabɔ [˩ ˩ ˩]

act of stretching hands out (St Mark iv. 22);
cf. **da** [/], **obɔ** [˩ ˥].

idãdã [˩ / ˩]

a guess;
v. **mu 1** [˥].

idagbo [˩ ˩ ˥]

an open space;
ya tã͜ɛ̃ y-idagbo ʊ-odɔ [/ ˥ ˩ ˩ ˩ ˩ ˩ \ ] go and spread it (a cloth) on an open place there (i.e. for drying it)!

idase [˩ ˥ ˥]

mischievous playing about (by boys), e.g. playing with a trap, and letting it fall for nothing;
or, playing with something breakable;
or, carrying a load at the side of his head (**oxi͜uhuʊ̃u** [˩ ˥ ˥ ˧ ˩]);
v. **zɛ 1** [˥].

idaʊ̃ehɔ [˩ ˩ ˩ ˩]

act of listening (Akugbe);
cf. **daʊ̃ɛ** [˩ ˥], **ehɔ 1** [˩ ˥].

idã-wɛ [˥ \ ˩]

(1) heel.

(2) **idã-w-ɛsĩ** [˥ ˥ ˧ ˧] (*a*) heel, hoof, of horse, (*b*) a kind of grass, *Bryophyllum pinnatum*;
used by women as a medicine for securing easy delivery;

idã [˥ ˥] alone is used with the possessive pronoun:
idã-ɽ̃ɛ̃ [˥ / ˩] its hoof;
cf. **odã** [˥ ˥], **owɛ** [˩ ˩];
v. **gbe 1** [˥].

idegbe [˩ ˩ ˩]

unbetrothed girl;
v. **bɛ 2** [/].

ideʊ̃i [˩ ˩ ˩]

“buyers of things”: a gang of the **Ɔba**’s belonging to the **Ibiwe** [˩ \ ˩] society.

They go about the country requisitioning food for the **Ɛguae** [˩ ˩] against payment.

Formerly this payment is said to have been very small;
cf. **dɛ** [˥], **eʊ̃i** [˩ \ ].

idɛ̃ɣɛ̃ [˥ ˩ ˩]

a knife used in the kitchen and in other house-work;
same as **eɽɔ** [˩ ˩];
L.R. fig. 141.

idĩ [˩ ˩]

grave;
cf. **f-ĩdĩ** [˥ ˩].

Idibo [˩ ˩ ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ido [˩ ˥]

(1) loom;
v. **abɔkpɔ 1** [˥ ˥ ˩].

ihue [˩ ˥], **erhã** [˩ ˥].

(2) cobweb: **akpakpa du̯ido** [˩ ˥ ˦ ˧ ˧ ˨] (**do** [˥]) the spider has woven a cobweb.

idobo [˩ ˩ /]

(1) hindrance;
obstacle.

(2) disturbance;
ɣɛmu̯idobo gũ **ʊ̃ɛ ʊ-ehe n-iye** [˥ ˩ ˩ ˩ / ˩ ˩ ˩ ˩ ˩ \ ]
“do not put obstacles to (in front of) me at the place where I am”: do not disturb me at my house.

idodia [˩ ˥ /]

(or [˩ ˥ ˩] ?) “I stand secretly”: a very small snake, blue-black, with a white spot at each side of the head;
it lies coiled up and does not move much, and runs away when touched, bites when trodden upon;
very poisonous;
cf. **do 2** [/], **dia 1** [˥], *v.* **ɛnyɛ** [˩ ˥].

idɔla [˥ ˥ ˩]

florin;
cf. English “dollar”.

idu [˥ ˩]

wild dove;

it has a brown back and shining wing-feathers;
it is believed to use these feathers as a mirror in order to see whether anybody is following it (probably because it pushes its head forward at every step, looking sideways);
a different kind is: **idu͜ɛgbo** [˥ ˥ ˥ ˥] “dove of the forest”;
it is bigger than the preceding and brown all over.

idugba [˩ ˩ ˩]

dancers with rattles (**ekasa** [˩ ˩ ˩]) on their feet,
dancing **ugba** [˥ ˩];
cf. **d-ugba** [˥ ˩].

Iduʊ̃-ĩʊi͜otɔ [˩ ˥ ˩ ˥ ˩ ˩]

name of a sib, lit. “quarter of the children of the ground”;
its headman is chief **Edɔhɛ̃** [˩ ˩ ˥];
one of the members of the **Uzama** [˩ ˥ ˩].

This name is also applied to two quarters of Benin City, which they inhabit: (1) on the road leading to Sapele, and (2) behind **Uzɛbu** [˩ ˩ ˥] on the road leading to **Ɛkɛhuã** [˩ ˥ ˥].

Their greeting is **la͜idu** [˥ ˩ ˥];
cf. **iduʊ̃u** [˩ ˥ ˩];
v. **ɛgbɛe** [˩ \ ].

iduʊ̃u [˩ ˥ ˩]

quarter of a “town” (the quarters are usually somewhat separate from each other, and each one is constituted like a separate village);
d-iduʊ̃u n-udia ʊ-oɼ-ɛdo [˩ ˩ ˩ ˥ ˩ ˥ ˥ (4-5)] at which

quarter do you live at Benin City?

idi-ɔgwa n-ogbe ya [˩ ˥ ˥ ˩ ˥ ˩ ˥] I live at **Ɔgwa Nogbe** [˩ ˩ ˥ ˩] (a subdivision of the quarter of **Ogbe** [˥ ˩]).

ifɛʊ̃ɛ [˥ ˩ ˩]

(1) arrow;
ifɛʊ̃-uhãbɔ [˥ ˥ ˥ ˥ ˧] arrow for a bow (feathered);
ifɛʊ̃-ɛ̃kpede [˥ ˥ ˩ ˥ ˥] arrow for a cross-bow (directed by a leaf on the arrow).

(2) **ifɛʊ̃-ikɛkɛ** [˥ ˥ ˥ ˩ ˥] or, **ifɛʊ̃-ow-ikɛkɛ** [˥ ˥ ˩ ˥ ˩ ˥] spoke of a bicycle wheel.

(3) **ifɛʊ̃-agwɛ** [˥ ˥ ˩ ˩] rib(s).

ifi [˩ ˥]

trap (general term).

ifie [˩ ˥]

(1) act of clearing a spot in the bush (with matchets) from undergrowth, previous to “burning” it and felling the big trees on it;
v. **gbɔ** [˥];
ifie ni fo nɛ ɽa [˩ ˥ / ˧ (3-1) ˩] is that clearing finished?

(2) a place thus cleared;
cf. **fie** [/], **ufieʊ̃ɛ** [˩ \ ˩].

ifiema [˩ ˩ ˩]

planting of **ikpɛsi** [˩ ˩ ˩]-poles;

cf. **fi** [˥], **ema 2** [˩ ˩].

ifieto [˩ ˩ ˩]

(pl.) a band of people dancing naked at various **ugie**s [˩ ˩];
they wear their hair in small plaits;
cf. **fi** [˥], **eto** [˩ ˥].

ifuɛ̃ [˥ ˥]

(1) wing (of any flying animal).

(2) **ifũ-ehɛ̃** [˥ ˥ ˥ ˩] fin of a fish.

(3) **ifũ-ãɽo** [˥ ˥ ˩ ˩] eyelash(es).

igã [˩ ˩]

feather;
ig-õɣohɔ̃ [˩ ˥ ˩ ˥] (with a **ŋ**-like glide after the **g-**) an eagle-feather.

igaɽawa [˥ ˥ ˥ ˥]

bucket;
cf. Yor. **garawa** [˧ ˧ ˧].

igaɽi [˥ ˩ ˥]

cassava as plant and (sifted) as food, *v.* **ebɔbɔzi** [˩ ˩ ˩ ˥].

The more modern kind is cassava-fufu (may be mixed with yam): the cassava is kept in water for a fortnight, then thoroughly washed, pounded in a mortar, rolled in balls and dried near a fire.

The black crust is then scraped off, whereupon it is cooked and pounded once more;
cf. Hausa **gaɽi** [˩ ˥];
Yor. **gari** [˩ /].

igaza [˩ ˩ ˩]

fetters (for the feet).

igɛdu [˥ ˥ ˥]

(any) timber-tree;
timber;
igɛdu n-ohɔ [˥ ˥ ˩ ˥ ˩] a big timber-tree, *Entandrophragma* (*septentrionale*, *macrophyllum*, and, *rederi*);
cf. Yor. **gɛdu** [˧ ˥];
v. **ohɔ** [˥ ˩].

igɛ̃gɛ̃ [˥ ˥ ˥]

small branch;
igɛ̃g-erhã na nya fua [˥ ˥ ˥ ˧ ˩ ˥ /] a branch of this tree has split off.

igiãgiã [˩ ˩ ˩]

excited singing, crying, and clapping hands as encouragement of masquerade-dancing and wrestling;
v. **gbe 1** [˥], **yagbe** [˩ ˥].

igie [˩ ˩]

(1) main, principal (part of something).

(2) corner (*v.* **ɛxoxo** [˧ ˧ ˧]);

igi-owa [˩ ˥ ˥ ˧] corner of a house (outside corner),
also: **igi-ekɛ̃** [˩ ˥ ˩ ˩];
cf. **ugie** [˩ ˩], **ogie** [˩ ˩];
v. **kpataki** [˩ ˩ ˩].

igiedudu [˥ ˥ ˧ ˧]

a tree, *Diospyros piscatorius*;
the ashes of the wood are used as ingredients in **eʊariɛ** [˩ ˩ ˥], “native butter”.

igieʊ̃i [˩ ˩ ˩]

(1) “comparing things”: comparison;
ʊ-igieʊ̃i [˥ ˩ ˩] in comparison (Akugbe).

The thing with which the comparison is made stands in the genitive.

(2) notice;
reminder;
y-ɔna ɼu͜igieʊ̃i ɛ̃ʊ̃ɛ n-ima gba ta ni [˥ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˩ / ˥ ˧ /] lit. “take this to make comparison of that matter (about) which we spoke together”: take this as a reminder of what we spoke about;
cf. **gie 1** [/], **eʊ̃i** [˩ \ ], **ugieʊ̃ɛ** [˩ \ ˩];
v. **ɼu** [˥].

igiɛ [˩ ˥]

stamping with feet (in dancing, stronger than **uke** [˥ ˩]);
igi-awɛ [˩ ˥ ˩ ˩] footstep (not stamp!).

igiɛʊ̃ɛ [˩ \ ˩]

chest (part of body), not so common as **ɛwɛɛ** [˩ \ ];

ɔgb-ekpa y-ɔʊ̃-ĩgiɛʊ̃ɛ [˩ ˥ ˩ ˩ ˩ \ ˩] he struck my chest in boxing.

igiodɛ [˩ ˩ ˩]

guidance;
cf. **gie 1** [/], **odɛ** [˩ ˥].

igioɽua [˥ ˩ /]

water-yam (a kind of white yam);
v. **ema 2** [˩ ˩].

igiɔdu [˩ ˩ ˩]

authorization;
ɔrh-igiɔdu nɛ ya ɽu͜e [˩ / ˩ ˩ / ˩ ˥ \ ] he authorized him to do it;
cf. **gie** [˥] (?), **udu** [˩ ˩] (?).

Igo [˩ \ ]

a village situated on the road leading to **Uɣɔtɔ̃** [˥ ˩ ˥], about ten miles from Benin;
there the Portuguese entered;
an **Olokũ** [˥ ˥ ˧] priest lives there, and there is a market as well.

igobele [˩ ˥ ˩ ˩]

a tall glass (or glass jug) for wine or water (about twice as tall as **ekalaka** [˩ ˩ \ ˩]);
cf. Engl. goblet;
v. **egalahi** [˩ ˩ \ ˩].

igogo [˥ ˥ ˥]

outstanding vein-like parts of tree-buttress.

igɔgɔ [˥ / ˩]

corner;
ɔtulɛ mu l-igɔgɔ ni [˩ ˥ ˧ ˩ ˥ / / /] he ran round (passed, **la** [˥]) that corner;
v. **ɛxoxo** [˥ ˥ ˥].

Igũ [˩ ˥]

a sib to which all the brass-smiths belong;
its morning greeting is **la ni**! [˥ ˥], and **la͜igũ** [˥ ˩ ˥] was also given;
its head is chief **Ɔbasogie** [˥ ˥ ˧ ˩], and its centre, the brass-smiths’ quarter at Benin City;
cf. **ogũ** [˩ ˥];
v. **ɛgbɛe** [˩ \ ].

igue [˥ \ ]

(bush-) village;
igue n-uwa ye ni ɛmose [˥ \ ˩ ˩ ˥ ˧ / ˩ \ ] the village where you live (are) is not nice (-looking).

iguɛ̃guɛ̃ [˥ / ˩]

(1) tickling.

(2) idiom.: **iguɛ̃g-ũw-egbe** [˥ / ˥ ˥ ˧] “tickling of inside of body”: secret enmity manifested by intrigues; telling lies about one’s enemy, etc.;
v. **so 1** [˥].

iguma [˩ \ ˩]

a grunt;
panting;
v. **gbe 1** [˥].

Igunwagwɛ [˥ ˥ ˩ ˩]

“village (**igue** [˥ \ ]) of chief **Unwagwɛ**”: name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

igwabɔ [˩ ˩ ˩]

manual skill, espec.

in wrestling and games (but not in manual work);
ʊ-ɛɽ-igwab-ɔɽe, **ɔɣamu̯ɛ̃ gb-otɔ** [˥ ˥ ˩ / ˩ ˥ ˩ ˥ ˥ ˧ ˩] if it had not been (for) his skill, he would have knocked him down;
cf. **gwɛ** [˥], **obɔ** [˩ ˥].

igweʊ̃i [˩ ˩ ˩]

(1) knowledge;
igweʊ̃i ɔɽ-ɛɽ̃i [˩ ˩ ˩ ˩ ˩ ˥] knowledge is power.

(2) skill in working, e.g. in carving, carpentering, etc.; but not only manual skill, e.g. it is used of a teacher as well;
cf. **gwɛ** [˥], **eʊ̃i** [˩ \ ];
v. **igwabɔ** [˩ ˩ ˩], **iɽ̃ɛʊ̃i** [˩ ˩ ˩].

igwɛ 1 [˩ ˩]

knee;
igwɛ tɔlɔ ʊ̃ɛ [˩ ˩ ˩ ˩ ˥] (my) knee is itching (“me” in Bini);
ɔy-ɔɽ-igwɛ (**yi** [˥]) [˩ ˥ ˧ ˩] it brought him to his knees (e.g. said of an offence for which the wrongdoer

must beg forgiveness on his knees).

igu-abɔ [˩ ˥ ˥ ˧] “knee of arm”: elbow.

igw-ɛwe [˩ ˥ ˧] “goat’s knee”: a shrub;
its leaves are used (N.W.Th.) to smooth newly made clay-pots;
cf. **ɛwe** [˩ ˥].

igwɛ 2 [˩ ˩]

the time when the annual sacrifices to the head (**uhuʊ̃u** [˩ ˥ ˩]) are made;
between September and November (there is no special word for the **Ɔba**’s **igwɛ**);
ɛɣɛ n-agbɔ̃ hia ya ɼ-uhuʊ̃-ɔ̃ɣ-ukpo eɼ-ati-ɛɼ-igwɛ [˩ ˩ ˩ ˩ ˩ ˥ ˩ ˥ ˥ ˥ ˧ ˩ ˥ ˩ ˩ ˥ ˩] “the time everybody (all the world) takes to sacrifice (**ɼu** [˥]) to the head annually (**ɔɣ-ukpo** [˥ ˥ ˧]) it is what is called **igwɛ**”;
cf. **gwɛ** [/].

igwɔmɔre [˩ ˩ ˩ ˥]

first servants of a newly crowned **Ɔba**;
the servants he had as **Edaikɛ̃** [˩ / ˥] were formerly banished from the country or killed in the supposition that they would not respect him sufficiently as king, having seen him as a boy or young man;
cf. **ɔmɔ** [˩ ˥], **re 2** [˥].

igba [˥ ˩]

time;
in connection with numerals only, and with the particular meaning of “time” found in this connection;
igba-va [˥ ˩ ˥] twice;
igba-ha [˥ ˩ ˥] thrice;

igba-nɛ [˥ ˩ ˥] four times;
igba-sɛ̃ [˥ ˩ ˥] five times;
igba-gbe [˥ ˩ ˥] ten times;
igba͜ugie [˥ ˩ ˩ ˥] twenty times;
igba-y-isɛ̃ [˥ ˩ ˥ ˦] hundred times;
ilu-gba [˥ ˥ ˩] how often?

cf. Yor. **igba** [˩ ˩].

igbã [˩ ˩]

(1) thorn;
iy-uw-oha-ɼɛ, **igbã keso ʊ̃-owɛ** [˩ ˥ ˥ ˦ ˩ ˩ ˩ ˥ ˩ ˥ ˩] I went to bush to-day, and a thorn got stuck in my foot.

(2) **igb-ẽhɛ̃** [˩ ˥ ˩] spine of a fish.

(3) act of proclaiming a woman as the **Ɔba**’s wife; same as **ibaigbã** [˩ ˩ ˩].

Igbayɔ̃ [˥ / ˩]

(1) name of the Jamieson River.

(2) goddess of the Jamieson River (an **ihɛ̃** [˩ \ ]).

igbãniherhã [˩ ˩ ˩ ˩ ˥]

lit. “thorns that are pierced (by) wood” (?): a group of about six people appearing at **orhu** [˩ ˥] (the day when the **Ɔba**’s mother prepares food for the dead left unprovided at **ehɔ** [˩ ˥]) and perform a feat of piercing their cheeks with a piece of wood.

This has not been done recently;
cf. **ha** [˥], **erhã** [˩ ˥].

Igbãkɛ [˩ ˥ ˩]

a town of the **Ika** (**Eka** [˩ ˥]) people standing under the jurisdiction of the **Ɔba**;
it is situated at about six miles' distance from Agbor (**Agbɔ** [˩ ˩]), near the road leading to the Ishan (**Esã** [˥ ˩]) country.

Its quarters are: **Ɔta** [˩ ˥], **Akɛ** [˥ ˩], **Igbɔ̃tɔ̃** [˩ ˥ ˥], **Idumeru** [˩ ˥ ˩ ˥], **Iduminwɛ** [˩ ˥ ˩ ˥], **Idumoɗi** [˩ ˥ ˥ ˩], **Umoloa** [˥ ˩ \ ], **Idumigbɔ̃** [˩ ˥ ˩ ˩], **Idumoɽe** [˩ ˥ ˥ ˥] (and one more).

(The names beginning with **Idum-** have in Bini the form **Iduʊ̃-**; *cf.* **iduʊ̃u** [˩ ˥ ˩] "quarter").

igbama [˩ ˩ ˥]

adult (young) man's age (but not an **otu** [˩ ˩]: "agegroup"!) (the number of years seems not to be in any way definite: 18—30 was given once, and 30—50 or 45 at another time): **ɛkpo n-inar-igbama** [˥ ˥ ˩ ˥ ˥ ˩ ˥] when ("at the time when") I was a young man.

igbanja [˥ ˩ ˥]

a kind of kola (with broad leaves) introduced by the Hausa people;
also **ɛʊɛ-igabaɽi** [˩ ˥ ˩ ˩ ˩ ˥].

The **j** shows that the word is of foreign origin.

v. **ɛʊɛe** [˩ \ ].

igbaɽoɣɛʊo [˩ ˩ ˩ ˩ ˩]

"looking after the country": administration (in modern use);

cf. **gbe 1** [˥], **aɽo** [˩ ˩], **ɣe** [/], **ɛʋo** [˩ ˩].

igbe [˩ ˥]

ten;
igbe nya͜iy-isɛ̃ [˩ ˥ ˩ ˩ ˥ ˧] 110.

igbedia [˩ ˩ /]

staying at one place, being motionless, sedentary;
cf. **gbe 1** [˥], **dia 1** [˥].

igbegbe [˩ ˥ ˥]

a kind of material: velvet.

igbehɛ̃ [˩ ˩ ˩]

(1) fishing;
mar-igbehɛ̃ [˩ / ˩ ˩] we are going a-fishing;
(2) pl. of **ɔgbehɛ̃** [˩ ˩ ˩];
cf. **gbe 1** [˥], **ehɛ̃** [˥ ˩], **ɔgbehɛ̃** [˩ ˩ ˩].

igbemaba [˩ ˩ ˩ ˩]

band of “calabash-drummers” (*v.* **emaba** [˩ ˩ ˩])
serving the **Ɔba** or a chief;
cf. **gbe 1** [˥].

igbeɽagia [˩ ˩ ˩ ˩]

prostitute.

igbesa [˩ ˩ ˩]

(pl.) supporters of a party in a palaver;

partisans;
cf. **gbe 1** [˥], **esa** [˩ ˥].

igbesaʊ̃a [˩ ˩ ˩ ˩]

a working gang of the **Ɔba**’s: wood- and bonecarvers;
cf. **gbɛ̃** [˥], **esaʊ̃a** [˥ ˩ ˩].

igbĩ [˩ ˥]

second yam, grown when the first fruit has been cut off;
it is mostly small and uneven, and is used for seed-yam only;
is called **igbĩ** before sowing;
cf. Yor. **gbĩ** [˩] (?);
v. **ivu** [˩ ˩], **ema 2** [˩ ˩], **kpɛ̃** [˥].

Igbiha [˩ ˩ ˩]

an Ishan-speaking village twelve miles from **Igbãkɛ**.

igbĩna [˩ ˩ ˩]

fighting;
fight, struggle;
cf. **gbĩna 1** [˩ ˥].

igbo [˥ ˩]

a top (toy);
it is mostly played with during the dry season.

igbo [˥ /]

(1) echo.

(2) interference, in **gb-igbo** [˥ /] to interfere;
cf. **gbe 1** [˥].

igbogiɛ [˩ ˩ ˩]

making fun;
jest;
cf. **gbe 1** [˥], **ogiɛ** [˩ ˥].

igboɽoɣo [˩ ˩ ˩ ˩]

workers in timber-areas who collect mud (**oɽoɣo** [˩ ˩ ˩]) and spread it on the track over which the logs are hauled;
(“potto-potto-boys”);
cf. **gbe 1** [˥], **oɽoɣo** [˩ ˩ ˩].

igbosiko [˩ ˩ ˩ ˩]

(pl.) gang of timber workers who square the logs;
cf. **gbe 1** [˥], **osiko** [˩ ˩ ˥].

igbɔ̃ [˥ ˥]

lower leg: shin and calves.

Igbɔ̃ [˩ ˩]

the Ibo-people.

igbɔvo [˩ ˩ ˩]

jealousy;
cf. **gb-ɔvo** [˥ ˩].

igbu [˥ ˥]

a big covering cloth for men;
bigger than **ɛkũo̯xuo** [˩ ˥ ˩ ˩].

igbumɛ [˩ ˩ ˩]

(sgl. **ɔ-**) women worshippers of the god **Ɔxwahɛ** [˩ / ˩];
lit. “camwood-rubbers”;
igbumɛ waxĩ ɽa [˩ ˩ ˩ ˩ \ ˩] are you followers of **Ɔxwahɛ**? (e.g. when hearing women sing an **Ɔxwahɛ** song);
cf. **gbe 1** [˥], **umɛ** [˩ ˥].

igbuzɛbu [˩ ˩ ˩ ˩]

(pl.) **uzɛbu** dancers: **the uzɛbu** [˩ ˩ ˥] dance is danced by inhabitants of the quarter that bears the same name (i.e. the **Ezɔmɔ**’s [˥ ˥ ˥] people);
it is danced backwards, and accompanied on the **idã** [˩ ˩] drum;
v. **gbe 1** [˥].

Iɣã [˩ \ ]

the Igara country;
Idah;
cf. **Iɣɔ̃miɣɔ̃** [˥ ˥ ˩ ˩].

iɣe [˥ ˩]

(1) that (introducing a sentence an object);
imiɛ-ɣ-ɔre [˩ ˥ ˩ \ ] I saw that he had come.

(2) namely, “I mean”, or untranslated: introduces a noun added at the end of the sentence, as an explanation of a preceding pronoun;

ɔmi-ɛ̃zɔ n-ukpo-ɣ-ɔʊoxã na [˩ ˥ ˥ ˩ ˥ / ˩ ˩ / ˩] he had (**miɛ** [˥]) a law-suit last year, this boy;
ɔɣ-a nɔ-ɣ-owa na [˥ \ ˥ ˩ ˥ ˥] whose is it, this house?

cf. **ɣe** [/] (?).

iɣede [˩ ˩ ˩]

“doctor’s” drum;
of narrow circumference, both sides are covered with snake-skin (viper);
two of them are tied together;
alternately beaten (by hand) below (low tone) and above (high tone).

Native “doctors”, with the exception of the **Ogwɛga** [˩ \ ˩] diviner, have it, and also the priests of **Osũ** [˩ ˥];
v. **ɔbo** [˩ ˥], **ema 1** [˩ ˩].

iɣehe [˩ ˩ ˩]

molar teeth;
cf. **iɣo 2** [˥ ˥] (?);
v. **osuakɔ̃** [˩ \ ˩].

iɣɛ̃ɣã [˩ ˩ ˩]

a small bell worn on the head by women priests;
cf. **aɽiɣɛ̃ɣã** [˩ ˩ ˩ ˩].

(i)ɣɛxueʊ̃ɛ [˩ ˥ ˩ ˩] “touch-me-not”: trigger of a trap;
cf. **xue** [/];
v. **uɽ̃ã** [˥ ˥].

iɣibiɛriɛ [˩ ˥ ˩ ˥]

(pl.) female servants at the **Ɛriɛ** [˩ ˥] (the **Ɔba**’s

harem);
cf. **ibiɛ** [˩ ˥], **Ɛriɛ** [˩ ˥].

iɣimi-axiɛ [˩ ˥ ˥ ˥ ˩]

“I shall not see mourning”, a tree, *Tetrapleura tetraptera*;
bears three-cornered pods which are used as a medicine against cough.

A widow mourning for her husband, and also a widower, must hold a pod of this tree, to which a miniature bow and arrow as well as the grass **aya** [˩ ˥] (*v.* **ihɔʊ̃egbe**, **ihɔʊ̃ɛʊo** [˩ ˩ ˩ ˩]) are tied, wherever she goes, whether in the house or to the backyard (latrine), because these things are taboo for dead people and will prevent her husband’s spirit from approaching her (in dreams or visions) and thus possibly causing her illness.

The “not” in the name is perhaps a euphemism due to the fear of pronouncing a sentence with a sinister meaning;
cf. **miɛ** [˥], **axiɛ** [˩ ˩].

iɣiʊiɛko [˩ ˥ / ˩]

“I do not sleep on the stomach”;
another name for **ulɛko** [˩ ˩ ˩], a medicine securing easy delivery;
the child is supposed to be asleep on its stomach in the womb when there are difficulties in the delivery;
cf. **ʊiɛ** [/], **ɛko** [˩ \ ].

iɣo 1 [˥ ˥]

money.

iɣ-ehaya [˥ ˥ ˧ ˩] rent;
also **iɣ-owa** [˥ ˥ ˧] “house-money”, and **iɣo n-ahae y-owa n-adi͜a** [˥ ˩ ˩ / ˩ ˩ ˥ ˥ /] money paid for the house where one lives.

iɣ-ekweku [˥ ˥ ˧ ˧] money received unduly, i.e. by blackmail or false pretences.

iɣ-emɔmɔ [˥ ˥ (4-1) ˩] loan;
also **iɣo n-amɔmɔɛ** [˥ ˩ ˥ ˩ \ ] money that has been lent;
v. **ɔdɛkuɛ̃** [˩ ˩ ˥].

iɣ-eʊ-aɽe [˥ ˥ ˩ ˥] money given to enable servants to buy food for themselves, “chop-money”.

iɣ-ibowa [˥ ˥ ˩ ˩] cost of house-building;
also **iɣ-owa** [˥ ˥ ˧] (*v.* above).

iɣ-irhioxuo [˥ ˥ ˩ ˩] sum paid to wife’s family when marrying;
“dowry”;
also **iɣo n-aya rhi-oxuo** [˥ ˩ ˥ ˥ ˩ ˥ ˩] “money used to take a wife” (an older and more usual way of saying it);
v. **ugaʊ̃ɛ** [˩ \ ˩].

iɣ-isu [˥ ˥ ˧] interest (on a loan).

iɣ-itiɛzɔ [˥ ˥ ˩ ˩] summons-fee;
also **iɣo n-aya ti-ɛzɔ** [˥ ˩ ˥ ˥ ˩ ˥ ˥] “money used to call a law-suit” (an older and more usual way of saying it).

iɣ-otu [˥ \ ˩] membership-fee (of a club or society).

iɣ-uhuʊ̃u [˥ ˥ ˧ ˩] “head-money”: tax taken from each head of the population;
also **iɣo n-aya ha(a)-s-uhuʊ̃u** (**ha osa** [˩ ˩ ˥]) [˥ ˩ ˩

˥ ˩ ˥ ˧ ˩] “money taken to pay debt of head”.

iɣ-uhuʊ̃-ɛ̃ki [˥ ˥ ˧ ˩ ˩] “money of head (start) of market”: trading capital.

iɣo n-afi-ɔ̃ʊ̃a ɽe [˥ ˩ ˥ ˥ ˩ / ˩] “money which one cuts a man off”: fine.

iɣo n-ɔba [˥ ˩ ˩ /] “red money”: (*a*) gold, (*b*) alloy.

iɣo n-ɔfua [˥ ˩ ˥ ˧] “white money”: silver;
cf. Ibo **ego** [˥ ˧];
Yor. **owo** [˧ ˥], **ukp-oɣo** [˩ ˥ ˥], **iɣobioye** [˥ ˥ ˥ ˥].

iɣo 2 [˥ ˥]

milk-teeth;
v. **zɛ** [˥], **iɣehe** [˩ ˩ ˩] (?).

iɣo [˩ ˩]

horn.

iɣo [˩ \ ]

(1) flight of a bird;
igb-oɣohɔ̃ y-iɣo n-owi-ɛɽɛ [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˧ ˧ ˩] I shot an eagle in flight this morning (to-day).

(2) selling goods, going around in the streets or the market, with the **atɛtɛ** [˩ ˩ ˩] on the head (or holding it);
hawking;
(contrast: **atɛ** [˩ ˥]);
Amaz̃ioya, **domu̯ize n-ɔfua na ɣari-ɣo mɛ** [˥ ˥ / ˩ / ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩ ˥ ˧] “**Amaz̃ioya** (a woman’s name), come and take these crayfish to go hawking for me!”

iɣobioye [˥ ˥ ˥ ˥]

idiom.: (great) expenses (Akugbe);
iɣobioye‿uwalo y-ɔ [˥ ˥ ˥ ˥ ˥ ˥ \ ˩ \ ] “a lot of money (it is that) you have wasted on it” (**lo** [/]; **wa** [\ ] indicates surprise);
cf. **iɣo** [˥ ˥].

iɣoɣo [˩ ˩ ˩]

(1) smoke.

(2) **iɣoɣ-iso** [˩ ˥ ˩ ˥] “smoke of the sky”: cloud;
iɣoɣ-iso lɛ yo lɛ re [˩ ˥ ˩ ˥ / ˥ / ˥] “the clouds are running to and fro”: the clouds are moving over the sky.

Iɣɔ̃miɣɔ̃ [˥ ˥ ˩ ˩]

an Igara man, possibly also used for an Igbira man; another variant is **Eɣɔ̃miɣɔ̃**;
cf. **Iɣã** [˩ \ ].

ihã [˩ ˥]

pit into which vicitims of sacrifices were thrown.

iha [˩ ˩]

oracle;
cf. Yor. **ifa** [˧ ˥].

ihã [˩ ˩]

the wrong way of doing something, e.g. **ɔs-am-ihã** [˩ ˥ (4-1) ˩] he scooped water turning the opening of the calabash downstream (lit. “he scooped water of the

wrong way”);
this water, according to custom, is not drunk, but only used as an ingredient of a medicine against barrenness;
ɔgba-ɽ-ihã [˩ ˥ ˧ ˩] he tied it in the wrong way (e.g. when making a bundle of yams);
ɔbu̯ɛɽ-ihã [˩ ˩ ˥ ˧ ˩] he decided it (a law suit) wrongly.

Ihama [˥ ˩ ˥]

a chief (hereditary title);
member of the **Uzama** [˩ ˥ ˩];
senior of the **Ihogbe** [˩ ˥ ˩], one section of the **Umogũ** [˥ ˩ ˥] (**Ɔba**’s) family;
he attends to the **Ɔba**’s ancestral shrines (of the paternal side);
he also represents **Ihogbe** at the burial of an **Ɔba**;
v. **okoɽo** [˩ ˥ ˥].

ihãna [˩ ˩ ˥]

(1) simple sacrifice made to one’s father as substitute for **ehɔ** [˩ ˥] (big annual feast of sacrificing to one’s father);
is a sign of poverty, or else done in the interregnum between the death of an **Ɔba** and the coronation of his successor.

(2) formula said when taking the first mouthful of food when sacrificed to one’s father;
v. **ɔlema** [˩ ˩ ˩].

ihe [˥ ˩]

place, spot (used in connection with numerals only);
ih-eva [˥ ˩ ˥], **ih-eha** [˥ ˩ ˥], **ih-enɛ** [˥ ˩ ˥], **ih-isɛ̃** [˥ ˩ ˥], **ih-ehã** [˥ / ˩] at two, three places, etc.;

ih-eso [˥ ˩ ˥] some part;
cf. **ehe** [˩ ˥].

iheni [˩ ˩ ˩]

act of giving a name (to a child);
cf. **he** [/], **eni** [˩ ˩].

iherhe [˩ ˩ ˩]

(1) bean- or corn-husks the contents of which have been eaten by insects (espec. ants);
rhɔ͜iherhe n-ɔr-ihɛʊ̃ɛ na kua [˩ ˩ ˩ ˩ ˩ ˥ ˥ / ˩ /] pick the empty husks which are among these beans, and throw them away!

(2) empty gums of infants;
ɔʊoxã na y-iherhe wɔ ʊ̃-enwɛ [˩ ˩ / ˩ ˥ ˩ ˩ ˩ ˩ \ ]
“this child has taken its gums and pressed my breasts”: i.e. sucked at my **breasts**.

ihɛ [˩ ˥]

load;
ihɛ xuaa ʊ̃ɛ [˩ ˥ ˩ ˥] the load is (too) heavy for me;
ih-aɣ-ẽmiowo [˩ ˥ ˧ ˧ ˨] “load of mat (**aɣɛ̃** [˩ ˩]) of meat”: dried meat wrapped in a mat;
up to a short time ago, meat was carried in this way to the **Ɔba** and to chiefs by hunters making a present of part of their kill (*v.* **imuohã** [˩ ˩ ˩]);
this is said to be done still “in the bush” (the nasalisation-mark on the **ẽ** indicates a nasalised glide only);
ih-ɔka [˩ ˥ ˩] a load of corn (maize);
cf. **hɛ** [/].

ihɛ̃ [˩ \ ]

(1) a deity whose shrines are believed to have been instituted by the deity itself;
the **ihɛ̃**s mostly correspond to rivers and are believed to have been human beings who transformed themselves into those rivers;
(contrast: **ɛbɔ** [˩ ˩], any “juju constructed by men”);
cf. **ohɛ̃** [˩ \ ].

(2) oath;
v. **vɛ̃** [˥].

(3) curse;
v. **tie** [/].

ihɛ̃hũnu [˩ ˩ ˩ ˩]

unanimous decision;
cf. **hɛ̃hɛ̃** [˩ ˥], **unu** [˩ ˥].

ihɛʊ̃ɛ [˥ \ ˩]

(1) beans;
aɣam-inya kpalɔ y-ihɛʊ̃ɛ ni-ɽɛ yi (**miɛ** [˥]) [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˥ / / / ˥] “can we get yam to peel for those beans to-day?” i.e. to eat together with the beans;
v. **bie** [/].

(2) kidneys (probably because of their shape);
if there is a need for differentiation, **ihɛʊ̃-ãɽ̃aʊ̃ɛ** [˥ ˥ ˧ ˧ ˩] “animal-kidney” is used.

ihi [˥ ˩]

actions forbidden to women as indecent (and thus forming part of **awua** [˩ ˩]), e.g. omission of washing the feet after returning from the “backyard” (i.e.

latrine).

After a breach of this rule e.g., the house as well as the offender must be purified with a chicken (*v.* **ihɔʊ̃egbe** [˩ ˩ ˩ ˩]) and a sacrifice of kolanuts be made to the father-shrine (**erha** [˥ ˥]);
cf. **uhi** [˩ ˩] (?).

ihĩ [˩ \ ]

mucus (from nose);
cf. **t-ihĩ** [˩ \ ];
v. **zɛ** [˥].

ihiaɣa [˩ ˩ ˩]

(also **ehiaɣa**) (1) ear of corn.

(2) small things (such as **ɛɽoɽo** [˥ ˥ ˥]), cowries, etc. worn on the head by women priests;
(as soon as they are possessed by their juju, these things are tied in their hair, and from that time they always wear them, and no longer carry loads on their head, but on their shoulders);
some (male) **Ɔxwahɛ** [˩ / ˩] priests also wear **ihiaɣa**.

ihieɣe [˥ ˩ ˩]

a tree, *Myrianthus arboreus*;
tips of the leaves are used as ingredients of a soup.

ihiehie [˥ ˩ ˥]

a black bean;
it grows very slowly until the creeper has side branches, after which it grows more quickly;
it is among the **Ezɔmɔ**’s [˥ ˥ ˥] taboos.

ihiɛ̃ [˥ ˥] (pl. **ehiɛ̃**)

finger-nail;
ihĩ-ãɾ̃aʊ̃ɛ [˥ ˥ ˥ ˧ ˩] claw.

ihiɛ̃hiɛ̃ [˥ ˩ ˥]

third generation of children (grand-grand-children);
a praise-word: **ihiɛ̃hiɛ̃ n-ogi-ɔmɔ** [˥ ˩ ˥ ˩ ˩ ˩ ˥] “the third generation, the principal (one) of children” (because it is the last generation of children and grand-children a man can live to see);
v. **iwu** [˩ ˩], **eyɛ** [˩ ˥].

ihiɔ̃ [˥ ˥]

loofah (used an a sponge);
ɣay-ihiɔ̃ ʊ̃ɛ na xuɛ yi [˥ ˥ ˩ ˥ ˩ / ˥] who has washed (himself) with this my loofah?

ihĩɾ̃i [˩ ˩ ˥]

nine.

ihĩɾ̃ɔ̃ [˩ ˥ ˩]

seven.

ihĩɾ̃ɔ̃ [˩ ˩ ˩]

an age-group at the **Ɔvia** [˩ ˥] society;
next in age to the **ediɔ̃** [˩ ˥];
v. **Ɔvia** [˩ ˥].

iho [˩ ˩]

companions of the same **otu** [˩ ˩] (age-group);
equals;
iho ʊ̃a͜ũxĩ [˩ ˩ ˥ ˩ ˥] you are of my (lit. “our”) **otu**;
aʊa-ɽ-iho-a [˥ ˥ ˩ ˩ /] who are your company (equals)?

(*v.* **aʊe** [˥ ˥]);
ɣa-ɽ-iho-a [\ ˩ ˩ /] (same meaning) would express contempt and be used to a junior “boy”;
ih-egbe [˩ ˥ ˧] (1) “body-companion”: companion or, companions, of the same **otu**;
equals;
ih-egbe maʊ-ɔɽe xĩ [˩ ˥ ˧ ˩ \ ˩ ˥] “companions we and he are”: he and I are of the same **otu**;
iho͜aʊ-arhuãɽ̃ã [˩ ˥ ˥ ˥ \ ˩] “equals of **Arhuãɽ̃ã**”: heroes of the strength of **Arhuãɽ̃ã** [˥ \ ˩] (*v.* **aʊe** [˥ ˥]).

(There are seven of these heroes, among them **Ɔxuɔʊ̃ɔvo N-igwisi** [˩ ˩ ˩ ˩ ˥ ˩ ˥]; **Gbɔʊ̃arhuã N-oxuʊ̃u** [˥ ˩ ˩ ˥ ˩ ˩], and **Nekiriɣidi N-ogbelaka** [˥ ˩ ˩ ˩ ˩ ˥ ˩ ˥ ˩]).

(2) deputy, in business, office, family affairs, etc.;
iya͜e z-ihegbe, **ikekpaɔ** [˩ ˥ ˧ ˩ ˥ ˧ ˩ \ /] I (took him and) chose him as (my) representative before I left;
v. **odayi** [˩ ˩ ˥].

Ihogbe [˩ ˥ ˩]

part of the family of the **Ɔba** (**Umogũ** [˥ ˩ ˥]);
their quarter lies on the right side of the (old) Siluko-road starting from **iduʊ̃-ĩbiwe** [˩ ˥ ˩ \ ˩].

ihoi [˩ ˩]

empty;

vain;
eʊ̃-ĩhoi͜eʊ̃-ĩhoi͜uɽu (or **eɽ-uɽu** [˩ \ ˥]) [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥]
“empty things empty things (they are which) you are doing”: you are doing nothing but useless things;
cf. **d-ihoi** [˥ ˩].

ihɔʊ̃egbe [˩ ˩ ˩ ˩]

“brushing body”: purification of oneself after a breach of taboo.

This consists in a complicated process of brushing one’s head with a chicken, certain leaves (**aya** [˩ ˥]; **ebixiʊ̃i** [˩ ˥ ˥ ˩]), and the tip of a palm-branch while pronouncing certain purifying formulas.

Drawing circles (**b-oxi** [˥ ˩]) also plays a part in the ceremony;
cf. **hɔʊ̃ɛ** [˩ ˥], **egbe** [˩ ˥];
v. **ihɔʊ̃owa** [˩ ˩ ˩ ˩], **ihɔʊ̃ɛʊo** [˩ ˩ ˩ ˩].

ihɔʊ̃ɛʊo [˩ ˩ ˩ ˩]

“brushing town (village)”: purification of a village or town.

This was, in Benin City, performed by members of the **Ɔba**’s household (and in villages it is done by a man appointed by the **ɔdiɔ̃weɽe** [˩ ˥ ˩ ˥]).

They took a man, dog, goat, and fowl, tied branches of a palm, the **ixiʊ̃i** [˥ ˥ ˩]-tree and the shrub **aya** [˩ ˥] to them, and dragged them round the town.

Then they prepared **afɔ** [˩ ˥], splashed it on the roads and said: **ɔfu re** [˩ ˥ ˧] “it is cool”, i.e. peaceful, absolved.

Dogs are nowadays used for the purpose, and in bush-villages, chickens;
cf. **hɔʊ̃ɛ** [˩ ˥], **ɛʊo** [˩ ˩];
v. **ihɔʊ̃egbe** [˩ ˩ ˩ ˩], **ihɔʊ̃owa** [˩ ˩ ˩ ˩].

ihɔʊ̃owa [˩ ˩ ˩ ˩]

"brushing house": purification of a house with a chicken (e.g. after the breach of a taboo);
cf. **hɔʊ̃ɛ** [˩ ˥], **owa** [˩ ˥];
v. **ihɔʊ̃egbe** [˩ ˩ ˩ ˩], **ihɔʊ̃ɛʊo** [˩ ˩ ˩ ˩].

ihu [˩ ˥]

foam;
cf. **hu** [˥].

ihuã 1 [˩ ˥]

song;
ihuã n-aya gbe [˩ ˩ ˩ ˥ ˥] "a song that is taken to dance": dancing-song;
and specialised **ihuã n-aya gb-ohoɣo** [˩ ˩ ˩ ˥ ˥ ˩ ˩] **Ohoɣo**-song;
ihuã n-aya gb-ukpukpɛ [˩ ˩ ˩ ˥ ˥ ˥ ˩] **Ukpukpɛ**-song.

There are many songs for every special dance.

ihuã n-aya xɔ̃-kuo [˩ ˩ ˩ ˥ ˩ \ ] war-song.

ihuã n-aya ri͜ekɛ̃ [˩ ˩ ˩ ˥ ˥ ˥ ˩] mud-treading-song.

Constructions with a following genitive are also used:
ihũ-ĩxɔ̃kuo [˩ ˥ ˩ ˩ ˩] song of warfare;
ihũ-ĩyokuo [˩ ˥ ˩ ˩ ˩] warriors' song.

ihuã 2 [˩ ˥]

act of making a sacrifice of new yam to one’s gods, at the end of the **agwɛ** [˩ ˩];
cf. **huã** [/],

ihue [˥ ˥]

nose;
v. **fiã** [˥].

ihue [˩ ˥]

woof (crossing the warp on a loom).

ihũhũ [˥ ˩ ˥]

a reed which, together with **iɽ̃aʊ̃iɽ̃ã** [˩ ˩ \ ˩], forms the “sudd” in the creek-area;
ihũhũ muma y-ɛzɛ na, **ɔɣakwegi͜ala-ɽɛ** [˥ ˩ ˥ ˧ ˩ ˩ / ˩ ˩ ˥ ˧ ˩ / / ˩] “the sudd has become congested in this river, will it enable us to pass today?” *cf.* **ohũhũ** [˩ ˩ ˩].

ihuɽu [˥ \ ˩]

a worm which boys are liable to be infected with when playing in the mud during the wet season.

It makes toes and soles itch, and causes small swellings (guinea-worm?);
ɔʊoxã na, **k-uw-amɛ la diã n-ihuɽu ɣɛri͜owɛ** (**ke** [˥]) [˩ ˩ ˥ ˩ ˥ ˥ ˩ ˩ ˩‿\ ˥ ˥ / ˥ ˩ ˩ ˥ ˩] hallo, boy, get out of the rain-water that **ihuɽu** may not eat your foot!;
v. **ikolo** [˥ ˩ ˥].

ihuʊ̃u [˩ ˥ ˩]

millipede;
idiom.: **ʊ-uagu xiã rhurhurhu ʊ-ihuʊ̃u** [/ ˥ ˥ ˧ ˩ ˥ ˧ ˧ ˧] why are you groping about like a millipede?

v. **ogie** [˩ ˩].

ijake (and **izake**) [˩ ˥ /]

a big fish “with teeth like those of a dog”;
of Jekri origin.

Ijehe [˩ ˩ ˥]

name of a village: “Jesse”;
its population consists of Sobo people;
the name is not of Bini origin.

ika 1 [˥ ˥]

a small-sized variety of **ivi-urhu** [˩ ˥ ˩ ˩] (coral necklace for chefs);
the thread on which it is strung up is **ik-ẽni** [˥ ˥ ˧] (an elephant’s tail-hair), nowadays, red copper wire.

ika 2 [˥ ˥]

spur of a cock.

ikã [˥ ˩]

(1) a creeper, *Eremospatha macrocarpa* (“cane”);
used for bow-strings and for tying things.

(2) bow-string.

(3) **ik-ẽni** [˥ ˥ ˧] whip of elephant’s tail the hair of which is used as thread for coral necklaces and anklets;

cf. Yor. **ikã** [˧ ˩].

ikadɛlɛ [˥ ˩ \ ˩]

forked pole;
e.g. in **ikadɛl-enɛ** [˥ ˩ ˥ ˩ ˥] “the four poles”, a praise-name of the **ediɔ̃ n-enɛ** [˩ ˩ \ ˩], the village elders.

ikaerhã [˩ ˩ ˩]

“notching” trees (a timbermen’s expression);
cf. **kae** [/], **erhã** [˩ ˥].

ikaɣa [˩ ˩ ˩]

(also **ekaɣa**) (1) bridle.

(2) said to be used to denote as well “gag”;
v. **uxu** [˩ ˥].

ikaũ [˩ ˥]

lighter sort of potash (saltpetre);
cf. Hausa **kanwa** [˥ ˥];
v. **odo** [˥ ˩].

ike [˩ ˩]

log;
ik-erhã [˩ ˥ ˧] log (of wood).

ikebe [˩ ˩ ˩]

buttocks;
v. **itotaya** [˩ ˩ ˩ ˩].

ikefeɽi [˩ ˩ ˩ ˥]

heathen;
pagan (recent word used by Christians; **ɔɽuɛbɔ** [˩ ˩ ˩] is better);
cf. Yor. **keferi** [˩ ˩ ˥];
Hausa **kafiri** [˥ ˩ ˥].

ikewu [˩ ˥ ˧]

three stones serving as pot rest (each one is called **ikewu**).

ikɛdɛ [˩ ˩ ˩]

(pl.) “day-counter”: a word occurring in a song, *v.* **iɽuɛdɛ** [˩ ˩ ˩];
cf. **ka 4** [˥], **ɛdɛ** [˩ ˥].

ikɛga [˩ \ ˩]

(1) wrist (same as **urhu̯abɔ** [˩ ˥ ˥ ˧]).

(2) an anklet of cowries which is worshipped as **Obɔ** [˩ ˥] (hand, arm);
women keep it on their **atɛtɛ** [˩ ˩ ˩] (tray for carrying merchandise) in order to prevent things being stolen, and for quick sale;
men have a carved stool like **uxwerhe** [˩ ˥ ˥] with a hand carved at one corner and put their **ikɛga** on this (pointed) hand;
the whole is called their **Obɔ** [˩ ˥], the sacred object representing their hand.

ikɛkɛ [˥ ˩ ˥]

bicycle;

ikɛkɛ n-itemu ri-ehe n-owiɛ-ɽɛ, ɔsaɽe ʊ-odɛ [˥ ˩ ˩ ˩ ˥ ˥ ˩ ˩ ˩ ˥ ˧ ˩ ˩ / ˩ ˩ ˥] “the bicycle which I was taking to go to (some) place this morning (of to-day), it burst on the way”;
cf. Yor. kɛkɛ [˩ /];
v. **owɛ** [˩ ˩], **ibiɛ** [˥ ˥], **urhukpa** [˩ ˩ ˩], ifɛʊ̃ɛ [˥ ˩ ˩], **obɔ** [˩ ˥], **evavu** [˩ \ ˩].

ikɛfi [˩ ˩ ˩]

rest from work;
cf. **ke 1** [/] (?), **ɛfi** [˩ ˥].

ikiã 1 [˥ ˩]

conclusion;
result;
v. **ke 2** [/].

ikiã 2 [˥ ˩]

squandering;
prodigality;
a curse: **ikiã ɽahã-ã** [˥ ˩ ˥ ˩ /] “may squandering seduce you”: may you be a squanderer (used by a “big man” towards a “small” one);
v. **hã** [/].

ikiã [˩ ˥]

fly;
an idiom: **erha͜a lɛ n-ikiã** (**na** [˥]) [˥ ˩ / / ˩ ˥] “your father has escaped (‘run from’) the flies”: your father has died (used as a euphemism by old people);
v. **fi ya** [˥ \ ].

ikiewua [˩ ˩ ˩]

waking the **Ɔba** ceremonially by imitating the crow of the cock;
cf. **kie** [/], **ewua** [˥ \ ].

ikigɛdu [˩ ˩ ˩ ˩]

“planting timber”: afforestation;
cf. **kɔ** [˥], **igɛdu** [˥ ˥ ˥].

ikilukpafɛ̃ [˩ ˩ ˩ ˩ ˩]

sleepiness of a pregnant woman;
it is also said to befall husbands of pregnant women;
a word of abuse when seeing somebody sitting drowsily: **ikilukpaf-ɔ̃gb-uɛ** [˩ ˩ ˩ ˩ ˩ ˩‿\ ] are you suffering of **ikilukpafɛ̃**? *cf.* **ukpafɛ̃** [˩ ˥ ˩] (?).

ikiɔxɔ [˩ ˥ ˩]

140.

iko [˩ ˥]

meeting;
iko na gbae-ɾɛ [˩ ˥ ˩ ˥ ˩] this meeting is full today;
cf. Yor. **ko** [˥].

ikolo [˥ ˩ ˥]

an earth-worm;
used as a bait in fishing;
cf. Yor. **ekolo** [˧ ˩ /];
v. **ikpɛ** [˩ ˩].

ikoɽo [˥ ˥ ˥]

a broad brass armlet worn by chiefs at **ugie**s;
it covers part of the lower arm.

ikoɽoba [˥ ˥ ˥ ˥]

pail for drawing water;
cf. Yor. **koroba** [˧ ˧ ˥].

ikɔ [˥ ˩]

(open) opponent;
enemy;
adversary;
ik-ɔʊ̃a [˥ \ ˩] one’s enemy;
v. **ɛrɛe** [˩ \ ];
xiã [/];
oɣiã [˥ ˩].

ikɔbɔ [˥ ˥ ˩]

penny;
cf. Engl. copper;
Yor. **kɔbɔ** [˥ ˩].

iku 1 [˩ ˩]

(1) rubbish;
dead leaves;
dirt;
iku͜inya [˩ ˥ ˥ ˧] yam-peelings;
iku͜erhã [˩ ˥ ˥ ˧] young trees (and shrubs).

(2) pus;
iku r-ɔɽ-ɛtɛ [˩ ˩ ˥ ˧ ˩] pus is in his sore;
iku ye tiɣitiɣi y-ɔɽ-aɽu͜ɛtɛ [˩ ˩ ˥ ˩ ˩ ˩ ˩ ˩ ˩ ˥ ˩ ˩] pus

is “twisted” (spread) over the surface of his sore.

iku 2 [˩ ˩]

(general term for) games, including dances;
cf. **ku** [/].

ikũ [˩ ˩]

bundle (always followed by a genitive);
mu ikũ͜ĩnya ni lele ʊ̃ɛ ɣade [˩ ˩ ˥ ˥ ˦ ˧ ˩ ˩ ˥ ˦ /] take that bundle of yams (and) follow me along (“coming”);
ikũ͜oɽiʊ̃i [˩ ˥ ˥ ˦ ˩] corpse tied up for burial, also **ikũ͜ɔ̃ãxɛ** [˩ ˥ \ ˩];
cf. **kũ** [/].

ikũ [˩ \ ]

a type of room in Bini houses containing a hollow on the floor called **ukpafɛ̃** [˩ ˥ ˩] into which the rain-water flows from an open space in the roof (*v.* Roman atrium and piscina);
the various shrines of the ancestors and the powers worshipped by the family are found each in one **ikũ**.

So there is an **ikũ n-aɽu͜erha** [˩ ˥ ˦ ˧ ˧ ˧] **ikũ** of the father’s shrine, and an **ikũ n-aɽu͜iye** [˩ ˥ ˦ ˧ ˧ ˧] **ikũ** of the mother’s shrine.

The former is the first **ikũ**: **ikũ n-uɣ-oɽe** [˩ ˥ ˦ ˧ ˧], i.e. the **ikũ** of the outside **uɣa** [˩ ˩], the latter, the second **ikũ**: **ikũ n-ɔk-adesɛ** [˩ ˥ ˦ ˩ ˩ ˩] (**ke** [˥]) the middle **ikũ**.

The third **ikũ** is that of **Olokũ**: **ikũ n-aɽu͜olokũ** [˩ ˥ ˦ ˧ ˧ ˧ ˨];
it is always long and narrow and may contain an

ɛɣodo [˥ ˩ ˩] or **ukpafɛ̃** (which is the same);
not all houses seem to possess it, but in former times every house is said to have had one.

The third **ikũ** is the last one of those to be found in the houses of “ordinary people”.

It is then their private **ikũ**, **ikũ n-od-uw-owa** [˩ ˥ ˦ ˧ ˧ ˨] “**ikũ** of the inside of the house”, and will in that case not contain the **Olokũ-**shrine which will be kept at **od-ɛriɛ** [˩ ˥ ˦].

The father’s and mother’s shrines must, if possible, not be kept in the same **ikũ**;
therefore, if a house has only one **ikũ**, besides the private apartments, the mother’s shrine is in the **ukp-ube** [˥ ˥ ˩], i.e. in an **ɔgwa** [˩ ˥] opening into the room containing the **ɛɣod-ɛriɛ** [˥ ˥ ˩ ˥], or else the two shrines, though in the same **ikũ**, are kept on different **ibas** [˥ ˥].

There is a traditional story explaining this rule.

Round the **ikũ**s, **ɔgwa**s and **uɣuɣa**s [˥ \ ˩] are grouped which open into the **ikũ**s.

Rich people have an **ikũ n-aɽu ogũ** [˩ ˥ ˦ ˧ ˧ ˨] **ikũ** of the **Ogũ**-shrine (a narrow one between the first and the second **ikũ**).

Poorer people have their **Ogũ**-shrine opposite the mother’s shrine, and the “arm” (**Obɔ** [˩ ˥]) above **Ogũ**.

For **Osũ** [˩ ˥], *v.* **ɔgwa** [˩ ˥] and **ɛgũ** [˥ ˩].

Uhuʊ̃u [˩ ˥ ˩], the head, is worshipped either in a niche (**iba** [˥ ˥]) in one’s sleeping-room, or (by. chiefs) at a special shrine near the house-owner’s private rooms.

This is then called **ikũ n-aɽ-uhuʊ̃u** [˩ ˥ ˦ ˧ ˨ ˩];
v. **ɛhi** [˩ ˩], **iba** [˥ ˥].

ikũegbemu [˩ ˩ ˩ ˩]

“tying body (oneself) and taking”: contrition (Akugbe);
cf. **kũ 1** [/].

ikuɛ̃kuɛ̃ [˥ ˩ ˥]

wrinkles;
aɽu͜ɔɽe bũn-ikuɛ̃kuɛ̃ (**bũnɔ** [˩ ˥]) [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˥] his face is wrinkled (lit. “broken (in) wrinkles”).

ikpakpa [˥ ˩ ˥]

skin (a thicker one than **ibobo** [˩ ˩ ˩]);
ikpakp-egbe [˥ ˩ ˥ ˦] skin (of body);
ikpakp-erhã [˥ ˩ ˥ ˦] bark (of tree);
ikpakp-ɔɣɛdɛ [˥ ˩ \ ˩ ˩] plantain-peel;
ikpakp-ehɛ̃ [˥ ˩ ˥ ˩] scales of fish.

ikpakpalɔ [˥ ˩ \ ˩]

a wild bean, edible.

ikpata [˥ ˥ ˥]

(1) evil spirits living on (or near) the roads believed to be able to “seize” one’s wife or children by means of a fatal disease or an accident;
sacrifices are given to them at uprooted trees where they are supposed to live: the sacrifice is put in a bag, together with a viper’s skin, and suspended from a root

of the tree.

(2) way-layers.

ikpawɛ [˩ ˩ ˩]

floor of house;
cf. **owɛ** [˩ ˩].

ikpayɛ [˩ ˩ ˥]

“marauders”, followers of chiefs on their errands for the **Ɔba** (in former days), pillaging the villages visited.

Idiom.: **ikpay-ɔɽe gbe ʊ-akɔ̃ si ʊ-ihue** [˩ ˩ / ˩ ˥ ˧ ˩ ˩ ˥ ˥] “his marauders have struck like teeth (and) drawn like nose”, i.e. they have seized many things and carried them off.

Ikpe [˥ ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ikpekpeɽu [˩ ˥ \ ˩]

an edible kind of mushroom found on **ogwe** [˩ ˩], fallen trees.

ikpema [˩ ˩ ˩]

(sgl. **ɔ-**) band of drummers;
a “gang” of the **Ɔba**’s;
cf. **kpe 1** [/], **ema** [˩ ˩].

ikpẽma [˩ ˩ ˩]

act of “digging” yams;
cf. **kpɛ̃** [˥], **ema** [˩ ˩].

ikpexie [˩ ˩ ˩]

a white bean similar to **eɽe** [˥ ˩].

ikpezikɛ̃ [˩ ˩ ˩ ˩]

(pl., sgl. **ɔ-**) a band of the **Ɔba**’s: horn- and calabash-trumpet blowers;
some big chiefs have them as well;
they are not identical with the **ikporhu** [˩ ˩ ˩] or **ikpakɔ̃hɛ̃** [˩ ˩ ˩ ˩];
cf. **kpe 1** [/], **ezikɛ̃** [˥ ˥ ˩].

ikpɛ̃ [˥ ˩]

red yam (sub-species: **olimɛhi** [˥ ˥ ˩ ˥]; **uhoboriabe** [˩ ˩ ˩ ˥ ˧]);
v. **ema 2** [˩ ˩].

ikpɛ [˩ ˩]

(1) seed;
grain;
ikp-exae [˩ ˥ ˩] “grains of sand”: a euphemism for smallpox (**eʊ̃ifi** [˩ ˩ ˥]);
ikp-ogi [˩ \ ˩] or [˩ ˥ ˩] fruit of a certain creeper (**ogi** [˩ ˩]);
it is in the shape of a ball and contains grains that are used in making **eʊariɛ** [˩ ˩ ˥], native butter, and in **unwɔʊ̃ɛ** [˩ ˩ ˩] (soup).

The grains that have been ground and cooked are wrapped in leaves.

There are two sorts of **ikp-ogi**: **ɔ̃axɛ̃** [˥ ˩] and
isɛɣɛgwɛ [˥ ˩ \ ˥];
a similar plant is **erhɛrhɛ** [˩ ˥ ˥].

ikp-oɽu [˩ ˥ ˧] cotton-seed;
used for soups;
appetizing;
ikp-oʊuxɔ [˩ ˥ ˧ ˩] “seed of he-goat” (**ikpɛ** here: faeces?): a kind of pepper;
the grains are said to reach the size of tomatoes;
not as hot as **akpɔkɔ** [˥ ˥ ˥] and **ɛhiɛ̃ n-exwa** [˩ ˩ ˥ ˩];
ikp-ɔka [˩ ˥ ˩] a grain of maize;
ikp-uko [˩ ˥ ˥] calabash-seed;
used as a substitute for **ikp-ogi** in **unwɔʊ̃ɛ** [˩ ˩ ˩] (soup).

(2) a (single) piece, or, (single) pieces of something round and thus similar to a seed or grain;
ikp-ɛɗi [˩ ˥ ˧] (single) palm nut or nuts;
v. **uhuʊ̃-ɛɗi** [˩ ˥ ˩ ˥] (bunch of palm nuts);
ikp-ɛʊɛe [˩ ˥ (4-1)] “a piece of kola”, i.e. one whole kola;
ikp-ɛʊɛe-nɛ [˩ ˥ (4-1) ˥] four (whole) kolas;
this is the present given to a visitor as a sign of friendship;
ikp-iɣo [˩ ˥ ˥] (single) cowries;
sing. *v.* **ukp-oɣo** [˩ ˥ ˥];
ikp-okuta [˩ ˥ ˧ ˧] gravel;
pebbles;
found on the shrines of gods, e.g. on those of **Ɔxwahɛ** [˩ / ˩], **Ɔvia** [˩ ˥], and **Osoɣo** [˩ ˥ /].

They are then called **ikp-ɛbɔ** [˩ \ ˩] or **ikp-ihɛ̃** [˩ ˥ (4-1)].

They cover the dais on which the altar stands;
sacrifices are made over them, and the blood running

on the pebbles gives them power to fulfil prayers.

They are used when cursing people in that the man who utters a curse spits over a pebble, and also in blessing when the speaker of the blessing blows over them.

(3) faeces (?);
v. **ikp-oʊuxɔ** [˩ ˥ ˧ ˩];
ikp-ikolo [˩ ˥ ˩ ˥] “faeces (?) of earthworm”: uncircumcised penis;
ikp-ɔxɔe [˩ ˥ ˩] “faeces (?) of worm”: prickly heat; swelling caused by eating too much sugar-cane, or by scratching oneself;
v. **likpalikpa** [˩ ˩ ˩ ˩].

Possibly **ikpɛ** may refer here to the little heaps of soil made by worms.

ikp-ɛdɛ [˩ ˥ ˧]

date;
cf. **ɛdɛ** [˩ ˥], **ikpɛ** [˩ ˩]?

ikpɛkete [˩ ˩ ˩ ˩]

drummers placed behind the **Ɔba** while he sits or stands at an **ugie** [˩ ˩].

ikpɛkpɛ [˩ ˩ ˥]

cemetery;
a curse: **ikpɛkpɛ͜uɽaʊiɛ** [˩ ˩ ˥ ˩ ˥ /] may you sleep on the cemetery!

(i.e. “may you not grow very old”, since old people who had their own house and did not live in their father’s or relative’s house, were buried at their house).

ikpɛsi [˩ ˩ ˩]

(big) yam-pole;
they are used in the proportion of one **ikpɛsi** to three or four ɛɣɛ [˩ ˥] (small yam poles).

ikpĩ [˩ ˥]

boa;
ikpĩ n-erha ʊ̃ɛ **gbe-**ɽɛ **tã gbe** [˩ ˩ ˥ ˩ ˥ ˥ ˩ ˥ ˧] the boa my father killed to-day (ɛɽɛ [˥ ˩]) is very long;
ikpĩ͜amɛ [˩ ˥ ˩ ˩] "boa of water (rain)": rainbow;
cf. **ataikpĩ** [˩ ˩ ˩];
v. **ɛnyɛ** [˩ ˥], **iro** [˥ ˩], **osumaɽe** [˩ ˩ ˩ ˩].

ikpĩhiãbɔ [˥ ˥ ˥ ˧]

finger;
ikpĩhiãbɔ n-ogie [˥ ˥ ˥ ˩ \ ˩] "the principal finger": thumb;
ikpĩhiãbɔ n-usexae [˥ ˥ ˥ ˩ \ ˩ ˩] indicator (*cf.* **s-exae** [˥ ˩] to point with the indicator);
ikpĩhiãbɔ n-ɔw(u)a-ɽoka [˥ ˥ ˥ ˩ ˩ ˩ ˩ ˥] "finger to which a ring is forbidden": indicator;
ikpĩhiãbɔ n-ɔk-adesɛ [˥ ˥ ˥ ˩ ˥ ˩ ˩ ˩] middle finger;
ikpĩhiãb-oɽoka [˥ ˥ ˥ ˧ ˩ ˥] "ring-finger": fourth finger;
also **ikpĩhiãbɔ n-ɔdia ke n-exerhe** [˥ ˥ ˥ ˩ ˥ ˥ ˩ ˥ ˧ ˧] "finger that is near the small one";
ikpĩhiãbɔ n-exerhe [˥ ˥ ˥ ˩ ˥ ˧ ˧] small finger;
cf. **obɔ**, **abɔ** [˩ ˥].

ikpo 1 [˥ ˥]

the big red-headed lizard;
ikpo na waviɛ̃ ʊ-uhuʊ̃u fo nɛ [˥ ˥ ˩ \ ˩ ˩ ˥ ˩ ˩ ˥] this

lizard has already become red on (its) head (said to be a sign of age);
v. **ozikpalɔ** [˥ ˩ \ ˩].

ikpo 2 [˥ ˥]

(1) a palm rooted for the preparation of palm-wine.

(2) a variety of **exwɛxwɛ** [˩ ˥ ˧] palm-wine obtained from a rooted palm.

ikpo 3 [˥ ˥]

very hard dry mud.

Ikpoba [˩ ˩ ˩]

name of a river.

ikpolo [˩ \ ˩]

(1) sweeping;
ikpol-eɣo [˩ ˥ ˧ (3-1)] refuse, rubbish of the preceding day that is swept away in the morning;
ikpol-eɣo yer-owa na-ɽɛ [˩ ˥ ˧ (3-1) / ˥ ˧ / ˩] the refuse of yesterday is still in the house to-day;
v. **amahekpol-ikpol-eɣo** [˥ ˥ ˥ ˩ ˩ ˥ ˧ (3-1)].

(2) a certain ceremony in the **Ɔxwahɛ** [˩ / ˩] cult; distinct from this is **ikpol-ɛki** [˩ ˥ ˩ ˩] annual festival of the god **Ɔxwahɛ**, corresponding to the **ehɔ** [˩ ˥] of other gods;
wɛ ɣay-ikpol-ɛki n-ukpo na yi [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˧ / ˥]
shall you go to the **Ɔxwahɛ** festival this year?

cf. **kpolo** [˩ ˥].

ikporhu [˩ ˩ ˩]

(pl.) a band of people in the **Ɔba**’s service, blowing tusks (**ak-ɔ̃hɛ̃** [˩ ˩ \ ] and **orhu** [˩ ˥]) at **ugie**s [˩ ˩];
bands blowing horns also follow the **Ezɔmɔ** [˥ ˥ ˥]
and a few (four or five) other chiefs;
otu ikporhu ʊo [˩ ˥ ˩ ˩ ˩ /] where is the band of tusk- (or trumpet-) blowers?

cf. **kpe 1** [/], **orhu** [˩ ˥].

ikposa [˥ ˥ ˩]

a tree the flower of which is called **iyɔha** [˩ ˩ ˩];
the seed (**ikposa**) is used as an ingredient in pepper-soup, to “open appetite” during the new yam season (new yam is likely to upset the digestion and cause **eʊ̃iraɽo** [˩ ˩ ˥ ˩]);
for another name of this tree *v.* **ebe** [˩ ˥].

ikpɔ̃ [˥ ˥]

pound;
ixĩ-ehia ikpɔ̃͜ũgie [˩ ˥ ˥ ˧ ˧ ˧ ˧ ˧] I sold (it) all for twenty pounds;
Engl.

ikpɔwia [˩ ˩ ˩]

nightly dancing as part of the ceremonies of the “second burial”;
it is meant to celebrate the deceased’s acceptance in **εɽiʊ̃i** [˩ ˥ ˩];
v. **arha** [˩ ˩].

ikpu [˥ ˥]

skin eruptions which itch more than craw-craw and take a long time to heal (**arɔ̃** [˩ ˩] in animals).

ilagwɛgwɛ [˥ ˩ \ ˩]

a disease: paralysis agitans.

ilawiɽi [˩ ˩ ˩ ˥]

a big paddle (used when sitting in the boat).

Of Jekri origin.

ilaxwɛ [˥ ˥ ˧]

a black ant, lives on the underside of leaves (nest consisting of white mud), bigger than **iɽ̃aʊ̃ɛ** [˥ \ ˩]; not as black.

ile [˥ ˩]

(the) bet;
cf. **t-ile** [˥ ˩];
Yor. **ile** [˩ ˩].

ilelegũmaza [˥ ˥ ˥ ˥ ˩ ˩]

hunchback.

Ilobi [˩ ˩ ˩]

(1) a village near **Ɛbue** [˩ ˩].

(2) the inhabitants of **Ilobi** forming a gang which appears during the **amufi** [˩ ˩ ˩] ceremony at **isiokuo** [˩ \ ˩].

They show a performance consisting of sudden falls from a standing position;
they are said to possess a charm protecting them from any evil consequences of this performance.

ilu (**inu**) [˥ ˥]

(1) how much;
how many;
ilu nɔ [˥ \ ˥] how much is it?

ilu͜ɔni xĩ [˥ ˥ ˥ ˩ ˥] how much is that?

ilu-gba [˥ ˥ ˩] how often?

(*v.* **igba-** [˥ ˩]);
il-uki nɔ [˥ ˥ ˩ ˥] how many months ago is it?

ilu-ɽ-iɽ̃ã hia xĩ yi [˥ ˥ ˧ ˩ ˩ ˥ ˥] how many (is it that they) are altogether?

(2) “a few”;
in **ɔmagba ʊ-il-uki n-oxĩ n-ɔdi͜eʊ̃a ya**, **ɔkekpaɔ** [˥ ˥ ˩ ˥ ˥ ˩ ˩ ˩ ˥ ˥ ˥ (4-1) \ ˩ \ /] “it had not completed how many months it is (sc. I do not know) that he stayed here, before he left”: before a few months were over he left;
cf. Yor. **m-elo** [˥ /].

iluma [˩ ˩ ˩]

(1) describes the sounds produced by the blows at a boxing-match.

(2) expression of encouragement at boxing-matches.

(The second syllable is stressed.) *v.* **ɛlu** [˥ /], **kiʊ̃i** [˩ ˥].

ima [˥ ˩]

disjunctive pronoun of the 1st pers. pl.;
cf. **ma** [˩].

imaɽu [˩ ˩ ˩]

simulation;
pretending;
make-believe;
cf. **ma 2** [˥], **ɽu** [˥].

imawu [˩ ˩ ˩]

act of committing suicide;
cf. **ma 2** [˥], **wu** [˥];
v. **otɔe** [˩ ˩].

(i)mɛ [˩ ˩] disjunctive pronoun of the 1st pers. sgl.;
it may be emphasized by ʋ̃ɛ;
e.g. **mɛ ʋ̃ɛ** [˩ ˩] would mean something like “do you mean me?”;
cf. **i** [˩].

imiãɽo [˩ ˩ ˩]

prophecy;
imiãɽo ɽuɛ sɛ gbe [˩ ˩ ˩ / ˧ ˧] your prophecy has (always) come to pass (lit. “has come to pass much”);
cf. **miɛ** [˥], **aɽo** [˩ ˩].

imiɛfã [˩ ˥ ˧]

(1) redemption from being sacrificed or hanged (by plea or substitution of somebody else).

(2) (biblical) salvation (Akugbe).

imina [˩ \ ˩]

dream;
imina n-imina͜ɛɽɛ mu ʋ̃-ohã gbe [˩ ˥ ˩ ˥ ˩ ˥ ˥ ˩ ˥ ˩ ˥ ˧] “the dream I dreamt to-day frightened me very much”;
cf. **mina** [˩ ˥], **miɛ** [˥] (?).

imu [˥ ˩]

arrest;
cf. **mu 1** [˥];
v. **ebe** [˩ ˥], **tie** [/].

imuaɛ̃ʋ̃ɛ [˩ ˩ ˩]

(1) argument;
discussion.

(2) disobedience;
cf. **mua** [/], **ɛʋ̃ɛ** [˩ ˩].

imuegberiotɔ [˩ ˩ ˩ ˩ ˩]

“taking body to the ground”: humbleness (Akugbe);
cf. **mu** [˥], **egbe** [˩ ˥], **rie** [/], **otɔ** [˩ ˩].

imueʋ̃i [˩ ˩ ˩]

eating feast arranged by the big chiefs in turn for the **Iw-ɛguae** [˩ \ ˩] and all the people working at the **Ɛguae**.

The **Ɔba** sends as his share ten bundles of yam and twenty antelope legs;
cf. **mu 1** [˥], **eʋ̃i** [˩ \ ].

imuɛ [˥ ˥]

mosquito;
an insulting expression: **uɽu owɛ ʊ-ow-imuɛ** [˩ ˥ ˥ ˩ ˥ ˧ ˧] “you have (lit. “make”) feet like (the feet) those of a mosquito”.

im(u)ohã [˩ ˩ ˩]

giving presents to the **Ɔba**: every Bini man may present the **Ɔba** with fruits of his labour;
hĩ oha [˩ ˩ ˥];
v. **fi** [˥].

Inɛ [˥ ˥]

a chief;
member of the **Ib-iwe** [˩ \ ˩] society and one of the **Eɣaɛʊo** [˩ ˩ ˩].

inia [˥ ˥]

(1) root;
ini-erhã [˥ ˥ ˥ ˧] root of a tree;
ini-ɛzɛ [˥ ˥ ˩ ˩] “root of river”: a stone (carved?) shaped similar to a root that is used by the Yorubas in preparing a “medicine”;
ini-okuta [˥ ˥ ˥ ˧ ˧] “root of stone” is probably similar to the preceding.

(2) vein.

inɔta [˩ ˩ ˩]

question;
cf. **nɔ** [/], **ɔta** [˩ ˥].

inwaniɛʊ̃ɛ [˩ ˩ ˩ ˩]

“answering words”: answer;
cf. **nwaniɛ** [˩ ˥], **enwaniɛ** [˩ \ ˩].

inwaniɔmɔ [˩ ˩ ˩ ˩]

acknowledgment of an infant-betrothal by the father-in-law (including a sacrifice to **erha** [˥ ˥]).

inwina [˩ ˩ ˩]

work;
cf. **nwina** [˩ ˥].

inya [˩ ˥]

yam (when taken out of the ground);
iny-ɔ̃gbɔ̃ [˩ ˥ ˩] raw, uncooked yam;
cf. Yor. **inya** [˧ ˥], **inyatɔ̃** [˩ ˥ ˩];
v. **ema 2** [˩ ˩].

Inyahã [˩ ˩ ˩]

a mixed population of Binis and Yorubas, living in the Ondo and Benin provinces;
part of the **Ikalɛ** tribe.

inyatɔ̃ [˩ ˥ ˩]

roasted yam;
inyatɔ̃ xɔ̃ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I want roasted yam;
cf. **inya** [˩ ˥], **tɔ̃ 3** [˥].

inyatɔ̃ [˩ ˩ ˩]

(also **e-**) an **ixiʊ̃i** [˥ ˥ ˩] tree planted before founding a new village or “camp” (*v.* **agɔ** [˩ ˥]), i.e. before building any houses;
it represents the owner of the land and is, at the same time, the place where sacrifices to **otɔe** [˩ ˩], the ground, are made.

Therefore, it is also called **aɽu͜otɔe** [˩ ˥ ˩ ˩]: “shrine of the earth”.

There is possibly still an **ixiʊ̃i** as sign of the land-owner in Lagos which is said to have been founded by Bini people.

The **inyatɔ̃** is held holy as being the oldest and most permanent thing in any town or village in the Bini country.

inyehɔ [˩ ˩ ˩]

(1) deafness.

(2) obstinacy;
cf. **ny-ehɔ** [˩ ˥].

inyɛ [˩ ˩]

(1) news;
inyɛ magi-ana ʊ-as-owa [˩ / ˥ ˩ / ˩ ˥ ˥ (4-1)] “the news cannot be told after we have arrived (at) home” (said after arrival): something disgraceful has happened on the road;
inyɛ n-ɔma ɽ-a na (or, **ɔʊ̃a** [˩ ˩] instead of **ɽ-a**) [˩ ˩ ˩ / ˦ ˧] “good news is what one tells (ought to tell)”, said to stop somebody from relating bad news.

(2) gossip.

(3) Biblical: **inyɛ n-ɔma** [˩ ˩ ˩ /] Gospel;
cf. Yor. **ihĩ** [˩ ˩];
v. **na 2** [˥].

inyɛegbe [˩ ˩ ˩]

straining in childbirth;
in going to stool;
cf. **nyɛ** [/], **egbe** [˩ ˥].

inyi [˥ ˩]

the sasswood tree, *Erythrophloem macranthum*;
bark used in the (sasswood) ordeal for witches, as medicine for healing wounds, and tied over house doors, in order to prevent witches from entering (**inyi** is a taboo for witches).

Occurs in Ibo as well.

ipapa [˩ ˩ ˩]

something flat: e.g. food fried in form of a flat cake, or,
ipap-onwɔ [˩ ˥ ˥ ˩] and [˥ ˩ ˥ ˩] wax.

This seems also to denote a beehive in a tree.

iri [˩ ˥]

(1) rope;
ir-ifi [˩ ˥ ˧] rope as part of a trap.

(2) creeper (general term);
v. **alɛlɛ** [˥ ˥ ˥], **alɛkɛ** [˩ ˩ ˩], **ubo** [˩ ˥];
iri ɛɽ̃iʊ̃i [˩ ˥ ˥ ˧ ˩] “creeper (or, rope) of underworld”,
also: **iri n-ɛɽ̃iʊ̃i ri** [˩ ˩ ˩ ˩ / \ ] “creeper that the underworld has tied”: any creeper in the bush that has

made a natural knot (which is rather rare);
it is used as a medicine for “tying” people, e.g. for making women stay with their husbands;
cf. **ri 2** [˥].

iriaɛxwɛ [˩ ˩ ˩]

envy;
cf. **ria** [/], **ɛxwɛ** [˩ ˩].

iriaɛkpɛ̃ [˩ ˩ ˩]

a “gang” of people at the **Ɛguae** [˩ ˩] who are in care of a captured leopard (part of the **Ɔba**’s sacrifice to his head);
cf. **ria** [/], **ɛkpɛ̃** [˩ ˩];
v. **gwɛ** [/], **oɣohɔ̃** [˥ ˩ ˥], **enibokũ** [˩ ˥ ˩ ˥].

iriaixi [˩ ˩ ˩]

revenge;
cf. **ria** [/], **ixi** [˩ ˩].

iriokodɛ [˩ ˩ ˩ ˩]

“eating the parcel of the way”: embezzlement; misappropriation of property entrusted;
cf. **ɽe 1** [˥], **oko** [˩ ˩], **odɛ** [˩ ˥].

irioya [˩ ˩ ˩]

state of disgrace (Akugbe);
cf. **ɽe 1** [˥], **oya** [˩ ˩].

iro 1 [˥ ˩]

riddle.

iro 2 [˥ ˩]

a shining stone said to be spat out by vipers, pythons, and a variety of crocodile at night in order to attract animals by its light;
it has magical powers to make a man rich;
ir-ikpĩ [˥ \ ˥] shining stone of a boa;
v. **osumaɽe** [˩ ˩ ˩ ˩], **arhuʊ̃otɔ** [˥ ˩ ˥ ˩], **ɛxe** [˥ ˩].

iru [˩ ˩]

louse.

irhãɽo [˩ ˩ ˩]

civilisation, lit. “unfolding the eyes”;
cf. **rhã** [/], **aɽo** [˩ ˩].

Irheʋu [˩ ˩ ˩]

name of (1) a river, (2) a Bini deity (an **ihɛ̃** [˩ \ ]) that seems to be linked with **Akɛ** [˩ ˥].

irhiaɛko [˩ ˩ ˩]

(1) “spoiling stomach”: (slight) displeasure;
annoyance;
ɣɛʊ̃ɛ̃͜**irhiaɛko da(a)** ʊ̃ɛ [˥ ˩ ˥ ˩ ˩ ˩ \ ] “do not have displeasure towards me”: do not be annoyed with me, or, look at me with ill feeling (used e.g. by somebody who tries to reconcile a man whom he has annoyed) (**irhiaɛko** is said to be a word that is more in use nowadays than before.) (2) jealousy (same as **igbɔvo** [˩ ˩ ˩]);

cf. **rhi͜a** [˥ /], **ɛko** [˩ \ ].

irhioxuo [˩ ˩ ˩]

“taking a woman”: marriage (*v.* **irhiɔha** [˩ ˩ ˩]);
cf. **rhie** [/], **oxuo** [˩ ˩].

irhiɔha [˩ ˩ ˩]

“taking a bride”: marriage (same as **irhioxuo** [˩ ˩ ˩]);
cf. **rhie** [/], **ɔha** [˩ ˥].

irhirhã [˩ ˩ ˥]

numbness;
there is a belief that if a man falls on account of it, he will die in the same year, or, at least, fall ill;
v. **ogie** [˩ ˩].

irhiso [˥ / ˩], [˥ ˧ ˩]

locust.

Some old people are said to use **isiso** [˥ ˧ ˩] in quick speech;
cf. **iso** [˩ ˥].

irho [˩ ˩]

cheek.

irhu [˥ ˩]

shade;
v. **gbe** [˥].

irhuãegbe [˩ ˩ ˩]

(also **e-**) disciple;
cf. **rhuã** [/], **egbe** [˩ ˥].

irhũrhũ [˩ ˩ ˥]

mildew;
mould;
v. **si** [˥].

irhuʊ̃irhũ [˩ ˥ ˩ ˥]

nakedness.

iɽaxwɛ [˥ \ ˩]

the day after tomorrow.

(in native calculation “within three days”, viz. today, to-morrow, and the day after to-morrow);
“next tomorrow”;
iɽaxwɛ͜uzɔla ne xerhe [˥ ˥ ˩ ˥ ˩ ˩ ˥ ˧ ˧] “within three days Saturday”: Thursday.

This expression was said to be used by old people who do not know the European week.

iɽehe [˥ ˥ ˥]

a white button such as is used for shirts, worn formerly as waist-beads by little girls.

iɽeɽe [˥ \ ˩]

arm-pit;
eʊ̃i mu ʊ̃-iɽeɽe [˩ ˥ ˧ ˧ (3-1) ˩] “something has

caught my arm-pit”: i.e. I have a boil in the arm-pit.

iɽewe [˥ ˥ ˩]

the fruit of **ɔgɔ** [˩ ˩], used as fish-poison;
it is broken and thrown into the river;
the fisherman in his canoe then drags the water with a net.

A fence is made in the water as well because the dying fish try to escape;
the system of fishing with the help of **iɽewe** is called **hɔ͜ɛzɛ** [˩ ˥ ˩], lit. “to wash the river”;
uf-ĩɽewe nɛ ɽa (**fiã** [˥]), **ko**, **n-aɣaya hɔ͜ɛzɛ** [˩ ˥ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩] have you already cut (or broken) **iɽewe**, friend, so that we may take it to “wash the river”?

iɽo [˥ ˥]

main road (**Ɔxwhɛ** songs 1);
cf. **uɽo** [˥ ˥];
v. **arale** [˥ / ˩].

iɽo [˩ ˩]

(1) thinking, thought;
idiom.: **izɛ siʊ̃i͜ɔ̃ hĩ re** [˩ ˥ ˩ ˩ / (4-1) ˥] I have for some time (**zɛ** [˥]) tried to save you from it (*v.* below);
umakue, **iɽo ɽuɛ** [˥ ˥ \ ˩ ˩ /] you have not agreed, it is your business (scil. if anything happens to you), or, it is your fault, or, let it go however it will;
iɽo dã n-ɔr-uɛ-xɔe ɛma [˩ / ˩ ˩ ˥‿/ ˩ / /‿˩] the evil thought that is in your mind (**exɔe** [˥ ˩]) is not good.

(2) hope;
cf. **ɽo** [/].

iɽoɣae [˩ ˩ ˩]

(sgl. **e-**) an age-group (**otu** [˩ ˩]) consisting of young boys and men of the age of 15—30 years;
in a small village the age may be even higher because the change over from **iɽoɣae** to **iɣele** does not take place often;
their communal work includes sweeping open spaces, cleaning grass, carrying mud for the **iɣele** [˥ ˩ ˩];
formerly also when a Native Administration road was built, treading mud with the **iɣele**, helping in house-building, e.g. by fetching water, and occasionally clearing big plots of farmland for the most senior **ediɔ̃** [˩ ˥];
v. **otu** [˩ ˩].

iɽola [˥ ˥ ˩]

track cut through the bush on which short logs similar to railway sleepers are laid, used for hauling logs from the forest to the next river: “corduroy track” (a timber expression);
cf. Engl. “roller”.

iɽoɽ̃iʊ̃i [˩ ˩ ˩ ˩]

burial;
cf. **ɽe** [/], **oɽ̃iʊ̃i** [˩ ˥ ˩].

iɽuekɛ̃ [˩ ˩ ˩]

collecting mud (includes mixing mud) for house building;
cf. **ɽu** [˥], **ekɛ̃** [˩ ˩].

iɽuɛbɔ [˩ ˩ ˩]

(1) sacrificing to a juju;
ma mu̯egb-iɽuɛbɔ [˩ ˩ ˩ ˥ ˩ ˩] we are getting ready to sacrifice to (our) juju!

(used e.g. as an excuse for failure to attend to a visitor).

(The last syllable, **bɔ**, is usually lengthened and spoken on a rising tone [(3-5)], which is more polite).

(2) paganism.

iɽuɛdɛ [˩ ˩ ˩]

“day-makers”: a “gang” of the **Ɔba**’s fixing the date of any event that has happened.

(The word occurs in a song, *v.* **ikɛdɛ** [˩ ˩ ˩].) *cf.* **ɽu** [˥], **ɛdɛ** [˩ ˥].

iɽuɛeʋ̃i [˩ ˩ ˩]

“learning things”: (1) knowledge.

(2) lesson;
d-iɽuɛeʋ̃i n-uwa ɽu ʋ-ow-ebe-ɽɛ [˩ ˩ ˩ ˩ / ˥ ˩ ˥ ˧ ˧] what lesson have you done at school to-day?

cf. **ɽuɛ** [/], **eʋ̃i** [˩ \ ].

iɽuɛriɛ [˩ ˩ ˩]

(pl.) youngest agegrade in the **Ibiwe** [˩ \ ˩] society, the household society supervising the **Ɔba**’s harem (**ɛriɛ** [˩ ˥]);
cf. **ɽu** [˥], **ɛriɛ** [˩ ˥].

iɽ̃ã [˥ ˩]

(disjunctive) pronoun of the 3rd pers. pl.;
iɽ̃ã ʊ-ɔɽe [˥ ˩ \ ˥] “they and he”: he and he, both of them, but the latter is also: **iɽ̃ã-veva** [˥ ˩ ˩ ˥], **iɽ̃ã n-eva** [˥ ˩ \ ˩] those two.

iɽ̃ãmɛ [˩ \ ˩]

eaves of a house;
cf. **amɛ** [˩ ˩].

iɽ̃aʊ̃ɛ [˥ \ ˩]

a black house ant, a little bigger than **ɛhihi** [˩ \ ˩];
one kind of **iɽ̃aʊ̃ɛ** (not so dark) lives on the underside of leaves, like **ilaxwɛ** [˥ ˥ ˧];
iɽ̃aʊ̃-ebo [˥ ˥ ˧ ˧] “European **iɽ̃aʊ̃ɛ**”: a yellow ant found in sugar;
v. **ɔhɛ̃** [˩ ˩].

iɽ̃aʊ̃iɽ̃ã [˩ ˩ \ ˩]

a kind of water-plant drifting on the surface of creeks or ponds;
together with **ihũhũ** [˥ ˩ ˥], it forms the “sudd” of the creek region.

iɽ̃ɛ̃ [˩ ˩]

(also short: **ɽ̃ɛ̃**, **ɽ̃ɔ̃**, **ɽ̃ɔɛ̃**, **ɽ̃ɔ̃ɽ̃ɛ̃**) disjunctive pronoun of the 3rd pers. sgl.;
iɽ̃ɛ̃ ʊ-ɔɽe [˩ ˩ \ ˥] “he and he”: both of them (*v.* **iɽ̃ã** [˥ ˩]);
ɽ̃ɔ̃ [˩] is used in front of back vowels, e.g. in **ɽ̃ɔ̃͜ũxa** [˩ ˩ /‿˩] do you speak of him?

do you mean him?

though **iɽ̃ɛ̃ uxa** [˩ ˩ ˩ /‿˩] seems also possible.

Another form **iɽ̃ɔɛ̃** is found e.g. in reported speech **ɔw-iɽ̃ɔɛ̃** (**wɛ** [/]) [˩ \ ˩] he said: he (i.e. himself, sc. e.g. did it; in an answer);
cf. **iɽ̃ã** [˥ ˩];
v. **ɔ** [˩].

iɽ̃ɛʊ̃i [˩ ˩ ˩]

knowledge;
cf. **ɽ̃ɛ̃** [/], **eʊ̃i** [˩ \ ];
v. **igweʊ̃i** [˩ ˩ ˩], **igwabɔ** [˩ ˩ ˩].

iɽ̃ɔ̃ [˩ ˩]

(1) hair of body.

(2) fur of animals;
cf. Yor. **iɽũ** [˧ ˧].

iɽ̃uɛ̃ [˩ ˥]

dirt;
iɽ̃uɛ̃ bũ gbe ʊ-egb-uɛ [˩ ˥ ˧ ˩ ˩ /] “dirt is much on your body”: you are very dirty.

iɽ̃uʊ̃u [˩ ˩ ˩]

grass;
iɽ̃uʊ̃u sɔ̃ gbe ʊ-ogba na [˩ ˩ ˩ ˥ ˩ ˥ / ˩] “grass grows much in this fenced spot”.

isã [˩ ˩]

faeces;
is-ãhiaʊ̃ɛ [˩ ˥ (4-1) ˩] “faeces of bird”: a tree, *Maba chrysantha*;
is-ãvã [˩ ˥ ˧] “faeces of thunder”: an oblong stone (half a foot or a foot long) found in the earth, on rocky soil, or in dead trees struck by lightning (?) (mostly in **uloko** [˩ ˥ ˩] tree though it has a different origin there);
easily breakable;
cf. **avã** [˩ ˥] “thunderbolt”.

N.W.Th. has “long stone-axe”.

It is used for “medical” purposes;
is-õgo [˩ \ ˩] “faeces of old farm land”: yams growing on abandoned farm because overlooked by the farmer;
v. **uxuʊ̃u** [˩ ˥ ˩].

isaba [˥ ˥ ˥]

a style of hair-dressing worn by women during the fourth or fifth month of pregnancy: consists of many small plaits, each “about as thick as a cigarette”;
v. **eto** [˩ ˥].

isagele [˩ ˩ ˩ ˩]

“bullet-maker”: a word occurring in a song;
the tones are uncertain;
cf. **sa** [˥] (?), **agele** [˩ ˩ ˩] (?).

isaɣa [˥ ˥ ˥]

another name for **efɛ̃rhĩnyɛ** [˩ ˩ \ ˩] (tapioca; sago).

isãhɛ̃ [˥ \ ˩]

key;
rh-isãhɛ̃ gũ ʊ̃ɛ **ya ki-ɛkpɛĩ** [/ \ ˩ ˩ ˥ ˩ ˩ ˥ ˩ ˩] give me the key to open the box!

cf. Port. chave.

isamɛ [˩ ˩ ˩]

baptism;
cf. **sa** [˥], **amɛ** [˩ ˩].

isawɛwɛ [˩ ˥ ˩ ˩]

the groundnut, *Arachis hypogoea*.

ise [˩ ˥]

(1) pointed sticks used as nails in house building: they are passed through the roof-thatch which is laid like a saddle over **okpo** [˩ ˥], the ridge beam: they go under the beam and through the opposite side of the thatch, the ends are then tied together over the thatch in order to prevent the **ise** from slipping out.

(2) stabbing pains in chest and back, e.g. due to pleurisy;
cf. **se** [˥].

isele 1 [˩ \ ˩]

(1) shilling.

(2) silver;
cf. Engl. “shilling”.

isele 2 [˩ \ ˩]

a dance, of Jekri origin.

isɛ [˩ ˥]

(1) formula of confirmation used at the end of a prayer or blessing.

(2) amen.

isɛ [˥ ˩]

(1) seeds of **otiɛ̃** [˥ ˥] and several other trees, including **ekasa** [˩ ˩ ˩], strung on a thread and worn round the foot as rattles (by the masqueraders of the **Ekpo** [˩ ˩] and **Ɔvia** [˩ ˥] societies).

Any rattle is called **isɛ** [˥ ˩], except the one made of **uɽua** [˩ ˩] leaves, which is called **ɛgwɛ̃** [˥ ˥], (2) seeds woven in a net round a calabash, the whole being the rattle **ukusɛ** [˥ ˥ ˩] (**uko**, **isɛ**).

The noise is made by this net;
there are no seeds inside the calabash.

isɛ n-ata [˥ ˩ ˩ ˥] “seed-guessing”: a game in which a man hides some seeds in his hands and asks somebody else to guess the number.

The answers may be: **ɔkpã** [˥ ˥] “an odd number”, **izu** [˩ ˩] “an even number”, **ɔyɔ** [˥ ˥] “more than seven”, or **ihoi** [˩ ˩] “empty”.

Grains must be paid for wrong answers according to fixed rules.

Other terms used in the game are **oʊi͜akãʊ̃udu** [˩ ˥ ˩ ˩ ˩ ˩] and **ogie n-ɛʊ̃ɔ͜ũɽoɣo** [˩ ˩ ˥ ˩ ˥ ˩ ˩].

isɛ n-aʊa [˥ ˩ ˩ ˥] “seed-throwing”: a game played with seeds that are thrown up from the palm of the hand, caught with the back of the hand first, and finally, caught again with the palm.

If one or more seeds drop during this performance, the opponent gets the lot, if nothing drops, the opponent must “pay”.

It is played by the players in turn.

isɛ̃ [˩ ˥]

five;
isɛ̃ nya͜ugie [˩ ˥ ˧ ˧ ˧] 25;
isɛ̃ nya͜ɔgbã [˩ ˥ ˩ ˥ ˩] 35;
cf. **usɛ̃** [˩ ˥].

isɛgwɛ̃ [˥ ˥ ˥]

gravelly soil.

isɛɣɛgwɛ [˥ ˩ \ ˥]

a kind of **ikpogi** [˩ \ ˩];
the fruit is dark green;
not a climbing plant;
v. **ogi** [˩ ˩].

Isɛkiɽi [˩ ˩ ˥ ˩],

also **Isɛki** [˩ ˩ \ ] the Jekri people;
v. **Iwɛɽɛ** [˩ \ ˩].

isɛkpokĩ [˩ ˩ ˩ ˩]

(sgl. **ɔ-**) a working “gang” of the **Ɔba**’s: leather workers, lit. “sewers of leather boxes”;

they work for private individuals as well;
cf. **se** [˥], **ɛkpokĩ** [˥ ˥ ˩].

isi 1 [˩ ˥]

(1) a village, town, or country where one does not live, e.g. **isi ɛʊo** [˩ ˥ ˩ ˩] the other villages abroad;
isi ɛʊo okpia na ke re [˩ ˥ ˩ ˩ ˩ / / ˥ ˧] “this man has come from another village”, i.e. is not a native of this viliage.

(2) rest- or sleeping-quarters of a traveller.

isi 2 [˩ ˥]

base of a tree, i.e. the surrounding space as far as the seeds or fruit of the tree fall, also **isi͜erhã** [˩ ˥ ˥ ˧];
cf. **Is-iloko** [˩ ˥ ˧ ˩];
v. **ɛzi** [˩ ˩].

Isi [˩ ˩]

name of a group of villages between the **Ehɔ** [˥ ˩] and **Agbɔ** [˩ ˩] roads, said to be the place from which the cult of the god **Akɛ** [˩ ˥] started.

isiamɛ [˩ ˩ ˩]

“drawing water” (also called **amɛnasi** [˩ ˩ ˩ ˥]): rain-making.

There are no particular rain-makers, and it can be performed by anybody who knows the leaves of which the charm is composed and the procedure of rain-making.

If a village wants rain, it calls for some expert.

Rain-making is occasionally employed with malicious purposes, e.g. in order to spoil the thanksgiving procession of a new chief, or a man’s house building;
cf. **si** [˥], **amɛ** [˩ ˩].

isierhã [˩ ˩ ˩]

hauling timber logs along the track to a river (where they are left to drift downstream);
cf. **si** [˥], **erhã** [˩ ˥].

Isĩɛʊ̃ɛ̃ɽo [˩ ˩ ˩ ˩]

(pl.) “watchers of things”: bodyguard of the **Ɔba** when he goes to an **ugie** [˩ ˩];
they also played the main role among the **oxĩ-ãsɔ̃** [˩ ˥ ˥ ˧];
they carry charmed bows, arrows, and guns;
this bodyguard consists of members of a sib of the same name that has its centre on the right side of Sakpoba Road in Benin City;
the senior is chief **Ekegbiã** [˩ ˥ ˩];
their morning greeting is **la tɔ sɛ** [˥ ˥ ˩];
cf. **sĩ ɛɽo** [˥ ˥ ˩], **eʊ̃i** [˩ \ ];
v. **ɛgbɛe** [˩ \ ].

isiguabɔ [˥ ˥ ˧ ˧]

a game similar to **isɛ n-aʊa** [˥ ˩ ˩ ˥], but the seeds are thrown from the inside bend of the elbow to the palm of the hand;
counting follows the rules for **isɛ n-ata** [˥ ˩ ˩ ˥] and **isɛ n-aʊa** [˥ ˩ ˩ ˥];
cf. **igwɛ 1** [˩ ˩].

Is-iloko [˩ ˥ ˧ ˩]

“base of the Iroko tree”: name of a village on the Onwena (**Oguɔ̃na** [˩ \ ˩]) river;
terminus of a road;
“Siluko”;
cf. **isi 2** [˩ ˥], **iloko** [˩ ˥ ˩].

isiokuo [˩ \ ˩]

“drawing war”: an **ugie** at which **Ogũ** [˩ ˥], the god of war, is worshipped.

It includes a procession of warriors, headed by the **Ɔba**, through the streets of Benin City, and the ceremony called **amufi** [˩ ˩ ˩];
it is no longer performed now;
cf. **si** [˥], **okuo** [˩ \ ].

isixwiã [˩ ˩ ˩]

a gang of women supplying the threads on which **uma n-agwɛ** [˩ ˥ ˩ ˩] (small iron charms worn by everybody abstaining from new yam during **agwɛ** [˩ ˩]) are strung: worn by the **Ɔba** and his household.

iso 1 [˩ ˥]

sky;
iso n-orhɔ [˩ ˩ \ ˩] “sky of the wet season”: used as a term of comparison for something white (perhaps the clouds are the tertium comparationis);
ɔfua ʊ-iso n-orhɔ [˩ ˥ ˧ ˩ \ ˩] it is white like the sky of the wet season.

The term is also used as a praise-name of the present **Ɔba**: **Akɛ̃zua n-iso n-orhɔ** [˥ ˥ ˩ ˥ ˩ \ ˩] Akenzua II, who inherited the praise-name together with his name;
cf. **irhiso** [˥ / ˩].

iso 2 [˩ ˥]

a deep muscle-abscess;
affects elderly and old people only.

Iso [˩ ˩]

name of a sib;
v. **ɛgbɛe** [˩ \ ].

isoko [˥ ˥ ˥]

(1) neighbourhood;
isok-ɛdo͜unam-ugbo ɽa [˥ ˥ ˥ ˦ ˩ ˥ ˥ \ ˩] do you farm in the neighbourhood of Benin City?

(2) district;
country (in contrast to town);
cf. the tribal name of the Isoko.

isotɔ̃ [˩ ˩ ˩]

procession accompanying **okũ** [˩ ˥] and **otɔ̃** [˩ ˥] through the streets as part of the ceremony of the second burial.

isɔkɛ̃ [˩ ˩ ˩]

contentment;
isɔkɛ̃͜ɔɽ-eɽe n-ɔxwa [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˩] contentment is a great gain.

isɔtɛ [˩ ˩ ˩]

rebellion;
cf. **sɔtɛ** [˥ ˩];

Yor. **iʃɔtɛ** [˩ ˩ ˩];
ɔtɛ [˩ ˩].

isu [˩ ˥]

in: **iɣ-isu** [˥ ˥ ˧] interest (*v.* **iɣo** [˥ ˥]).

The word is derived from the verb **su** [˥] “to lead” because some additional money is “led” back to the giver of a loan on interest.

isue [˥ ˥]

(1) a black hairy worm or caterpillar, bigger than **ara** [˩ ˥], about an inch long;
it causes whitlow on feet and fingers when touched.

(2) whitlow brought forth by the preceding;
if not attended to, it develops into a more serious affection called **agaʊ̃isoso** [˩ ˥ ˩ ˥ ˥] when on a foot, or **atɔwɔ** [˩ ˩ ˩], when on the fingers.

isuma [˩ ˩ ˩]

a secret, or private, talk or agreement;
isum-ɛxoxo [˩ ˥ ˥ ˥ ˥] “holding a private, secret council”: conspiracy (Akugbe);
cf. **sɛ** [˥], **uma** [˩ ˩].

isusu [˩ ˩ ˩]

(1) trouble, mainly from spirits, but also trouble arising from people, if it is very serious;
ɔʊ̃-**ĩsusu** [˩ \ ˩ ˩] a troublesome and wicked man who offends everybody and does not fear anything (he is thought to be driven by evil spirits).

(2) evil spirits;
also **ɛɽ̃iʊ̃i dã** [˩ ˩ / ˩].

They are kept away from a village by means of a charm composed of things believed to be taboo to them called **eʊ̃i n-aya b-isusu** [˩ ˩ ˩ ˥ ˥ ˩ ˩] “things that are used to push the **isusu**,” i.e. to drive them away;
it is tied to a stick outside the village, *v.* **bi** [˥];
a curse: **isusu̯ɔɽ-ala ɽuɛ gbe** [˩ ˩ ˩ ˩ ˥ ˩ ˩ ˥] lit. “trouble (or, evil spirits) (it is that) may enter you much!” (or, possibly: your body);
v. **ukpokpo** [˩ ˩ ˩];
gbe 1 [˥].

itã [˥ ˥]

(1) proverb.

(2) story (mainly exemplifying a proverb).

(3) meaning or moral contained in a proverb: **itã-ɽ̃ɛ̃** [˥ / ˩] “its meaning”.

(4) history (with an application for life);
with a moral;
cf. Yor. **itã** [˩ ˩];
v. **iʋe** [˩ ˩], **fi** [˥].

itã [˩ ˩]

feather-ordeal;
was mainly used to detect adultery, but also for theft;
a feather was stuck into the defendant’s tongue, and when it was difficult to pull it out again, i.e. when there was a pause, the woman was guilty;
idiom.: **itã ya gba** [˩ ˩ ˥ ˧] “the ordeal (-feather) is stuck”: used when there is a slight confusion, and,

consequently, a pause, e.g. in writing a letter, or in talking, when the ideas present themselves too quickly to be expressed in due order.

itaba [˥ ˥ ˩]

tobacco;
cf. Port. tabaco;
v. **egbɔɣɔ** [˥ ˩ ˩].

Itakpa [˥ ˥ ˩]

the Nupe people;
cf. Yor. **takpa** [˥ ˩].

itaxuɛ̃ [˥ \ ˩]

material formerly used as **uke** [˩ ˥], the pad used in hair-dressing;
it is obtained from the plantain-bark;
used also as a kind of sponge for “rubbing” (**dɔlɔ** [˩ ˥]) walls and floors of houses;
for that purpose it is dipped in water that has been mixed with mud.

ite [˥ /]

(1) continued menstruation.

(2) a parrot’s disease hindering the development of its red tail feather (**ebaxuɛ** [˩ \ ˩]).

itẽgbemu [˩ ˩ ˩ ˩]

pride (in a bad sense);
cf. **tɔ̃ 4** [˥], **egbe** [˩ ˥], **mu** [˥];

v. **iʊ̃aegbe** [˩ ˩ ˩], **uhioʊ̃ɛ** [˩ \ ˩].

itehie [˥ ˩ ˥]

a very small kind of tomato said to taste bitter, and believed to originate from the faeces of the birds **asɛsɛ** [˥ ˩ ˥] and **esikpoɣo** [˩ ˥ ˦ ˩];
the shrub is only a few feet high and yields much fruit;
v. **exwe** [˥ ˥].

itẽrhã [˩ ˩ ˩]

tree-felling (used by timbermen);
cf. **tɔ̃** [˥], **erhã** [˩ ˥].

itɛbitɛ [˩ ˥ ˥ ˦]

(also **e-**) for ever;
Oɣodua keʊ - Osanobu - itɛbitɛ [˥ ˩ \ ˩ ˩ ˩ ˥ ˦ ˦ ˧ ˧ ˨] “God Almighty and Everlasting” (Akugbe).

itie [˩ ˥]

“calling”, i.e. saying the **ogwɛga** [˩ \ ˩] (divination) solutions as contrasted to their analysis and explanation (**eria** [˩ ˥], **ria** [/]);
cf. **tie** [/].

itiebe [˩ ˩ ˩]

reading, lit. “bookcalling”;
cf. **tie** [/], **ebe** [˩ ˥].

itiɛzɔ [˩ ˩ ˩]

“law-suit-calling”: bringing in a summons;

cf. **tie** [/], **ɛzɔ** [˥ ˥];
v. **iɣo** [˥ ˥].

itile [˩ ˩ ˩]

betting;
cf. **ta** [˥], **ile** [˥ ˩].

itohã [˩ ˩ ˩]

pity;
cf. **tohã** [˩ ˥].

itohia [˩ ˩ ˩]

guinea-worm.

itõkũ [˩ ˩ ˩]

(1) measuring timber logs with a rope;
(2) plural of **ɔtõkũ** [˩ ˩ ˩];
cf. **tã** [˥], **okũ** [˥ ˩].

itotaya [˩ ˩ ˩ ˩]

buttocks;
cf. **tota** [˥ /];
v. **ikebe** [˩ ˩ ˩].

itoto [˥ ˩ ˥]

a kind of cane;
root is used as a medicine, and also as a magic preparation for making “one’s body smooth and fleshy”, esp. for the **Ɔba**.

itue [˥ \ ]

a tree, *Harungana madagascariensis*;
said to be found on old farms (i.e. spots where there was once a farm: **ogo** [˩ ˩]) only;
contains a red latex.

ive [˩ ˥]

promise (to give something);
cf. **ve** [˥].

ivĩ [˥ ˩]

(1) palm-kernels.

(2) coconuts.

(3) **ivĩ eva** [˥ ˩ ˩ ˥] “two kernels”: twins (dreaded at **Usɛ̃** [˥ ˥] only);
us-ivĩ eva ɽa [˥ ˥ ˩ ˩ \ ˩] (**sɛ 2** [˥]) have you born (“reached”) twins?

ivĩ eha [˥ ˩ ˩ ˥] triplets.

ivie [˩ ˥]

beads;
ivi-ebo [˩ ˥ ˥ ˧] “European beads”: coral beads; much used in the **Ɔba**’s dress;
v. **ɛde** [˥ ˥], **ɛwu** [˥ ˩], **ɛrhu** [˩ ˥];
ivie n-egiɛɽɛ [˩ ˩ \ ˩ ˩] small beads;
ivie n-ikɔ̃kɔ̃ [˩ ˩ ˩ ˩ ˥] (sgl. **n-ɔk.**) large beads;
ivi-awɛ [˩ ˥ ˩ ˩] coral anklet (worn by the **Ɔba** and chiefs).

L.R. p. 19.

ivu [˩ ˩]

seed-yam (when sown and in the ground);
cf. **d-ivu** [˥ ˩];
v. **igbĩ** [˩ ˥].

iʋe [˩ ˩]

a proverb given as a hint in conversation;
allusion;
ɔf-itã f-iʋe mɛ [˩ ˥ ˥ ˧ ˩ ˥] he dropped me a hint with a proverb (**itã** [˥ ˥]);
cf. Yor. **owe** [˩ ˧].

iʋi [˩ ˩]

scrotum.

Iʋi͜eze [˩ ˥ ˥ ˩]

a sib the founder of which was a man named **Ogbɛdoyo** [˩ / ˥ /] clan.

Chief **Ɔbasɛki** [˥ ˥ ˧ ˩] belongs to it.

The clans morning greeting is **la-ʋi͜eze͜o**! [˥ ˧ ˧ ˧ ˧].

The clan is said to have come from **Osokwa** [˩ ˥ ˩] in the present Agbor Division of Benin Province, i.e. from Eka-Ibo territory during the reign of the **Ɔba Ɔsɛʋ̃ɛdɛ** [˩ ˥ ˩ ˥].

Probably the name means “sons of the **ɛzɛ** [˥ ˩]” (the Ibo-word for “ruler”);
cf. **oʋi** [˩ ˥];
v. **ɛgbɛe** [˩ \ ].

iʋiɛ [˩ ˩]

loneliness;
iʋiɛro [˩ ˩ ˥] “loneliness is reigning (?)”: time of the fiercest heat, between two and four o’clock, when everybody has retired into his house;
this is one of the best times for thieves.

During this time, the antelope **ɛrhuɛ** [˩ ˥] may be met with, coming out to eat ocro;
cf. **ʋiɛ** [/] (?).

iʋiɛkpo [˩ ˩ ˩]

a snake: short, similar to a viper and of the same colour as a viper;
jumps;
poisonous;
v. **ɛnyɛ** [˩ ˥].

iʋ̃aegbe [˩ ˩ ˩]

self-conceit;
cf. **ʋ̃a** [/], **egbe** [˩ ˥];
v. **itẽgbemu** [˩ ˩ ˩ ˩], **uhioʋ̃ɛ** [˩ \ ˩], **uzɛʋ̃ɛ** [˩ \ ˩].

iw- [˩]

ten (in the following compositions only): **iw-eva** [˩ / ˩] twelve;
iw-eɽa [˩ ˩ ˥] thirteen;
iw-enɛ [˩ / ˩] fourteen;
cf. **igbe** [˩ ˥].

iw- [˩]

household society at the **Ɛguae** [˩ ˩];

in (1) **Iw-ebo** [˩ \ ˩] another society of the three main societies;
it is concerned with the **Ɔba**’s dresses;
the senior chiefs are **Unwagwɛ** [˥ ˩ ˩] and **Ɛɽibo** [˥ ˥ ˩];
the young people in it who have not yet any title, are called **ibiɛruɣa** [˩ ˩ ˥ ˩], as in **Iw-ɛguae**.

(2) **iw-egiɛ** [˩ ˥ ˧] the **Ɔba**’s defensive charmers or evil-wishers against his private enemies (“implicators”), a division of the **ewaisɛ** [˩ ˩ ˩];
(3) **iw-ehɛ̃** [˩ ˥ ˩] a division of the **Ɔba**’s **ewaise** [˩ ˩ ˩];
they take care of some of his charms.

(4) **Iw-ɛguae** [˩ \ ˩] “society of the **Ɛguae**”: one of the three main household societies;
it contains the personal servants of the **Ɔba**;
all the **emada** [˩ ˩ ˩] belong to them;
the young people at the **Iw-ɛguae** are called **ibiɛɽuɣa** [˩ ˩ ˥ ˩], like those in the **Iw-ebo** and **Ib-iwe**;
senior chiefs of this society are **Eseɽe** [˩ ˩ ˩] and **Ɔbazenu** [˥ ˥ ˩ ˥].

(5) **iwoki** [˩ \ ˩] a gang of people living on the right side of Ikpoba Road;
they sew leather boxes (*v.* **isɛkpokĩ** [˩ ˩ ˩ ˩]);
during eclipses of the moon they perform some sacrifices which were believed (only some old people believe in it nowadays) to have the effect of restoring the moon, for eclipses were believed to forestall evil.

This performance is called **dɔl-uki** [˩ ˥ ˩] **yi** [˥] “to repair the moon”.

For the missing vowel in **iw-** *cf.* **Ibiwe** [˩ \ ˩];
perhaps the heading should be **iwe** [˩ ˩].

iwakɔ̃, iwaakɔ̃ [˩ ˩ ˩]

greed, covetousness;
cf. **wo** [˥], **akɔ̃** [˩ ˩];
v. **iwaɽo** [˩ ˩ ˩].

iwaɽo [˩ ˩ ˩]

greedy snatching away what does not really belong to one;
taking food that is not on one’s own side of the plate;
Pidgin: **fifĩhae** [˩ ˩ \ ] (fitting eye) or **trɔngahae** [˩ ˩ \ ] “strong eye”;
cf. **wo** [˥], **aɽo** [˩ ˩];
v. **iwakɔ̃** [˩ ˩ ˩].

iwe [˩ \ ]

anything changing periodically, e.g. (1) shedding leaves (of deciduous trees; most trees, except **oʊiaxɛ** [˩ ˩ ˩] and **udĩ** [˩ ˥], shed their leaves).

(2) phase of the moon.

(3) occasional leanness of human beings.

v. **r-iwe** [˩ \ ];
iw-oki [˩ \ ˩].

Iwɛɽɛ [˩ \ ˩]

another name for the Jekri people;
v. **Isɛkiɽi** [˩ ˩ \ ˩].

iwɛɽo [˩ ˩ ˩]

(1) sense, e.g. in knowing one’s duties;

common sense;
iwɛɽ-ɔmɔ na mahesɛ n-iɣayarhi-ɛɽe [˩ ˥ ˩ ˥ / ˥ ˥ ˩ ˩ ˥ ˧ ˩ ˥ ˩] "the sense of this child is not yet sufficient that I may take him", viz. with me, on a certain enterprise.

(2) wisdom (in judging a palaver);
iwɛɽo seems mainly to refer to the sense of justice.

(3) (pl.) wise, sensible people;
cf. **wo** [˥].

iwowo [˥ ˥ ˥]

thin planks used in building the walls of a shack;
v. **owa** [˩ ˥].

iwu 1 [˩ ˩]

tribal marks;
men have seven **iwu**, not including the face-marks on the forehead, *v.* **ixaɽo** [˥ \ ˩], viz. **iwu ades-ɛwɛe** [˩ ˥ ˥ ˧ ˩ \ ] "marks of the middle of the chest" (one on each side?);
iw-ugbefɛ̃ [˩ \ ˩ ˩] "rib-marks" (one on each side): a long mark stretching from under the shoulder along the ribs to the loins;
more sidewards than **oʊ-iwu** [˩ \ ˩];
iwu iyeke [˩ ˥ ˩ ˩ ˩] "back-marks" (one on each side); starts from the beginning of the upper arm, and goes along the back to the thigh;
v. **oʊ-iwu** [˩ \ ˩] (*v.* **oʊi** [˩ ˥]) (one) mark along the left side of the body;
abɛrhɛ [˩ \ ˩] mark on the abdomen.

Women are said to have all these marks doubled, so that they have fourteen marks altogether;
at **Usɛ̃** [˥ ˥] only the women are said to have the same

marks as the men.

Here, as well, the marks on the forehead (**urɛbo** [˩ ˩ ˩]) are not included;
v. **ur-ɛɣele** [˥ ˧ ˩ ˩] (not tribal marks!).

iwu 2 [˩ ˩]

progeny of the first generation: child, children;
also: **ɔm-iwu** [˩ \ ˩];
v. **eyɛ** [˩ ˥], **ihiɛ̃hiɛ̃** [˥ ˩ ˥], **sakpaɾ̃ɛ̃ɣodĩ** [˥ ˥ / ˩ ˩], **ɣabi-ɔna** [˥ ˥ ˥ ˩].

iwuyɛʊ̃ɛ [˩ ˩ \ ˩]

nice appearance;
iwuyɛʊ̃ɛ ɾ̃uɛ̃ yɛ ʊ̃ɛ gbe [˩ ˩ \ ˩ / ˧ ˧ ˨] your appearance pleases me very much (attracts me);
cf. **yɛ** [/].

ixã [˩ ˩]

bad smell (used as a complement of the verb **wia** [/]);
in human beings it is attributed to the individual not having heen properly washed after his birth;
it also refers to the smell of some animals, e.g. the rat **oxã** [˩ ˩].

Other bad smells are **ɛwia** [˥ ˩];
cf. **oxã** [˩ ˩]: *v.* **nwihĩ** [˩ ˥].

ixaɾo [˥ \ ˩]

tribal marks on the forehead used by men (a vanishing custom) and women;
cf. **aɾo** [˩ ˩]: *v.* **iwu 1** [˩ ˩].

ixi [˩ ˩]

revenge;
cf. **iriaixi** [˩ ˩ ˩];
v. **ria** [/].

ixiã [˩ ˥]

transformation, spec. into an animal, etc. by magic;
ixiã m-ohã gbe [˩ ˥ ˧ (3-1) ˥] transformation is terrible (“frightens much”);
cf. **xiã** [/].

ixiaʊo [˥ ˩ ˩]

Ocro, *Hibiscus esculentus*;
the best species is: **ixiaʊ-eʊu** [˥ ˥ ˩ \ ] “mist-ocro”, i.e. ocro planted during the time when mist falls (from September to February).

Probably of foreign (Port. ?) origin;
v. **ɔɽa** [˩ ˥], **ohukpɔ** [˩ ˥ ˧], **gbe** [˥].

ixiɛ(e)gbe [˩ ˩ ˩]

mourning;
affliction (Akugbe, but there written without the **e-** following **ixiɛ-**);
ixiɛegbe keʊ-irioya ɽuɛ [˩ ˩ ˩ ˩ ˩ ˩ ˩ /] “your affliction and disgraced state” (Akugbe);
cf. **xiɛ** [/], **egbe** [˩ ˥].

ixiʊ̃i [˥ ˥ ˩]

a tree, *Newbouldia laevis*;
it is believed to be the oldest tree in the world;

planted as **inyatɔ̃** [˩ ˩ ˩] at every newly founded village or “camp” (**agɔ** [˩ ˥]), and used in the composition of the shrines of all the gods (but not of **erha** [˥ ˥] and **iye** [˥ ˥]).

ixo [˩ ˩]

(1) blood-letting: a piece of cotton which has been soaked in oil is lit inside a special kind of calabash (called **uko n-aya mu͜ĩxo** [˥ ˩ ˩ ˥ ˥ ˥ ˩] “calabash used for blood-letting”), and a cut is made from which the blood is to be drawn (mainly in the thigh), the calabash is tightly pressed on this cut, and when the light goes out, it sticks to the spot and draws the blood.

Used as a remedy for reducing swellings and muscle-pains.

(2) a mark on the forehead that formerly was a sign of a free-born man;
also **ix-aɽo** [˥ \ ˩] (tone!);
only few people have it nowadays;
it is still a little more frequent among Binis from Akure and Ishan people.

ixu [˩ \ ]

(country-made) farmer’s matchet;
billhook;
any matchet may be called **ixu** when used in farming.

Ixuɛ̃ [˩ ˩]

names of two Bini villages, seats of **Ɔxwahɛ** [˩ / ˩] shrines;
there is **Ixuɛ̃ n-iɽo** [˩ ˩ ˥ ˥] and **Ixũ-oʊi͜ɔbo** [˩ ˥ ˥ ˧ ˧ ˩] lit. “**Ixuɛ̃** of the doctor’s child”.

ixuiwu [˩ \ ˩]

hatred: **ixuiwu bũ-ɛ̃ gbe** [˩ ˥ ˩ ˥ ˦ ˧] “hatred is too much (with) you”: you are too full of hatred.

iy- [˩]

score;
twenty (in connection with following numerals only);
iy-eva [˩ ˥ ˦] “two score”: forty;
iy-eha [˩ ˥ ˦] three score: sixty;
iy-enɛ [˩ ˥ ˦] four score: eighty;
iy-isɛ̃ [˩ ˥ ˦] five score: a hundred;
iy-iy-eha [˩ ˥ ˦ ˧] “three score times three score”: 3600 (St Mark 4, 20).

iya [˥ ˩]

an exclamation of annoyance used by boys, e.g. when attacked by a younger brother, but forbidden to strike back, or when bullied by a stronger boy;
iya, **uʋede** [˥ ˩ ˩ / /‿˩] oh, are you coming again?

cf. Yor. **iya** [˩ ˩].

iya [˩ ˩]

(1) ditch;
the term includes natural cavities similar to a ditch.

(2) the big ditch (and wall) round Benin City said to be built by the **Ɔba Oguɔla** [˥ / ˥] (Egh. Hist. pp. 7, 8).

iyabɔ [˩ ˥ ˦]

forgiveness;

cf. **ya** [˥], **obɔ** [˩ ˥].

iyabɔ [˩ \ ˩]

bail;
security;
ɔmi-ɛ̃ɽ̃ɛ̃ ʊ-**iyabɔ** [˩ ˥ ˥ ˩ ˩ \ ˩] he took him as (lit. “in”) security: he took him to stand bail for him (**miɛ** [/]);
ya [˥] (?), **obɔ** [˩ ˥].

iyama [˩ \ ˩]

(1) mark of ownership or identification (e.g. a mark made on one’s yam, or, a sign by which one knows a certain man).

(2) scar;
cicatrice;
cf. **ama** [˥ ˩].

iyare [˩ \ ˩]

welcome home;
said to a warrior returning from war, or to a man returning from a journey;
it was interpreted as “safe arrival”;
v. **gbe** [˥].

Also used as a name;
cf **re** [˥].

iyarhaʊ̃ɛ [˩ ˥ ˩ ˥]

slave (idiomatic expression);
cf. **ya** [˥] (?), **rhaʊ̃ɛ** [˩ ˥] (?).

Iyasɛ [˥ ˩ ˥]

the “Iyashere”, one of the most important chiefs of the Bini people;
head of the **Eɣaɛʊo N-oɽe** [˩ ˩ ˩ ˥ ˥] and chief war-lord.

iyayi [˩ ˥ ˧]

faith;
iyayi̯ɛɽe ma s-ɔʊ̃-ɔ̃kɛ̃ [˩ ˥ ˩ ˥ / ˥ ˩ ˩ \ ] “his faith does not make me content”: his faith does not inspire me with confidence (said, e.g. of a Christian who is still adhering to heathen practices);
cf. **ya** [˥], **yi** [˥].

iye [˥ ˥]

mother;
iy-uɛ [˥ /] your mother (sgl.);
iy-ua [˥ /] your mother (pl.).

iy-odede [˥ ˥ ˩ ˩] grandmother (paternal and maternal);
iye ʊ̃-odede [˥ ˩ ˥ ˩ ˩] my grandmother;
iy-erha [˥ ˥ ˥] “father’s mother”, or **iye n-ɔbi-erha** [˥ ˩ ˥ ˥ ˥ ˥] “mother who has borne the father”: paternal grandmother;
iy-iye [˥ ˥ ˥] or **iye n-ɔb-iye** [˥ ˩ ˥ ˥ ˥] maternal grandmother.

iy-aʊ̃-ɔ̃ʊ̃a [˥ ˥ ˩ ˩] a man’s mother-in-law;
also **iy-ɔʊoxã ʊ̃ɛ** [˥ ˥ ˩ ˩ ˥] my mother-in-law.

iy-ɔba [˥ ˥ ˥] “mother of the **Ɔba**”: the Queen-mother who resides at **Uselu** [˩ ˩ ˥] (*cf.* **orhu** [˩ ˥]).

iy-owa [˥ ˥ ˧] “mother of the house”: the woman who is in charge of a household, i.e. either the house-owner's mother or, if she is dead, his senior wife.

iye n-agbɔ̃ [˥ ˩ \ ˩] lit. "mother of this world":
mistress;
lover.

iy-ɛɼ̃iʊ̃i [˥ ˥ ˧ ˩] (also **oded-ɛɼ̃iʊ̃i** [˥ ˥ ˩ ˥ ˩]) "mother of the dead, or, of the juju": title of the senior man (?) in the **Ɔvia** [˩ ˥] society;
v. **ekeze** [˩ ˩ ˥].

Idiom.: **mu-ɔmɔ y-egb-iy-ɛe** [˩ ˩ ˥ ˩ ˥ \ ] lit. "to take a child to its mother's body" (i.e. on her lap): to end a matter (by putting things where they belong);
cf. **iyeye** [˥ ˥ ˥], **eyeye** [˩ ˩ ˥].

iyeke [˩ ˩ ˩]

(1) back (of body).

(2) back (of something, of part of body);
behind;
iyek-obɔ [˩ ˥ ˩ ˥] back of the hand;
iyek-owɛ [˩ ˥ ˩ ˩] upper side of the foot;
iyek-owa [˩ ˥ ˩ ˥] back of the house;
backyard (latrine);
behind the house;
iyek-ogbe [˩ ˥ ˥ ˩] male servants' quarter in the compound;
iyek-ikpoba [˩ ˥ ˩ ˩ ˩] name of the neighbourhood behind the river **Ikpoba** [˩ ˩ ˩].

iyek-iyeke [˩ ˩ / ˩ /], [˩ ˩ ˥ ˩ /] backwards;
iyek-iyeke͜ɔla ɣe [˩ ˩ / ˩ ˩ ˥ ˧ /] "backwards he is going along";
v. **igbuzɛbu** [˩ ˩ ˩ ˩];
a curse: **iyek-iyeke ude ɣe** (or **-k-ude ɣe** [/ ˧ /]) [˩ ˩

/ ˩ / ˩ ˥ /] “backward you (may) fall (continuously)”, i.e. may you become poorer and poorer, sink lower and lower.

iyerhɛ̃ [˩ ˩ ˩]

“setting fire”: (time of) burning the undergrowth on a clearing previous to making a farm;
iyerhɛ̃ sɛ nɛ [˩ ˩ ˩ ˥ (4-1)] has the time for burning the farm-land already come?

cf. **ya** [˥], **erhɛ̃** [˩ ˩].

iyeye [˥ ˥ ˥]

a rich woman without children;
a kind of nickname;
cf. **iye** [˥ ˥].

iyɛ [˩ ˩]

an insect found on chickens.

iyɛgbu [˩ ˩ ˥]

powdered form of **ulɔka** [˩ ˩ ˩] (corn-cake);
care has to be taken in eating it to prevent it getting into the trachea.

iyi [˩ ˥]

rule, made by some group, e.g. those applying in a “society”;
iyi na ɔɣ-agbɔ̃ hia nɔ [˩ ˥ ˩ ˥ ˥ ˩ ˥ ˧] “this rule is of all the world”: this rule applies to everybody.

iyobɔ [˩ ˩ ˩]

help;
iyob-esi urhie mɛ na [˩ ˥ ˩ ˩ ˥ ˧ ˧ ˩] “(it is) good help you have given me (this)”: you have helped me well;
iyobɔ n-urhie mɛ na ke gbe [˩ ˩ ˩ ˥ / ˧ ˩ / ˧] “the help you gave me now (lit. this) is very suitable”: your help is just in time;
cf. **ya** [˥], **obɔ** [˩ ˥].

iyodɛ [˩ ˩ ˩]

“going road”: help in childbirth;
cf. **yo** [˥], **odɛ** [˩ ˥].

iyoxo [˥ ˩ ˥]

(1) coco-yam.

(2) **iyox-otɔ** [˥ ˩ \ ˩] “coco-yam of the ground”: lily (?);
is planted in pots at the shrines of **Osũ**.

(3) **iyox-ɛzɛ** [˥ ˩ \ ˩] “coco-yam of river”: a tree, *Rinorea elliottii*;
wood is flexible and used for constructing traps;
it is also put in crocodile’s mouths in order to prevent them from biting, as it is very tough.

Then they are no longer dangerous and can be tied with ropes.

iyɔha [˩ ˩ ˩]

(1) pawn;
human beings can be pawned as well as things, the pawned person having to serve the creditor until the debt is paid.

This service does not reduce the amount of the debt but only serves to “quench the creditor’s anger”.

Being pawned is not tantamount to slavery, as the victim may leave the creditor if badly treated.

(2) the blossom of the **ikposa** [˥ ˥ ˩] tree;
it plays a role in a children’s play: if an **iyɔha** [˩ ˩ ˩] (blossom) drops from the tree, children pick it up and offer it to a friend;
he is then reminded by the words: **imu̯iyɔha y-uɔ-bɔ** [˩ ˥ ˥ ˩ ˩ ˩ ˥] “I have put a pawn into your hands”, and must pay seven palm-kernels for it;
cf. Yor. **iwɔfa** [˩ ˩ ˩].

iyɔyɔ [˩ ˩ ˩]

(1) bushy end of things;
iyɔy-ɔka [˩ ˥ ˥ ˩] tassel of corn (maize).

(2) tail;
iyɔy-ɛsĩ [˩ ˥ ˥ ˥] horse-tail.

(3) fringe, in **iyɔy-ɛde** [˩ ˥ ˥ ˥] fringe of native crown;
cf. **yɔyɔyɔ** [˩ ˩ ˩].

izabɔ [˥ ˥ ˧]

shoulder;
cf. **abɔ** [˩ ˥].

izaduma [˩ ˩ ˩ ˥]

a drum shaped like **em-ɛdo** [˩ ˥ ˧] being played when chiefs were sent on errands by the **Ɔba**, or when they went round the country requisitioning goods.

izagodo [˥ ˩ ˥ ˥]

empty kerosene tin;
cf. Yor. **jagodo** [˩ ˧ ˧].

izagbɛdɛ [˥ ˩ \ ˩]

a dance mostly danced by the **iɣele** [˥ ˩ ˩] and **iɽoɣae** [˩ ˩ ˩] age-classes, but also by women;
Yor.?

v. **ema 1** [˩ ˩].

izaxwɛ [˩ ˩ ˩]

a ceremony that is part of the “second burial”: it takes place two days before the **isotɔ̃** [˩ ˩ ˩] (procession with the **otɔ̃** [˩ ˥]);
a goat is killed at the gate of the deceased’s house, and afterwards there is a dance through the town during which the arms of the deceased’s oldest son are supported by men.

The **emotã** [˩ \ ˩] tree on **ɛki͜ɔba** [˩ ˥ ˥ ˥] is visited and given chalk and cowries;
v. **ikpɔwia** [˩ ˩ ˩], **ukɔʊ̃ɛ** [˩ \ ˩], **arha** [˩ ˩].

izazako [˩ ˩ ˩ ˥]

a red antelope said to be as fast as a hare;
it is believed to run continuously on some days, and only to walk on others.

ize n-ɔfua [˩ ˩ ˥ ˧]

“white **ize**”: a kind of small crawfish found in rivers;
it is used in soups;

cf. Jekri **ide** [˩ ˥].

izeʊudu [˩ ˩ ˩ ˩]

“being hard in the heart (or entrails)”: obstinacy;
ɔʊ̃-ĩzeʊudu nɔ [˩ \ ˩ ˩ ˩ ˥] he is an obstinate man;
cf. **ze** [˥], **ʊ-udu** [˥ ˩].

izɛ [˥ ˩]

a tree, *Treculia africana*;
the fruit is big and round, and contains big seeds (“rice”), *v.* **eʊoxo** [˩ \ ˩];
iz-ebo [˥ ˥ ˧] “European **izɛ**”: rice;
iz-eni [˥ ˥ ˧] “elephant-**izɛ**”: a tree, *Allanblackia floribunda*;
the fruit is long and similar to a cucumber;
eaten by porcupines which, therefore, can be killed near these trees at night;
the wood is used as firewood only.

The tree is also called **iz-ɔxaɛ̃** [˥ ˥ (4-1)] “porcupine-**izɛ**”;
cf. **ɔmizɛ** [˩ ˩ ˩].

izɛɣede [˩ ˩ ˩ ˩]

open shelter consisting of four poles and a roof, or, a house the walls of which are not yet built, or, a primitive juju shrine that is open at the sides.

izĩegbe [˩ ˩ ˩]

endurance;
cf. **zĩ** [/], **egbe** [˩ ˥].

iziɣa [˥ ˩ ˥]

murderer;
iziɣa r-odɛ n-uwa rie ni [˥ ˩ ˥ ˧ ˩ ˩ ˩ / /] there is a murderer on that road where you are going;
cf. **d-iziɣa** [˥ ˩ ˥].

izobo [˩ \ ˩]

feeding evil spirits, witches, or the **Ogũ** [˩ ˥] and **Osũ** [˩ ˥], **Akɛ** [˩ ˥] or any juju of other people (in case their influence “troubles” the giver of **izobo**);
it is impossible to give this offering to one’s own **Ogũ**, **Osũ**, etc. The **izobo** may be given as a measure of defence as well as in order to injure somebody.

It is done at the junction of roads, e.g. at that of the roads leading to **Siluko** and **Ɛkɛhuã**, in one’s own backyard, or in still other places.

The food is prepared at home and by private individuals;
there is no slaughtering as in a real sacrifice;
only a chicken may be given, and that is killed at home;
v. **ewa** [˩ ˥].

izohu [˩ ˩ ˩]

anger;
provocation (Akugbe);
ɔʊ̃-**ĩzohu** ʊ̃ɛ **nɔ** [˩ \ ˩ ˩ ˥ ˧] “he is a man of my provocation”: he is a man that annoys me;
cf. **zɛ** [˥], **ohu** [˩ ˩].

izɔinyaʊaxe [˩ ˩ ˩ ˩ ˩]

"taking yam out of the pot": taking a dead child out of the womb (*v.* **ogida** [˩ ˥ ˩]);
cf. **zɔ** [/], **inya** [˩ ˥], **ʊ-** [˩], **axe** [˩ ˥].

izɔla [˥ ˩ ˥]

(a modern word): European week;
same as **uzɔla** [˥ ˩ ˥].

izu [˩ ˩]

even number;
v. **ɔkpã** [˥ ˥].

izunu [˩ ˩ ˩]

grumbling about food one dislikes, and refusing it;
cf. **zɛ** [˥], **unu** [˩ ˥].

(i)k-

an element of word-formation used in reduplications;
it conveys a generalising idea, e.g. **k-exɔek-exɔe**,
exɔek-exɔe [˥ / ˥ ˩] “with all one’s mind” (Akugbe)
from **exɔe** [˥ ˩] “mind”;
k-ɔʊ̃aik-ɔʊ̃a [˥ / ˥ ˩] and [˩ / ˩ \ ] “everybody” from
ɔʊ̃a [˩ \ ] “man”;
cf. **k-ugbaik-ɛɣɛ** [˥ / ˥ ˩], and Yoruba formations like
ɛnikɛni [˧ ˧ ˥ ˧].

ka 1 [˥]

to confess an evil deed, especially witchcraft and
similar harmful practices;
oxuo na ka [˩ / ˩ ˥] this woman is confessing to a
misdeed (but for adultery *v.* **bũ** [/]).

ka 2 [˥]

to dry (intrans.);
erhã na ɣaka akeyae nwina [˩ ˥ ˩ ˥ ˧ ˩ ˩ \ ˩ ˥] this
wood shall dry before starting to work with it;
erhã na kae [˩ ˥ ˩ \ ] this wood is dry;
cf. **kaka 1** [˩ ˥];
kae 3 [/].

ka 3 [˥]

to buy (not used of oil, only of beverages);
yak-anyɔ n-ɔrhiɛ̃rhiɛ̃ re (or **gũ ʊ̃ɛ** [˩ ˥]) [/ ˩ ˩ ˩ ˩ ˥ ˧
] go and buy sweet (or, palatable) wine for me!

(lit. “(and) come”) (the syllable **k-a** is rather long).

ka 4 [˥]

to count;
ka-limoi ni n-uta ma ʊ̃-ĩlu n-ɔxĩ [˩ ˩ ˥ / ˧ ˩ ˩ ˥ ˥ ˩ ˥] “count those oranges so that you (can) tell me how many they are!” **ka** [˥] **y-ɔ** [\ ] to repeat the formula of an oath;
ka y-ɔ ʊ-en-ɔɣav-ɔɛ̃ hɛ [˩ \ ˥ ˩ ˥ / /] repeat (the formula) as he will (or, shall) swear it!

k-iɣo [˥ ˥] to count money;
to reckon;
to judge the worth of something;
cf. Yor. **ka** [˩].

kã [˥] fua [˥]

to expel somebody out of the **Ɛguae** [˩ ˩], for an offence.

kã [˩]

bare;
ɣɛloʊiɛ y-otɔe kã [˥ ˩ ˩ ˩ / ˩] don’t sleep on the bare ground!

cf. **kɛkã** [˩ ˩].

ka [/], [˥]

an auxillary verb indicating that the subject is first in performing the action expressed by the main verb;
ɽ̃-ɔ̃ɽ-ɔʊ̃-okao n-ɔkanwina xɛ ima [˩ ˩ \ ˩ ˥ ˥ ˩ ˩ ˩ ˥ ˩] he was the first among us to finish the work: lit. “he is the first man who first worked waiting for us” (**ɽ** is not nasalised);
Ozo kaxiã nɛ [˩ ˥ / ˥ ˥] **Ojo** is going as the first.

kada [\ ˩]

formula of giving thanks to the host after a meal (used by men);
also used as a salute to somebody who has sneezed.

k-adesɛ [˩ ˥ ˩];

cf. **ke 1** [˥].

kae 1 [/]

in **ka-unu** [˩ ˩ ˥] “to purify the mouth”: i.e. to purify oneself after eating something that is taboo;
v. **wua** [/].

kae 2 [/]

(1) to dress, or to smoothen, wood (by means of a matchet);
ka‿erhã na papaapa [˩ ˩ ˥ ˩ ˩ ˩ ˩] make this (piece of) wood flat!

(2) to cry, of a squirrel (similarity with the noise made by dressing wood?).

kae 3 [/]

to dry;
ika-ukpɔ̃ na [˩ ˩ ˩ / ˩] l am drying (or, I dried) this cloth;
cf. **kaka 1** [˩ ˥], **ka 2** [˥].

kaɛ̃ 1 [/]

(1) to build, e.g. a box, door, table, etc.;

mainly wooden things;
kã-ɛ̃kpɛfi na mɛ [˩ ˥ ˩ / ˩ ˥] “build this box for me”: make a box out of this (e.g. out of a packing case)!

(2) to nail;
y-ise kã-ɛ̃kpɛfi na mɛ [˩ ˥ ˩ ˥ ˩ / ˩ ˥] nail this box for me!

kãɛ̃ [/] mu **erhã͜ugbugbe** [˩ ˩ ˩ ˩ ˥ ˧] to crucify (Bibl., not of sacrificial crucification).

(3) to cover (roof) with wood (?) and corrugated iron;
v. **ekpamaku** [˩ ˩ ˥ ˧];
cf. Yor. **kã** [˩].

kaɛ̃ 2 [/]

(1) to fill, of pipe only, *v.* **vɔ̃** [/];
kã-ũkoko na [˩ ˥ ˩ / ˩] fill this pipe!

(2) to load, of gun;
kã-(o)sisi na mɛ [/ ˥ ˥ ˩ ˥] load me this gun!

kaɛ̃ 3 [/]

to touch: **ɔy-obɔ kã-ɽ̃ɛ̃** [˩ ˥ ˧ / ˩] he (took hand) touched it;
cf. Yor. **kã** [˩].

kaɛ̃ 4 [/]

in **kã͜ũkɔ** [˩ ˥ ˩] (*a*) to be a messenger to the **Ɔba**, collecting tribute in the country;
those messengers used to oppress the countryside a good deal, hence: (*b*) to annoy somebody by giving him (unwanted) advice in the form of reproaches;
to pester;
ɣɛɣikã ʊ̃-ũkɔ [˥ ˩ ˩ ˥ ˩] don’t pester me any more!

kãgũkãgũ [˧ ˧ ˧ ˧]

lean;
used with the verb **ye** [˥];
cf. **gũkaã** [˧ ˧];
for other degrees of leanness in a descending scale *v.*
gũkaã, **sĩgɛ̃sĩgɛ̃** [˧ ˧ ˧ ˧];
rhiamarhiama [˧ ˧ ˧ ˧];
sigosigo [˧ ˧ ˧ ˧];
simosimo [˧ ˧ ˧ ˧].

kaka 1 [˩ ˥]

to dry;
to be dry (intrans.) used of leaves e.g., hence it is a plural form;
cf. **ka 2** [˥].

kaka 2 [˩ ˥]

to be hard;
ɛkpede n-ɔkakae [˩ ˥ ˩ ˥ ˩ \ ] a cross-bow that is difficult to tend (occurs in a proverb).

kãkaãkã 1 [˥ ˥ ˥]

tightly;
firmly (tied);
v. **kĩ** [˥].

kãkaãkã 2 [˥ ˥ ˥]

describes a very profound darkness;
ebiebi so kãkaãkã [˩ ˥ ˧ (3-1) ˥ ˥ ˥] it was very dark;
amɛ bi kãkaãkã [˩ ˩ ˥ ˧ ˧ ˧] the sky is very dark (lit. “the water”, i.e. the sky before a rain);

v. **nununu** [˧ ˧ ˧].

kakabɔ [˩ ˩ ˥]

(to do) properly;
kakabɔ gb-ɛɽ-asã [˩ ˩ ˥ ˩ ˥ ˥] flog (whip) him properly!

k-anyɔ [˩ ˥];

cf **ka 3** [˥].

kaʊ̃a [˩ ˥]

to be small;
short;
oʊ-uɛ na kaʊ̃a gbe [˩ / ˩ ˩ ˥ ˧] this your child is too (or: very) small!

cf. **ukaʊ̃aʊ̃ɛ** [˩ ˥ \ ˥].

ke 1 [˥]

to be near;
this verb is used a good deal for indicating local relationship, e.g. **k-adesɛ** [˩ ˥ ˩] to be near the middle;
ikpĩhiãbɔ n-ɔk-adesɛ [˥ ˥ ˥ ˩ ˥ ˩ ˩ ˩] the middle finger.

k-eʊ̃a [˩ \ ] “to be near here”;
n-ɔk-eʊ̃a [˥ ˥ (4-1)] the nearest one.

k-od-aɽo [˩ \ ˩] to be in front;
ik-od-aɽo nɛ [˩ ˥ (3-1) ˩ \ ] I preceded him.

k-odɔ [˩ \ ] “to be near there”;

n-ɔk-odɔ [˥ ˥ (4-1)] “which is near over there”, i.e. the furthermost of some objects.

k-otɔ [˥ ˩] to be nethermost.

k-uxuʊ̃u [˥ ˩ ˩] to be uppermost;
ukpu na k-uxuʊ̃u n-eʊ̃iɽebo [˥ / ˩ ˥ ˩ ˩ ˩ ˥ ˥ ˦] this cup is on top of the plate;
v. **dia 1** [˥].

ke 2 [˥]

an auxiliary that (1) links up events: “and then...”;
ɔkeɽu͜ɛe [˩ ˥ ˦ (4-1)] “and then he did it”;
it is often used with a following **ɣi**, but also with **ɣa**:
ɔkeɣaɽu͜ɛe [˩ ˥ ˦ ˦ (4-1)] “and he was doing it” (same as **ɔkeɣiɽu͜ɛe** [˩ ˥ ˥ ˥ \ ]);
ɔkeɣiɽu͜ɛe [˩ ˥ ˩ ˥ \ ] “and then he did it” (same as **ɔkeɽu͜ɛe** [˩ ˥ ˦ (4-1)]), and with **ʋe**: **ɔkeʋe-ɽu ɛe** [˩ ˥ ˩ ˥ \ ] “and he did it”.

(2) with low tone: “before”, e.g. **imi-ɔ̃-ũgbugbɛhia͜ɔkekpaɔ** [˩ ˩ ˩ ˩ ˥ ˦ ˧ ˧ ˩ /] I always see him before he leaves.

ke 3 [˥]

(1) to come from a certain place;
ɛdo ike de [˩ ˥ ˩ ˥ /] “from Benin (it is that) I am coming”;
ɔk-uw-owa ɣade [˩ ˥ ˥ ˦ ˧ /] he is coming out of the house.

(2) “from”;
k-eʊ̃a ɣari-ɛdo ibiɽik-isɛ̃ nya͜iy-eva nɔ [˩ \ ˥ ˩ ˩ ˥ ˥ ˥ ˥ ˩ ˥ ˩ ˥ ˦ ˧ ˨] from here to Benin is 45 miles.

(3) “since”, in **k-eʊa ɣaxiã** [˩ \ ˥ ˥] since that time:

lit. “from there going”.

ke 1 [/]

(1) to be suitable;
it is used impersonally with a following subjunctive introduced by **n-** and conveys something like the idea of the English “ought to”;
ɔkeɽe n-aɽ̃ɛ̃-ʊ̃i n-ɔwiɽi [˩ / ˩ ˥ ˩ ˩ ˥ / ˩] “it is suitable that one should know the thing that is lost”: one ought to know what is lost.

(2) to put something in the right position (so that it does not fall);
to support;
k-axe ni ɛse [˩ ˥ ˧ ˩ ˥] put this pot in a safe position!

k-ewu [˩ ˥] to put three stones up as a support for a cooking-pot;
to prepare a place for cooking;
imi-ɔɛ̃ ʊ-ɔkewu ʊ-ɛɣɛ n-inay-eʊa [˩ ˥ ˩ ˩ ˩ ˩ ˩ ˩ ˥ \ ˩ \ ] I saw him preparing a cookingplace (at the time) when I went there (**na** [˥] or [\ ]);
cf. **ikewu** [˩ ˥ ˧].

k-ɛfi [˩ ˥] to rest, **gũ ʊ̃ɛ k-ɛfi xerhe** [˩ ˥ ˩ ˥ ˧ ˧] let me rest a little!

v. **ko-ɛfi** [˩ ˩ ˥], **kok-ɛfi** [˩ ˩ ˥].

ke 2 [/]

in **ke** [/] **ikiã** [˥ ˩] to be the result of something;
ɔk-ɛɽ-ikiã [˩ ˩ ˥ ˩] it results from it.

keke [˩ ˥]

to push (in a crowd), to jostle;

ɣɛkeke ʊ̃ɛ [˥ ˩ ˩ \ ] don’t push me!

ɔkeke ʊ̃ɛ [˩ ˩ ˥ ˧] he pushed me;
v. **rua** [/], **sua** [/].

(e)k-es-ɔgbã [˩ ˥ ˥ ˩]

twenty-five: “remain five (to) thirty” (by young people **isɛ̃ nya͜ugie** [˩ ˥ ˧ ˧ ˧] “five above twenty” is used);
cf. **kɛ 1** [/].

(e)k-es-ugie [˩ ˥ ˩ ˥]

fifteen;
something like “remain five (to) twenty”;
cf. **kɛ 1** [/].

keʊe [˩ ˩]

a conjunction linking up nouns and pronouns: “and”;
Ozo keʊ-aʊ̃-ɔ̃ɽ̃ɛ̃ xiã s̃ĩs̃ĩʊ̃us̃ĩ [˩ ˥ ˩ ˩ / ˩ ˩ ˥ ˥ ˩ ˩] **Ojo** and his wife have gone since some time;
cf. **ke** [˥], **ʊe** [/], **ʊe** [˥].

k-eʊ̃a [˩ \ ];

cf. **ke 1** [˥] and **ke 3** [˥].

k-ewu [˩ ˥];

cf. **ke 1** [/].

kɛ 1 [/]

to remain;
to be left;

also **kɛ** [/] **re** [˥];
ema ni kɛ re [˩ / ˧ / ˧] that fufu is left over, remains,
kɛ xerhe kɛ xerhe [˩ ˥ ˥ ˩ ˥ ˥] nearly;
lit. “remains little”, *cf.* Pidgin “lef small”.

ɛdɛ kɛɽe o [˩ ˥ / ˩ ˩] an old greeting, used by old men and chiefs, its being obsolete making it the more distinguished: good night!

(“day is left”, viz. a little).

The numbers beginning with **(e)k-**, as e.g. **(e)kesugie** [˩ ˥ ˩ ˥], **(e)kigbesiyisɛ̃** [˩ ˥ ˥ ˩ ˥ ˧], seem to be derived from sentences like “it remains (five) reach (**sɛ** [˥]) twenty”, “it remains ten reach a hundred”.

kɛ(e) 2 [/]

(1) to be quick;
ɔkɛ ɽuɛ gbe [˩ / / ˧] “it is too quick to (with) you”: you do it too quickly;
obɔ kɛɽe ʊ-inwina ni nɛ [˩ ˥ / ˩ ˩ ˩ / ˧ (3-1)] “has the hand been quick in that work already?”: is that work already finished?

(short: **obɔ kɛ nɛ ɽa** [˩ ˥ / (4-1) ˩]).

This phrase is used when asking in the presence of strangers whether food has already been prepared; a more direct reference to food would be impolite.

(2) it is used in a causative sense, meaning something like “to hurry somebody”, in the following construction: **ɔk-ɔɽe ɽu͜ɛe nɛ**, **makes-eʊa** (**sɛ** [˥]) [˩ / ˧ ˧ (4-1) ˥ ˩ ˥ ˩ \ ] “it hurried him on to do it (already), and then we arrived there”: he had already done it when we arrived there (*v.* **da** [˥]; “to do something out of one’s own accord”).

(3) in the phrase **ɔɣakɛe** [˩ ˩ /] (lit. “if there is time”?) it is used to qualify a statement about something happening in the future: “probably”, “perhaps”, *v.* **ɣaa** [˥];
ɔɣakɛe, **ɔɣare axwɛ** [˩ ˩ / ˩ ˥ ˧ ˧ ˩] he will probably come to-morrow.

k-ɛbɔ [˥ ˩];

cf. **kɔ** [˥].

kɛeke [\ ˩]

with;
together with;
eni kɛek-akɔ̃-ɽ̃ɛ̃ [˩ ˥ (4-1) ˩ / ˩] the elephant together with its teeth (*v.* **Uke keʊe arhuaɽo**).

k-ɛhi [˥ ˩];

cf. **kɔ** [˥].

kɛkã [˩ ˩]

(1) bare;
y-owɛ kɛkã ɣa de [˩ / ˩ ˩ ˥ /] come with bare feet!

(2) (in) vain;
empty;
ineffective;
eʊ̃i kɛkã nɔ [˩ / ˩ ˩ ˥] lit. “it is a vain thing”;
said e.g. of somebody’s intrigues which the speaker thinks to be harmless and negligible;
ɔguã͜ɛ̃ʊ̃ɛ kɛkã [˩ ˩ ˩ / ˩ ˩] he is talking empty words (“word of mouth”) i.e. he has no power to do anything.

(3) only;

ɔkpa kɛkã [˥ ˥ ˩ ˩] one only;
cf. **kã** [˩].

kɛkɛ [˩ ˥]

to rot, e.g. meat, leaves, cloth, wood, or a corpse;
ɣa s-ukpɔ̃ na ɽae y-uw-amɛ ʊ-eʊ̃a, **ɔɣakɛkɛ** (**sɛ** [˥])
[˥ ˥ / ˩ ˩ ˥ ˥ ˩ ˩ ˥ ˩ ˥ ˩ \‿˥] who left this cloth in the water here, it will rot!

kɛtɛkɛtɛ [˥ ˥ ˥ ˥]

ass;
occasionally brought by Hausa people.

k-ɛtĩ [˩ ˥];

cf. **ke 1** [/].

kĩ 1 [˥]

(1) to look for fruit at the base of a tree;
gi͜ayakĩ otiɛ̃ [˩ / / ˥ ˥ ˥] let us go and look for **otiɛ̃**!
(2) to inspect, e.g. traps.

kĩ 2 [˥]

to tie tightly;
ɔy-iri kĩ͜ɛ̃ kãkaãkã [˩ ˥ ˧ ˧ ˩ ˥ ˥ ˥] lit. “he took a rope and tied it tightly”;
v. **tua 1** [/].

kĩ 3 [˥]

to dazzle;
cf. **okĩ** [˥ ˩].

ki [/]

(1) to coil;
of snakes, caterpillars, centipedes;
to curl up;
of the Scaly Anteater;
ɛnyɛ n-imiɛ-ɽɛ wabɛɣe ʊ̃ɛ ɔkeki [˩ ˩ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˥ /] “the snake which I saw to-day, it (suddenly: **wa**) saw me, it coiled”.

(2) to cower, in **ki** [/] **re** [˥];
ɔki re kpukpuukpu [˩ / ˧ ˩ ˩ ˩] he cowered;
feeling cold;
with crossed arms and hands resting on shoulders.

(3) to curl (of hair);
eto n-ɔkiɽi [˩ ˩ ˥ / ˩] curls.

(4) to coagulate, e.g. of **owo** [˩ ˥]-soup or starch;
but for oil, **rhuɛ** [/] is used;
owo na kiɽi ɛsɛse [˩ ˥ ˩ / ˩ ˩ ˥ ˧] this **owo** soup has properly coagulated, i.e. it is still liquid;
iterat. **kinɔ** [˩ ˥].

kie [/]

(1) to open, e.g. door, window, padlock;
ɔki-urho [˩ ˩ ˥ ˩] he opened the door.

(2) to be open(?).

(3) to fold;
m-ɔki-ewa na la͜owa ʊ-amɛ de [/ ˩ ˥ ˧ ˩ ˩ ˩ ˩ ˩ ˩ /] “it was I who folded this mat (and took it) into the house when rain was coming”.

(4) in **ki-ewua** [˩ ˥ \ ] to wake the Ɔba by imitating a cock’s crow.

(e)k-igbe s-iy-eha [˩ ˥ ˥ ˩ ˥ ˧]

fifty: “remain ten reach sixty” (twenty times three);
cf. **kɛ 1** [/].

(e)k-igbe s-iy-ehã [˩ ˥ ˥ ˩ ˥ (4-1)]

a hundred and ten: “remain ten reach twenty times six”;
cf. **kɛ 1** [/].

(e)k-igbe s-iy-enɛ [˩ ˥ ˥ ˩ ˥ ˧]

seventy: “remain ten reach eighty” (twenty times four);
cf. **kɛ 1** [/].

(e)k-igbe s-iy-isɛ̃ [˩ ˥ ˥ ˩ ˥ ˧]

ninety: “remain ten reach a hundred” (twenty times five);
cf. **kɛ 1** [/].

k-iɣo [˥ ˥];

cf. **ka 4** [˥].

k-ihũ [˥ ˩]

to give a present to a visitor, e.g. kola, or drinks;
Egh. Hist.

kinɔkinɔkinɔ [˧ ˧ ˩ ˩ ˥ ˥]

plaited;
woven, e.g. as a pattern, *v.* **oba** [˩ ˥];
used with the verb **ye** [˥];

cf. **ki** [˧˥].

kisi [˩ ˩]

a descriptive adverb accompanying the verb **sã** [⁄]
“to jump”;
ɔsãɽ̃ɛ̃ **kisi** [˩ ⁄ ˩ ˩ ˩] “he jumped hard” (occurs in a saying).

kiʊ̃i [˩ ˥]

(1) to hit, strike;
kiʊ̃i͜ɛ̃ [˩ ˥ ˩] “hit him”;
cry of encouragement to somebody who is fighting;
v. **iluma** [˩ ˩ ˩];
v. ɔɽɔ [˩ ˩].

kiza [˩ ˥]

to be foolish, senseless;
ukiza [˥ ˩ \ ] are you mad?

v. **bibi** [˩ ˥], **yɛyɛ** [˩ ˥], **fi** [˥].

ko [˥]

to fold, a pad (**ukuoki** [˥ ˥ ˩]);
cf. **kuɔ** [⁄].

ko 1 [⁄]

(1) to gather, in **ko͜ɛfi**, **ku͜ɛfi** [˩ ˩ ˥] to gather strength;
to stop doing something;
to leave off;
ku-ɛfi, ɣɛɣiɽu͜ɛe [˩ ˩ ˥ ˥ ˩ ˥ \ ] stop, don’t do it any

more!

i.e. a task he was ordered to perform before.

(2) to set a fractured bone by tying a small “bamboo” mat with medicines on it to the broken part;
Ozo bũ͜obɔ, **gi-a mu͜ɛ̃ gi-ɔʊ̃a ʊ-uxegie n-ɔku͜ɛɽe** [˩ ˥ ˧ ˧ ˧ ˩ / ˥ \ ˩ ˩ ˩ ˩ ˥ ˩ ˥ ˩ ˥ ˩] “Ojo has broken an arm, let us take him to somebody at **Uxegie** that he may set it”.

ko 2 [/]

in **ko͜uro** [˩ ˥ ˩];
ko-ro [/ ˩] to wax (of the moon);
the ipf. is expressed by the auxiliary **fɛko** [˩ /] only;
cf. **uro** [˩ ˩], **hɔ͜uro** [˩ ˥ ˩];
v. **uki** [˩ ˩], **vɛwae** [˥ \ ].

k-od-aɽo [˩ \ ˩], **k-odɔ** [˩ \ ], **k-otɔ** [˥ ˩];

cf. **ke 1** [˥].

koikoi [˥ ˥]

describes the sound of beating fufu.

koko 1 [˩ ˥]

to gather;
si͜ɛ(e) koko [˥ ˥ ˩ ˥] gather it (also [˥ \ ]);
w-iɽ̃ã si koko xɛ ʊ̃ɛ-ɣ-ide (**iɣe** [˥ ˩]) [˥ / ˩ ˩ ˩ ˩ ˥ ˩ /] tell them to gather and wait for me for I am coming!

kok-erhɛ̃ [˩ ˥ ˩] to make a fire;
kok-erhɛ̃ n-al-eʊ̃i [˩ ˥ ˩ ˥ ˩ \ ] make a fire so that we can cook something!

kok-ɛfi [˩ ˩ ˥] “to gather strength”: to rest: **kok-ɛfi xerhe n-uɣade** [˩ ˩ ˥ ˦ ˦ ˧ ˧ /] rest a while before you come;
lit. “that you will come” (**uteɣade** [˥ ˩ ˥ /] is also possible);
cf. **ko 1** [/].

koko 2 [˩ ˥]

to look after;
to feed;
ukok-ɔmɔ na ɛs-eriɔ [˩ ˩ ˩ ˥ ˩ ˩ ˥ /] are you feeding this child properly (like that)?

kokomɛmɛ [˥ ˥ ˩ ˩]

cucumber;
Engl.

kokooko [˦ ˦ ˦]

hard;
used with the verb **ze** [˥] or **ye** [˥], e.g. of bread, pounded yam, or cassava.

koyɔ [˥ ˦]

a very common greeting among the Binis;
koyɔ-ko [˥ ˦ ˧] “good day (or, hullo!), friend”, *v.* **oko** [˩ ˥];
koyɔ-ga [˥ ˦ ˧] “good day, sir”;
koyɔ-tɛ̃ ʊ̃ɛ [˥ ˦ ˧ ˧] “good day, cousin”;
v. **ɔga** [˩ ˥], **ɔtɛ̃** [˩ \ ].

kɔ [˥]

(1) to plant.

(2) to put up a god’s, ancestral, or guardian spirit’s shrine, in **k-ɛbɔ** [˥ ˩] “to construct one’s juju”;
k-ɛhi [˥ ˩] “to construct one’s Lord”, i.e. guardian spirit;
cf. **ukɔʊ̃ɛ** [˩ \ ˩].

kɔ̃ 1 [˥]

to be foolish;
ɔkɔɛ̃ [˩ \ ] he is foolish;
ɔkɔ̃ [˩ ˥] he is at times foolish;
ɔkɔ̃ gbe [˩ ˥ ˦] he is very (or, too) foolish;
stronger expressions are: **ɔk-ũkɔ̃ʊ̃-oya gbe** [˩ ˥ ˦ ˧ ˩ ˥] “he is foolish with a disgraceful foolishness”;
and **ɔk-ũkɔ̃ʊ̃-ɔ̃zuɔ gbe** (*v.* **ɔzuɔ** [˩ ˩]) [˩ ˥ ˦ ˧ ˩ ˥];
cf. **ukɔ̃ʊ̃ɛ** [˩ \ ˩].

kɔ̃ 2 [˥]

to move about in search of food;
to browse (of cattle);
ɔtekɔ̃ yo kɔ̃ re ʊ-eʊ̃a sĩ [˩ ˥ ˥ ˥ ˥ ˩ ˩ ˩ ˥] “it was moving to and fro here before”;
said e.g. of a fowl which the owner is missing.

kɔ̃ [/]

to aim (in shooting);
ɔkɔ̃͜ũzo ni [˩ ˩ ˥ ˦ /] he is aiming at that antelope (**uzo** [˥ ˩]).

kɔɣɔkɔɣɔ [˥ ˥ ˥ ˥]

reproduces the sound made by the bell **aza** [˥ ˩];
v. **goɣogoɣo** [˥ ˥ ˥ ˥], **gɛ̃ɣɛ̃ɣ̃gɛ̃ɣɛ̃ɣ̃** [˥ ˥ ˥ ˥].

kɔlɔ [˩ ˥]

to pick fruit from a tree;
with hands or a pointed stick, **adɛ̃** [˥ ˥];
kɔl-ogwi mɛ [˩ ˥ ˥ ˦] pick me mangoes!

gi-ayakɔl-otiɛ̃ [˩ / / ˩ ˥ ˥] let us go and pick **otiɛ̃**!

ku 1 [˥]

to depreciate in value, or, become worthless through being kept in stock for too long a time;
inya n-idɛ xɔ-xuʊ̃u (**xɛ̯uxuʊ̃u**) **iɣimu̯ɛ̃ s-ɛki** (**sɛ** [˥]), **ɔkeku** [˩ ˩ ˥ \ ˩ ˥ ˩ ˩ ˥ ˦ ˦ ˧ ˩ ˩ \ ˥] “the yams which I bought in wait for a famine, when I had carried them to the market, they were worthless”;
iterat. **kulo** [˩ ˥] not to be in order (but reparable);
osisi na kulo [˥ ˥ ˥ ˩ ˩ \ ] this gun is out of order;
cf. **ɔku** [˩ \ ];
v. **ɽu** [˥], **rhia** [˥] (to be entirely spoilt).

ku 2 [˥]

in **ku̯obɔ** [˩ ˩ ˥] **yi** [˥] to hurry a matter, a task;
iku̯obɔ y-ɛzɔ ni [˩ ˩ ˩ ˥ ˥ ˥ /] I am hurrying that lawsuit;
e.g. by getting hold of all the evidence beforehand;
iku̯obɔ y-ɔ nɛ, **t-iɣami-otɔ-ɽe** [˩ ˥ ˥ ˦ ˧ ˨ ˥ ˦ ˩ ˩ / ˩] “I have hurried it, I will see its ground”;
i.e. I will see its conclusion.

ku [˥] gbe [˥]

(1) second part of a verbal combination meaning “to mix together”, *v.* **mu** [˥], **fũɛ̃** [˥], **ku gbe** [˥ ˥].

(2) an aux-iliary verb indicating that the action expressed by the main verb is done by several people together;
iɽ̃ã ku gbe ɽu͜ɛe [˥ ˩ ˥ ˥ ˥ \ ] they are doing it together.

kũ 1 [˥]

to construct something by means of ropes and strings, such as an **akpata** [˥ ˥ ˥], **ɛgiɔ̃** [˥ ˥], and a drum, but also the masquerading dress for **Ekpo** [˩ ˩] which is made out of strings and palm branches;
ɔkũ͜ãkpata [˩ ˥ ˥ ˥ ˥] he built (or, is building) an **akpata** harp;
cf. **kũ** [/].

kũ 2 [˥]

to make a feast (**azɔ** [˩ \ ]).

ku [/]

(1) to play.

(2) to dance a slow dance;
but *v.* **gbe** [˥] when linked with the name of a dance, and *v.* **d-ugba** [˥ ˩].

(3) to play;
in a sexual sense;
also used as a more decent expression for **ho** [/] “to have sexual intercourse”;
“with” is expressed by the preceding verb **gu** [˥].

ku͜iku͜exae [˩ ˩ ˥ ˥ ˩] “to play game of sand”: (*a*) to play with sand;
(*b*) to have sexual relations with a girl not yet at the

age of puberty;
cf. **iku** [˩ ˩].

kũ 1 [/]

to parcel;
kũ ihɛ ni n-umu ɣade [˩ ˩ ˥ ˧ ˧ ˩ ˥ /] “parcel that load (so) that you may take it come” (i.e. bring it along).

kũ [/] **n-ɛrɛe** [˩ \ ] to parcel for **ɛrɛe**: pregnant women give an offering to **ɛrɛe** [˩ \ ] in order to ensure safe delivery, but also by other people when advised to do so (by **Ogwɛga** [˩ \ ˩]);
to this end they weave a thread-net over a calabash and put the calabash on a forked stick on an **ada** [˩ ˩], i.e. a cross-road.

kũ͜egbe [˩ ˩ ˥] **mu** [˥] “to parcel body (i.e. oneself) take”: to stand contrite, with downcast eyes and folded arms, as a wrongdoer when being blamed for his offences;
cf. **ikũ** [˩ ˩], **ikũegbemu** [˩ ˩ ˩ ˩];
v. **ha** [/] (to parcel with leaves).

kũ 2 [/]

in **kũ** [/] **ɛxũ** [˩ ˩] to wound;
to make infirm;
ɔkũ ʊ̃-ɛ̃xũ [˩ ˥ ˧ ˩] he wounded me (possibly **kũ** [/]).

Idiom: **kũ͜erhã kũ͜iri** [˩ ˩ ˥ ˩ ˩ ˥] lit. “hitting tree hitting creeper”, i.e. meeting obstacles everywhere; used e.g. of a man who is drunken and, therefore, hits every obstacle on his way;
v. **yi** [˥] **ama** [˥ ˩], **de** [˥] **kũ** [/].

kua [˥]

second part of verbal combinations implying that the object (always a mass, such as a liquid, or grains) is thrown or poured away;
v. **fua** [˥], **mu** [˥], **hihiɛ** [˩ ˥].

kuã [/]

(1) to bite (of a snake);
cf. **ukuãʊ̃ɛ** [˩ \ ˩].

(2) to injure oneself.

kue [˥]

in **kue** [˥] **y-ɔ** [\ ] to agree to (it);
ikue [˩ \ ] I agree;
ɔkue y-ɔʊ̃ɛ-ɽe [˩ ˥ ˩ ˥ ˩] “he agreed to me it” (lit. “to my it”?): he granted it to me.

kuɛ̃ [˥]

to trade on credit (used as second part of verbal combinations);
ɔxĩ-ɔɛ̃ kuɛ̃ [˩ ˥ ˧ ˧] he sold it on credit;
ɔd-ɔe kuɛ̃ [˩ (5-4) ˧] he bought it on credit;
cf. **ɔdɛkuɛ̃** [˩ ˩ ˥], **ɔxiɛ̃kuɛ̃** [˩ ˩ ˥], **xiɛ̃** [˥], **dɛ** [˥].

ku͜ɛfi [˩ ˩ ˥];

cf. **ko 1** [/].

k-ugbak-ɛɣɛ [˥ ˩ ˥ ˩]

at any time;

always;
same as **ugbugbɛhia** [˩ ˥ ˧ ˧];
v. Akugbe;
cf. **igba** [˥ ˩], ɛɣɛ [˩ ˩].

kui [/]

to splash water on something or somebody;
it is also used as second part of verbal combinations such as **kpolo** [˩ ˥] **kui** [/] “to sweep (and throw the rubbish) on”;
bɔʊ̃ɛ [˩ ˥] **kui** [/] “to shake dust or chaff, or, to winnow on”: i.e. it implies that the object of the main action is thrown on or at somebody or something;
the vowel ɔ appears before the objective pronouns of the sing.;
ɣɛbɔʊ̃ɔ͜ɛ̃ **ku-**ɔʊ̃ɛ [˥ ˩ ˥ ˩ ˩ ˩ \ ] don’t shake it (i.e. dust, or chaff in winnowing) on me!

ɔgiaɣae ku-erhã ku-iri [˩ ˩ ˥‿/ ˩ ˩ ˥ ˩ ˩ ˥] he cut, or tore, it all to pieces, i.e. throwing the pieces everywhere (*v.* **kũ 2** [/]).

kukuku [˩ ˩ ˩]

closed (of leaves);
used with the verb **ye** [˥].

kuɔ [/]

(1) to collapse;
to faint.

(2) to fold (e.g. an umbrella);
kuɔ͜exarha ni [˩ ˩ ˩ / /] fold that umbrella!

cf. **ko** [˥].

kurururururu [˩ ˩ ˩ ˩ ˩ ˩]

describes the noise of distant thunder (before a rainfall);
v. **kpãɽãɽãɽãɽãɽã** [˩ ˩ ˩ ˩ ˩ ˩].

kuɽɔɔ [˩ ˩]

dull;
of a day when the sun is behind clouds all the time;
ɛdɛ n-ɛɽɛ ye kuɽɔɔ [˩ ˩ \ ˩ ˥ ˩ ˩] it is dull to-day.

k-uxuʊ̃u [˥ ˩ ˩];

cf. **ke 1** [˥].

kwaɽaɣada [˥ ˥ ˥ ˥]

entirely worn out;
used with **kwisɛ** [˥ ˩].

kwe [˥]

an auxiliary verb indicating doubt in a question, possibility in other sentences;
can often be translated by “probably”, “really” or “at all”;
iɣakweɽu̯ɛ̯e ɽa n-iɣɛɽu-ɛe (**yi** [˥]) [˩ ˥ ˧ ˧ (4-1) ˩ ˥ ˥ ˧ ˧] shall I do it or not?

ʊen-umanaxwɛ̃niɛ y-ɔ na, **uɣakweyo** [˥ ˧ ˧ ˧ ˩ ˥ / ˩ ˩ ˥ ˧ ˥] as you do not reply to it now, will you really go (or, will you go at all)?

ɔɣakwere [˩ ˥ ˧ ˧] he will probably come.

kwɛikwɛi [˧ ˧]

(also **kwɛkwɛ**) (1) small;
of yams, always in a plural sense;
used with the verb **ye** [˥].

(2) describes the walk of a very short man;
used with the verb **xiã** [˥].

kwisɛ [˥ ˩]

in **ɔkwisɛ kwaɽaɣada** [˩ ˥ ˩ ˥ ˥ ˥ ˥] he is entirely worn out.

kwɔ [/]

(also **kwɛ**) to feather an arrow, in: **kwɔ͜ifɛʊ̃ɛ** [˩ ˥ ˩ ˩].

kyɛkɛɽɛ [˥ ˥ ˥]

to be very small;
cf. Yor. **kekere** [˥ ˧ ˥].

kpa 1 [˥]

an auxiliary verb, used in (hypothetical) conditional sentences;
ikpami-ɔɛ̃, **iɣalɛ nɛ** [˩ ˥ ˥ \ ˥ / / \ ] “had I (always) been seeing him, I should have run away from him” (e.g. from a creditor who comes to ask for his money);
ikpami-ɔɛ̃, **iɣalɛ nɛ** [˩ ˥ ˧ (4-1) ˥ ˩ ˩ \ ] “had I seen him (once), I should have run”;
cf. **akpawɛ** [˩ ˥ (4-1)];
ɔkpare, **ɔɣami-eʊ-ɔho** [˩ ˥ ˧ ˥ ˩ ˩ ˩ ˩ /] “in case he would have come, he would have received what he wants” (viz. a thrashing).

kpa 2 [˥]

in **kpa** [˩] **oɗi** [˥ ˥] to surprise;
eʊ̃i n-uɾu na kpa ʊ̃-oɗi [˩ ˩ ˩ ˥ ˩ ˩ ˥ ˥] what (the thing) you are doing now surprises me.

kpa 3 [˥]

(1) to vomit;
cf. **ekpa** [˩ ˥].

(2) to burst into fruit (of bananas and plantain trees).

kpa [˥] ma [/]

(1) to be good (in the sense of “convenient”); used impersonally;
ɔkpa ma-ɣ-irherhe re [˩ ˥ / ˩ ˩ ˥ ˧] it is good that I have come in time;
iɣaiɣidoʊa ɾuɛ [˥ / ˥ ˥ ˩ /] I should not have managed (lit. “come”) to meet you.

(2) to be clear, plain;
ɔkpa ma yi-ɣ-ɔna ɣiɽ-okieke ʊ-use n-ima mu (**ɽe** [˥]) [˩ ˥ / ˥ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˩ ˩ ˩ ˥] “it is quite clear that (**iɣe** [˥ ˩]) this is the last among the helping parties (**use** [˩ ˥]) which we are having (**mu** [˥])” (this may be used as an exasperated comment of one who thinks that he is exploited by the man for whom the helpers are working).

kpa [/]

(1) to lift up;
kpa-ɽe ɣe deɣ-uɣas-ɛfi mu͜ɛ̃ [/ ˩ / ˧ ˩ ˥ ˩ ˥ ˧ (4-1)]
lift it up and look whether you will be able to carry it!

kpa [/] **mu** [˥] **dia** [˥] to put something in an upright position, e.g. a log, in order to test its length.

kpa egbe [˩ ˩ ˥] “to lift body”: to leave, depart;
ɔkpa͜egbe nɛ ʊ-en-ɛʊo [˩ ˥ ˥ ˧ ˩ ˩ \ ˩] he has already left the town;
v. **kpaɔ** [/].

kpa͜obɔ [˩ ˩ ˥] to raise one’s hand;
same as **tɔ̃͜obɔ** [˩ ˩ ˥] **mu** [˥];
ɔkpa͜obɔ n-ɔfi ʊ̃-eʊ̃i, **eɽ-inalɛ** [˩ ˥ ˥ ˧ ˧ ˩ ˩ \ ˩ ˥ \ /]
“he raised (his) hand in order to strike me (a thing), then (lit. ‘it was’) I ran away”.

(2) to help somebody carry a load;
ikpa-ɽe ʊ-odɛ n-ima nay-enyaɛ [˩ / ˩ ˩ ˥ ˩ / ˥ ˧ ˩] “I helped him on the way by which we went to **Enyaɛ**”;
cf. **kpaɔ** [/].

kpaa [˩]

describes report of a European double-barrel or rifle.

kpaɛ̃ [/]

(1) to pull out, e.g. the blade of an axe from the handle.

(2) to tear, break off branches or leaves, or fruit that is picked from the stem of a plant, e.g. cocoa;
kpã-ebe ni mɛ [˩ ˩ ˥ ˧ ˧] tear these leaves off for me!

iterat. **kpãnɔ** [˩ ˥].

(3) to fall out;
to break off (intrans.);
v. **kɔlɔ** [˩ ˥] (to pick a fruit from the branches), **biã** [/], **xuɔ̃** [/].

kpãkãkpãkãkpãkã [˧ ˧ ˩ ˩ ˥ ˥]

gravelly (of soil);
so as to hurt one’s feet;
otɔe na ye kpãkãkpãkãkpãkã [˩ / ˩ ˥ ˧ ˧ ˩ ˩ ˥ ˥] this soil is gravelly.

kpako [˩ ˩]

(1) denoting big size of tooth or (reduplicated) teeth;
ɔye kpako [˩ ˥ ˩ ˩] it (the tooth) is big.

(2) also used of young bursting plants to denote their being short and thick, ca. 2 or 3 days after they have come out of the ground;
pl. by reduplication;
ɔzɔɽe kpako [˩ / ˩ ˩ ˩] it has sprouted and is a big seed.

kpalɔ [˩ ˥]

to peel (eatable things);

kpal-igaɽi na [˩ ˥ ˩ ˥ ˩] peel this cassava!

kpãnɔkpãnɔ [˩ ˩ ˩ ˩]

rough;
erhã na ye kpãnɔkpãnɔ [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this plank ("wood") is rough;
erhã ne kpãnɔkpãnɔ [˩ ˩ ˥ ˩ ˩ ˩ ˩] a rough plank (same as **erhã n-ɔmariɛ** [˩ ˩ ˥ ˥ ˥]).

kpa(ɔ) [/]

(1) to get up;
ɔkpa(ɔ) ʊ-aga [˩ \ ˥ ˥] he got up from the chair.

kpaɔ [/] **mu** [˥] **dia** [˥] to get up (and stand).

(2) to leave, depart (used with following **ʊ-**);
ɔkpaɔ ʊ-en-ɛʊo [˩ \ ˩ \ ˩] he left the town (or, country).

kpa(ɔ) [/] **re** [˥] to get out;
kpa-ʊa re [˩ ˥ ˧] get out there!

cf. **kpa** [/].

kpãɽãɽãɽãɽã [˩ ˩ ˩ ˩ ˩ ˩]

describes the noise of thunder.

kpataki [˩ ˩ ˩]

main, principal;
cf. Yor. **kpataki** [˩ ˩ ˩].

kpatakpata [˩ ˩ ˩ ˩]

describes the patter of heavy rain;
ɔrhɔ kp. [˩ / ˩ ˩ ˩ ˩] or **ɔde kp.** [˩ ˥ ˩ ˩ ˩ ˩] it is raining heavily.

kpatalɛ [˩ ˥ ˩]

an expression used by the tortoise in a story;
same as **nɛ** [˥] to defaecate.

kpe [˥]

(1) to wash (things), also parts of the body (but “to wash oneself” is **xuɛ** [/]).

(2) with personal objects: to wash with charms, in order to transfer their strength to the person washed.

It can also be used for “washing hunters’ dogs with charms,” but “to wash things with charms” is **rhua** [/].

(3) to cure by washing (a wound);
cf. **ukp-akɔ̃** [˥ ˥ ˩].

kpe [˥] **fũ** [˥]

to die out;
ɛʋo ni hɛko kpe fũ [˩ / / ˩ / ˥ ˥] that town is gradually dying out.

kpe 1 [/]

to play an instrument.

kp-akpata [/ ˥ ˥] to play the **akpata** [˥ ˥ ˥] harp, or, a European guitar.

kp-ema [/ ˩] to play a drum.

kp-obɔ [˩ ˥] to clap hands;
to applaude.

kp-orhu [˩ ˥] to blow a horn or **akɔ̃hɛ̃** [˩ ˩ \ ];
cf. **orhu** [˩ ˥].

kp-orhu [/ ˩] (*a*) to shout in falsetto voice, **ii**, or, **uu**, in order to call one another at a distance, as done by hunters, trappers, or farmers when they have lost their way;
(*b*) to shout words at a great distance, as e.g. done by public criers;
(*c*) to preach;
cf. **urhu** [˩ ˩].

kp-oxa [˩ ˥] to call antelopes, birds, or squirrels, with the help of leaves, or through the nose, as hunters do.

kp-oxa [/ ˩] to play the **oxa** [˩ ˩] drum;
cf. **kpei** [/].

kpe 2 [/]

to blame, reproach in public;
ɣɛɣ**ikpe** ʊ̃ɛ [˥ ˩ ˩ \ ] don’t reproach me in public!

cf. **kpei** [/], **kpe 1** [/].

kpe [/] ɣe [/]

to flock round somebody.

kpei [/]

to shout;
ɔkpei t-iɣ̃ã (**tie** [/]) [˩ / ˧ ˩] he is shouting for them;
cf. **kpe 1** and **2** [/].

(e)kpekukpeku [˥ ˥ ˥ ˥]

a kind of seed, used as rat poison.

kp-ema [/ ˩];

cf. **kpe 1** [/].

kpɛ̃ [˥]

(1) to dig yams and cut their “heads” off which are used as seed-yam;
the yams are then put back into the ground until the **eru** [˩ ˥] is built;
also **kp-ẽma**, **km-ema** [˥ ˩] and **kp-ĩnya**, **km-inya** [˩ ˥].

Of these, the former seems to be the more correct expression while the latter is used by the younger generation;
cf. **ikpẽma** [˩ ˩ ˩].

(2) to cut oneself (or somebody else) in shaving.

kpɛe [/]

to last, to be a long time ago;
idiom.: **ʊ-ɔmakpɛ-eva** [˥ ˥ ˧ ˩ ˥] “when it has not lasted two”: after a short time.

kpɛe [/] **fua** [˥] to pass away (time).

kpɛ-eri [˩ ˥ ˩] to be under size;
of persons and animals only.

kpɛɣɛɛ [˩ ˩]

describes a high degree of smoothness;
ɔye [˩ ˥], or, **ɔriɛe kpɛɣɛɛ** [˩ \ ˩ ˩] it is very smooth (not slippery);
erhã ne kpɛɣɛɛ [˩ ˩ ˥ ˩ ˩], same as **erhã n-ari-ɔɽe** (**riɛ** [/]) [˩ ˩ ˥ / ˩] a smoothed plank.

kpɛtɛsi [˩ ˥ ˩]

upper storey (or, house with two storeys?);
cf. Yor. **kpɛtɛsi** [˩ ˥ ˩];
v. **egedege** [˩ ˥ ˥ ˧].

kpii [˩]

describes a unanimous shout of applause;
used with the verb **we** [/].

kp-ĩnya [˩ ˥];

cf. **kpɛ̃** [˥].

kp-itã [˥ ˥]

to quote a proverb;
cf. **itã** [˥ ˥];
v. **fi** [˥].

kpo [/] **fua** [˥]

to slip away;
e.g. of poles tied together at the top (used in roofing a house) which become undone while the lower ends are being fixed;
erhã na kpo fua [˩ ˥ ˩ / /] these poles have slipped out.

kp-obɔ [˩ ˥];

cf. **kpe 1** [/].

kp-oɣo [˩ ˥]

(1) to rinse a vessel;
cf. **s-oɣo** [˩ ˥].

(2) to bake (only applied to **akasã** [˩ ˩ ˥]);

kpolo [˩ ˥]

to sweep;
idiom.: **kpol-ɛbu** [˩ ˥ ˥] “to sweep the sweepings”: to do the last part of some work;
to conclude a thing;
v. **xwi͜ɛɽ-ohiʊ̃i** [˩ ˩ ˥ ˩ ˩].

kpoo 1 [˩]

describes a bright, but not flaming, fire;
ɔnya kpoo [˩ ˥ ˩] it burns brightly;
with **ba** [/]: **aɽu͜ɛɽe ba kpoo** [˩ ˩ ˥ ˩ / ˩] “his eye is very red”: (*a*) his eye is very much inflamed;
(*b*) he is very angry.

kpoo 2 [˩]

describes report of a native gun, which was not well loaded.

kp-orhu [˩ ˥], [/ ˩];

cf. **kpe 1** [/].

kp-oxa [˩ ˥], [/ ˩];

cf. **kpe 1** [/].

kpɔ [˥]

to be numerous, plentiful;
ɛkpɔ [/ \ ] they are not many;
cf. Yor. **kpɔ** [˩].

kpɔkpɔɔkpɔ [˧ ˧ ˧]

quite silent;
used with the verb **hũ** [˥] **nwa** [˥];
ɔhũ nwa kpɔkpɔɔkpɔ [˩ ˥ ˧ ˧ ˧ ˧] he was quite silent.

kpɔlɔ [˩ ˥]

to be big;
n-ufiã nɛ kpɔlɔ gbe [˥ ˥ (4-1) ˩ ˥ ˧] what you have cut for him is too big.

Idiom.: **ɔkpɔlɔe ʊ-urhu** [˩ ˩ ˩ ˥ ˩] “it is big on his neck”: he is in great trouble.

kpɔ̃ɾ̃ɔ̃kpɔ̃ɾ̃ɔ̃ [˩ ˩ ˩ ˩]

protruding;
ɔye kpɔ̃ɾ̃ɔ̃kp. [˩ ˥ ˩ ˩ ˩ ˩] it is protruding (an eye-ball);
ɔɾu͜ikpãɾo kp. [˩ ˥ ˥ \ ˩ ˩ ˩ ˩ ˩] he has protruding eye-balls.

kp-ɔtɛ̃ [˥ ˥]

to prepare **ɔtɛ̃** [˥ ˥].

kpu [˩]

(short **u**) describes the fall of something round and heavy;
ɔde kpu [˩ \ ˩] it fell, e.g. of a coco-nut, mango-fruit, orange, **izɛ** [˥ ˩] or the like.

kpuku(ɽu), also **kpɛkuɽu** [˩ ˩ ˩]

short;
okpia na ye kpuku [˩ / ˩ ˥ ˩ ˩] this man is short.

kpukpuukpu [˩ ˩ ˩]

cowering, e.g. in: **ɔki re kp.** [˩ / ˧ ˩ ˩ ˩] he cowered (in cold weather, with arms crossed and hands on one’s shoulders);
also used with **si** [˥] **kuɛ̃** [/].

la 1 [˥]

to pass;
to go by a certain way.

Combinations with verbs: **la** [˥] **diã** [\ ] to come out of something;
ɔla ɗi-uw-owa [˩ ˥ ˩ ˥ ˥ ˧] he came out of the house.

la [˥] **fi** [˥] to pass through into;
ɔl-iyek-owa͜fi ugbo [˩ ˥ ˧ ˩ ˥ ˩ ˥ ˥] he passed behind the house into the farm.

la [˥] **re** [˥] is used in the imperative **la re** [˩ ˥] come!

(the simple **re** is not used), **la͜e re** [˥ ˩ ˥] would mean “pass it (e.g. a fence) and come!” Combinations with nouns: **la** [˥] **aɽo** [˩ ˩] “to enter (somebody’s) eye” to please;
eʊ̃i n-ɔdɛe la-ɽ-aɽo [˩ ˩ ˥ \ ˥ ˧ ˩] the thing he has bought pleases him;
v. **yɛ** [/], **ɛko** [˩ \ ].

la͜(e)hɔ [˩ ˥] “to pass ear”: to listen.

Perhaps **la** [˥] **aɽo** [˩ ˩] and **la͜(e)hɔ** [˩ ˥] belong to the item **lao** [˥].

Idiom.: **l-oke l-ugboɣodo** [˩ ˥ ˧ ˩ ˩ ˩] “to pass hill pass valley”: to go far and wide;
usi͜ɛɽe l-oke l-ugboɣodo [˩ ˩ ˥ ˩ ˥ ˧ ˧ ˩ ˩ ˩] his fame has spread far and wide.

l-oɽe [˥ ˥] to walk about the town;
ɔl-oɽe gbe [˩ ˥ ˥ ˥] he is loitering about.

l-urho [˥ ˩] **re** [˥] “to pass the gate come”: to be

reincarnated, in **ɔl-urh-oʊi͜ɛɽe re** [˩ ˥ ˧ ˩ ˥ ˩ ˥] he was reincarnated in his son;
cf. **loɣa** [/ ˩] (?), **lao** [˥].

la 2 [˥]

to sound;
of an instrument, such as a drum, bell, harp, or guitar;
ema na la gbe [˩ / ˩ ˥ ˧] this drum sounds much.

la 3 [˥]

a formula used in a greeting given by junior members of a clan to their seniors when meeting them for the first time in the morning.

They kneel in front of their seniors when greeting them.

The syllable **la** is usually followed by the name of the clan and an **o**, e.g. **la-ʊi͜eze o** [˥ ˧ ˧ ˧ ˧] is used in the **iʊi͜eze** [˩ ˥ ˥ ˩] clan.

la [/]

to carry repeatedly, several times;
v. **hɛ** [/], **viɔ** [/].

lagbalaɣoɽi [˥ ˩ ˥ ˩ ˥]

in no time;
very quickly;
an idiom: **lagbalaɣoɽi Adezi gbe nɛ** [˥ ˩ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˧] “in no time **Adezi** (a Bini warrior) killed (or ‘struck’?)”: it happened very quickly (said of anything);
cf. **la 1** [˥] (?).

laɣa [˩ ˥]

to wave, to spread (of the branches of a tree);
v. **uwɔwɛ** [˥ / ˩].

lalɔ [˩ ˥]

to lick;
cf. **elalɔ** [˩ \ ˩].

lao [˥]

to enter;
la͜owa [˩ ˩ ˥] to enter a house;
ɔla-ɽɔ [˩ ˥ (4-1)] he entered it (but: **ɔgbera la͜owa** [˩ ˧ ˩ ˩ ˩ ˥] he passed into the house).

la͜ukpo [˥ ˥ ˩] **loʊiɛ** [˩ /] to go to bed;
iɽala͜ukpo loʊiɛ [˩ ˥ ˧ ˧ ˩ ˩ /] I am going to bed.

le [˥]

(1) to cook;
ɔl-ɛe [˩ ˥‿/] he cooked it;
rhie-ɽe n-al-ɛe [˩ ˥ ˧ (4-1)] bring it in order that we may cook it!

inya n-ale [˩ ˩ ˥ \ ] cooked yam.

(2) to charm (by cooking with medicine for some days);
ɔl-oɽoka na [˩ ˥ ˩ ˥ ˩] he charmed this ring;
(better **rhua** [/]).

le [/]

in **le** [/] **nya** [/] to treat with contempt by waving

one’s hand over a man, gesticulate over him;
ɔle nya ʋ̃ɛ [˩ / ˩ ˥] he is treating me with contempt;
also: **l-eɣe** [˩ ˥] **nya** [/];
ɣɛl-eɣe nya ʋ̃ɛ [˥ ˩ ˩ ˩ \ ] don’t belittle me (by gestures)!

(also ɣɛ [\ ]).

l-exue [/ ˩] “to pass by (somebody’s) shame”: to overlook an offence, for reason of the offender’s youth, poverty, relationship, etc.;
il-exu-ɛɽ**e** [˩ / ˩ ˥ ˩] I overlooked his offence.

leilei [˧ ˧]

v. **teitei** [˧ ˧].

lele [˩ ˥]

(1) to follow;
lel-ɛe kpaɔ [˩ \ /] follow him!

(2) (following another verb): along;
gwa lel-ɛzɛ na ɣari-ototɔ [˩ ˩ ˩ / ˩ ˥ ˩ ˩ \ ˩] pull along this river until (lit. “to go”) its mouth (lit. “bottom”).

(3) in an abstract sense: following in consequence of, e.g. **lel-ude** [˩ ˥ ˩] “following the advice”: in consequence of the advice;
occurs in a proverb only (while “taking the advice” would be **y-ude yi** [˩ / ˥]).

lɛ [˩]

same as **n**ɛ [˩] it;
occurs in **l**ɛ **ʋo** [˩ /] or **l**ɛ **ʋo yi** [˩ / ˥] where is it?

lɛ [/]

(1) to run.

(2) to flow: ɛzɛ lɛ [˩ ˩ /] the river, brook is flowing.

(3) to lose colour, of some sorts of cloth, in washing; **ukpɔ̃ n-ɔrhuaɛ̃ na** lɛ **gbe** [˩ ˩ ˥ ˥ ˩ / ˧] the cloth he wears now has lost its colour to a great extent (lɛ [˥] is heard also).

(4) to make run (?), in **l-ɔʊ̃a** [˩ \ ] “to make a man run”: to keep the public at a distance, e.g. the bull-roaring performed at secret societies;
cf. **ulɔʊ̃a** [˩ ˥ ˩].

Combinations with verbs: lɛ [/] **fe** [˥] to escape, run away;
ɔlɛ **fe** ʊ̃ɛ **xiã** [˩ / ˩ ˥ ˥] he is escaping me (along);
da-e y-ɛse n-ɔɣɛlɛ f-ima [˥ ˩ ˩ ˥ ˧ ˧ ˩ ˥ ˩] hold him well in order that he may not escape us!

lɛ [/] **ga** [/] to move around;
ɔgwa lɛ **ga͜erhã na** [˩ ˥ / ˩ ˩ ˥ ˩] he is digging (yams) around this tree;
ɔh-ĩkɛkɛ lɛ **ga** ʊ̃ɛ [˩ / ˩ ˥ ˩ ˩ ˥] he rode on his bicycle around me.

lɛlɛɛlɛ [˧ ˧ ˧]

swollen and big (as of a corpse);
ɔye lɛlɛɛlɛ [˩ ˥ ˧ ˧ ˧] it is big and swollen;
cf. lɛlɛɛlɛ [˩ ˩ ˩].

lɛlɛɛlɛ [˩ ˩ ˩]

big, broad (as e.g. of a filled yam-stack, **eru** [˩ ˥]), or, heavily;

ɔye lɛlɛɛlɛ [˩ ˥ ˩ ˩ ˩] it is broad;
eru ɛɾe si lɛlɛɛlɛ [˩ ˩ ˥ ˩ ˥ ˩ ˩ ˩] his yam-stack hangs (lit. “pulls”) heavily;
cf. **lɛlɛɛlɛ** [˧ ˧ ˧].

lɛ ɾe [˩ /]

to hide;
ɔlɛ ɾe [˩ \ /] he is hidden;
irhi-ɛɾe lɛ ɾe [˩ ˩ ˥ ˧ ˩ /] I have hidden it (lit. “taken it hidden”);
cf. **lɛ** [/], **ɾe** [/].

lɛu [˩]

describes the fall of a heavy object having corners or a flat side, such as e.g. an **uxwerhe** [˩ ˥ ˥] or an **uhuʊ̃-ɛ̃ɗĩ** [˩ ˥ ˩ ˥];
ɔde lɛu [˩ \ ˩] it fell (in the way described above);
also **mɛu** [˩].

likiba [˥ ˩ ˥]

some kinds of trees (*Pausinystalia talbotii*; *P. gohimba*; *P. brachythyrus*; *P. macroceras*, and *Coryantha pachyceras*); wood used for planks in house building.

likpalikpa [˩ ˩ ˩ ˩]

(also **likpilikpi**) rough, pimply (of the body);
uɾu egbe likpalikpa [˩ ˥ ˥ ˧ ˩ ˩ ˩ ˩] “you make body pimply”: you have pimples, e.g. after eating too much sugar-cane;
v. also **ikp-ɔxɔe** [˩ ˥ ˩].

lo [˥] **ʊiɛ** [/]

to lie down (to sleep);
ɔloʊiɛ [˩ \ /] he lay down to sleep;
cf. **ʊiɛ** [/].

lo [/]

to waste (money, time, etc.);
iɣo n-ilo y-oxuo nau̯huʊ̃u kpɔlɔ gbe [˥ ˩ ˥ / ˩ / ˩ ˩ ˥ ˩ ˩ ˥ ˧] “the money I spent on this woman (head) is very much (‘big’)”.

Said e.g. of the “dowry”, or when having settled her debts;
cf. Yor. **lo** [˩].

loɣa [/ ˩]

to travel around, said of an **Ɔba** or ruler only who walks round his **Ɛguae**, or travels around his country in order to inspect it;
ɔloɣa gbe ʊ-ɛɣɛ ni [˩ / ˩ ˩ ˩ / /] he travelled around a good deal at that time;
cf. **la 1** [˥] (?).

l-oɽe [˥ ˥];

cf. **la 1** [˥].

lɔ [˥]

(1) to grind;
to sharpen (knife);
l-ɔka [˥ ˩] to grind corn.

lɔ [/]

(1) to iron, press a cloth, or, clothes;
lɔ̨(u)kpɔ̃ni-sɛse [˩ / / ˧ ˧] press that cloth well!

(the low tone of the **u** is not indicated above);
ɔlɔ-ɽe [˩ ˥ ˧] he ironed it.

(2) to step sidewards in dancing, e.g. in **ugba** [˥ ˩],
akaba [˩ ˩ ˩], and **ohoɣo** [˩ ˩ ˩];
cf. lɔ [˥] (?)

lɔgiɔlɔgiɔ [˩ ˩ ˩ ˩]

describes a swaying kind of walk;
almost the same as **gɔlɔgɔlɔ** [˩ ˩ ˩ ˩], but conveying the idea of the walk being more pleasant.

Used with the verb **xiã** [˥].

lɔɣɔ [˩ ˥]

(1) to pain;
to ache;
to cause suffering;
ɔlɔɣɔ ʊ̃ɛ [˩ ˩ ˥ ˧] it made me suffer (a disease);
ɔlɔɣ-ɔe [˩ ˩ \ ] it pains him.

(2) to be difficult;
ɔlɔɣɔ **mɛ** (or **ʊ̃e**) [˩ ˩ ˥ ˧] it is difficult for me (with an object of the third person, however, **ɔlɔ-ɣ-ɔe** is used; ɔlɔɣɔ **nɛ** [˩ ˩ ˥ (4-1)] is not used).

l-ɔʊ̃a [˩ \ ];

cf. lɛ [/] (?).

lubaseɽe [˥ ˩ ˥ ˥]

anklets worn by a prince (**okoɽo** [˩ ˥ ˥]);
v. **Idzɔ Idzɔ Idzɔ** [˩ ˩ ˩].

lue [/]

to chew;
lu-ɛɽe n-ɔsṵ̃ɛ̃sɛsɛ [˩ ˥ ˩ ˥ ˩ ˩ \ ˥] chew it (so) that it is well ground!

l-unu [˩ ˥] lit. “to chew mouth”;
yaɣe ʊ-ɔɣal-unu [/ ˩ ˩ ˥ ˩ ˥] “(go and) look how he chews”.

luɛluɛ [˩ ˥]

to wither;
ebe na luɛluɛe [˩ ˥ ˩ ˩ \ ] this herb is withered.

luɛluɛ [/ /]

describes the movement made by the bird **ahĩaʊ̃-osa** [˥ ˥ \ ˩] which “nods” with the upper part of its body; and the coitus movement.

l-uɣaɛ̃ [˥ ˩]

to be different;
ɔɣ-ũʊ̃ɛ na l-uɣaɛ̃ gbe [˥ ˩ ˥ ˩ ˥ ˩ ˥] “this my own is very different”: I am always treated in a different way.

l-uɣaɛ̃ [˥ ˩] **hĩ** [\ ] to differ from something;
cf. **uɣaɛ̃** [˩ ˩].

l-uɣu [˩ ˥]

to stir up;
to mix (same as **t-uɣu** [˩ ˥]);

ɔl-uɣu ʊ̃-ɛ̃ko [˩ ˩ ˥ ˩ \ ] “he stirred up my stomach”: he caused me pains in the stomach, or abdomen, viz. by a blow.

luluulu [˧ ˧ ˧]

fat and strong, of a cow or ass, but also of very fat people;
v. **ʋuɛʋuɛʋuɛ** [˩ ˩ ˩] (fat and lazy);
ɔye luluulu [˩ ˥ ˧ ˧ ˧].

l-unu [˩ ˥];

cf. **lue** [/].

l-urho [˥ ˩] **re** [˥];

cf. **la 1** [˥].

ma 1 [˥]

an auxiliary (1) expressing that something has been done before, used with **yi** [˥] (same as **ka** [˥], *v.* also **te** [˥]);
ɔmaɽu͜en-uxuʊ̃u yi [˩ \ ˩ ˩ ˥ ˩ ˩ ˥] he has made the medicine before;
aɽowa͜a w-iɽɛ̃ (**wɛ** [/]) **mata ma͜a yi n-udogũ ʊ̃ɛ nwina** [˩ ˩ ˩ ˥ ˧ ˩ \ ˩ ˩ ˥ ˧ ˧ / ˩ ˥ ˩ ˥] your master said he had told you before to come and work with me;
ɔma-nwina yi [˩ \ ˩ ˥ ˥] he has worked before.

Apparently this auxiliary is always in the perfect.

(2) used in the negative perfect of any verb, with a high-tone pronoun, e.g. **ɔmaɽu͜ɛe** [˥ ˥ ˥ \ ] he has not done it (*v.* **ɔmaɽu͜ɛe yi** [˩ ˥ ˧ (4-1) ˥] “he has done it before”, and **ɔmaɽu͜ɛe** [˩ ˥ ˥ \ ] “he pretends doing it”, *v.* **ma 2** [˥]).

In combination with following he [˥], this **ma** [˥] is used to express that the action has not yet been done;
ɔmaheɽu͜ɛe [˥ ˥ ˥ ˥ \ ] he has not yet done it.

ma 2 [˥]

to simulate;
to pretend to do something;
the verb is apparently used in the imperfect only and may be identical with **ma 1**;
ɔmanwina [˩ ˥ ˩ ˥] he pretends to work (but *v.* **ɔmanwina** [˩ \ ˩ ˥] under **ma 1**);
ɔmaɽu ʊ-ɔʊ̃a n-ɔxũɔʊ̃i [˩ ˥ ˥ ˧ ˩ ˩ ˩ ˥] “he is acting like a sick man”: he simulates illness;
ɔmaɽu ʊ-ɔʊ̃a n-ɔɽ̃-ɔ̃tɔ-ɽe (**ɽ̃ɛ̃** [/]) [˩ ˥ ˥ ˧ ˩ ˥ / / ˩]
“he is acting like a man who knows the bottom of it”:

he pretends to know much about it.

m-ɛɽi [˩ ˥] **sɛ** [˥] to give a false statement;
to be a false witness.

The first part of this verbal group was stated to be **ma** [˥] “to pretend”;
cf. **imawu** [˩ ˩ ˩];
imaɽu [˩ ˩ ˩].

ma 3 [˥]

to fit;
to suit;
clothes, or a dance;
ukpɔ̃ n-ozo rhuaɛ̃-ɽɛ ma͜ɛ̃ [˩ ˩ ˩ ˥ ˥ ˩ \ ˥] the cloth which **Ojo** has put on to-day suits him (the ɽ is not nasalised);
iku n-uku ma͜a [˩ ˩ ˩ / ˧ /] “the dance you are dancing suits you”.

ma [˥] **gue** [/] to a grow around;
e.g. a white ant hill grown around some object, or a prey entirely covered by soldier-ants;
oxiã ma gu-ɛɽe [˩ ˩ ˥ ˩ ˥ ˩] the soldier-ants have covered it.

(The **gu-** is low here.)

ma 4 [˥]

(1) to make pots, or bricks;
iterat.: **manɔ** [˩ ˥] to make many pots or bricks.

(2) to bake “rice” (**izɛ** [˥ ˩]) cakes, in: **m-izɛ** [˥ ˩];
cf. **ɔmaxe** [˩ ˩ ˩], **ɔmizɛ** [˩ ˩ ˩].

ma [˩]

short form of the personal pronoun, 1st pers. pl.; used in front of the verb;
cf. **ima** [˥ ˩].

ma 1 [/]

to show;
ma [/] **ebe** [˩ ˥] to teach;
ɔma ʊ̃-ebe [˩ ˩ ˩ ˥] he is teaching me (book);
cf. **ɔmaʊ̃aeʊ̃i** [˩ ˩ ˩ ˩];
v. **ta** [˥] **ma** [/], **xa** [˥] **ma** [/], **ya** [˥] **ma** [/], **rhie** [/], **mu 1** [˥].

ma 2 [/]

to be good;
ɔma [˩ /] all right;
ɔma n-iz-ɔɽ-obɔ [˩ / ˧ ˩ ˩ ˥] it is better (lit. good) that I should leave it (instead of **ma**, **ɔkeɽe** [˩ / ˩] may be used).

Names: **ɔɣ-ũʊ̃ɛ ma ʊ̃ɛ** [˥ ˩ ˥ ˩ ˥] “my own is good for me” (given when a child is not very nice, but the mother is content with it);
agbɔ̃ [˩ ˩] (may be omitted) **n-iye ma** [˩ ˥ /] “where I am is good”: I am content with my lot (a woman’s name).

ma 3 [/]

to conquer, knock down in a wrestling match, general fighting, etc., but also in a lawsuit;
v. **osuɽu** [˩ ˩ ˩].

mama [˩ ˥]

(1) to stick together;
ebe n-igbe y-ɛʊɛe na mama ku gbe [˩ ˩ ˥ ˥ ˩ / ˩ ˩ ˥ ˩ ˥] the leaves with which I covered this kola (**gbe**, to pick) are sticking together.

(2) to press;
to massage;
fi͜ukpɔ̃ y-am-erhɛ̃ na n-uya mama ʊ̃-egbe [˥ ˥ ˩ ˩ ˥ / ˩ ˥ ˩ ˩ ˩ ˩ ˥] “dip a cloth into this hot water so that you may take it (and) press (i.e. massage) my body”;
cf. **muma** [˩ ˥];
v. **rilo** [˩ ˥], **si** [˥] **mama** [˩ ˥].

meɣe [˩ ˥]

to commit suicide;
ɔteɽameɣe [˩ ˥ ˥ ˩ ˥] he was about to commit suicide;
v. **zɛ 1** [˥].

m-eto [˩ ˥];

cf. **mɔ 1** [˥].

mɛ [˥]

contracted form of the verb **na 1** [˥] “to give” with pronominal object of the 1st pers. sgl. ʊ̃ɛ [˥];
cf. **na 1** [˥].

mɛ [˥] da [/]

to make a click (with long suction) as a sign of contempt for somebody;
ɣɛmɛ da ʊ̃ɛ [˥ ˩ ˩ \ ] “don’t make clicks at me!” (also ɣɛ [\ ]; **da** is rather long).

Clicks are also used as an expression of grief, hence *cf.*

omɛ [˩ ˩].

m-ɛfi [˩ ˥];

cf. **mu 1** [˥].

mɛu [˩];

v. **lɛu** [˩].

mi [˥]

to press;
to squeeze;
mi͜ukpɔ̃ [˥ ˥ ˩] to wring clothes.

miaʊ̃ɛ [˩ ˥]

to be difficult;
inwina na miaʊ̃ɛ ʊ̃ɛ gbe [˩ ˩ / ˩ ˩ ˥ (4-1) ˥] this work is very difficult for me.

miɛ [˥]

(1) to see.

(2) to have.

miɛ [˥] **mu** [˥] to find.

miɛ [˥] **zɛ** [˥] to pay the membership fee of a society, i.e. in money, or, in the case of the **Ekpo** [˩ ˩] society (and others?), in yam.

(If everyone has brought a yam, a woman is chosen to prepare fufu, and a feast is held.) **um-inya n-ani nwuɛ zɛ yi** [˩ ˥ ˩ ˥ ˥ / / ˥] have you got the yam which is your share (“allotted for you to pay”, *v.* **ni 3** [˥]) to pay?

ɛ̃, imiɛ zɛ [˧ ˩ ˥ ˩] “yes, I have got (it) to pay”, i.e. I have it here and can pay it.

mi-aɽo [˥ ˥ ˩] to prophesy.

mi-egbe [˩ ˩ ˥] to meet;
mami-egbe n-odɛ [˩ ˥ ˥ ˩ \ ˩] we met yesterday, *v.* **ʊa** [/].

mi-ehe [˩ ˩ ˥] to get a chance (used in the perf.);
ɔmi-ehe nalɛ [˩ ˥ ˥ ˧ ˩ /] he had a chance to escape; also **mi-eke** [˩ ˩ ˥].

mi-uhuʊ̃u [˩ ˩ ˥ ˩] to be saved (from: **ʊ-obɔ** [˩ ˥]); *cf.* **miɛ** [/].

miɛ [/]

to obtain something from somebody;
miɛ [/] **fã** [˥] to acquit;
to redeem;
ɔmi-ɔ̃ɽɛ̃ fã [˩ ˥ ˥ ˧ ˧] he redeemed him.

mi-ãrale [˩ ˥ / ˩] to meddle;
to interfere (*v.* **tafia** [˩ \ ]);
ɔmi-ãrale y-ɔʊ̃-ɛ̃ʊ̃ɛ [˩ ˩ ˥ / ˩ ˩ ˥ ˩] he always interferes in my affairs.

mi-eɣo [˩ ˩ /] **gi͜ihɛ̃** [˩ ˩ \ ] to give food to a god (**rhie** [/] is also used).

mi-ɔ̃ʊ̃-ãʊ̃ɛ [˩ ˩ \ ˩] “to see somebody’s wife”: to commit adultery;
v. **miɛ** [˥].

miɛmiɛ [˩ ˥]

(1) to be sweet (like sugar);
cf. **miɛmiɛmiɛ** [˩ ˩ ˩];
(2) to suck (sweets, e.g. toffee).

miɛmiɛmiɛ [˩ ˩ ˩]

sweet;
used with the verb **ye** [˥].

m-igbo [/ /]

to echo;
ɔm-igbo xiã [˩ / / ˥] it is echoing along.

mina [˩ ˥]

to dream;
ɔt-imina n-ɔminaɛ ma ʊ̃ɛ [˩ ˥ ˧ ˩ ˥ ˩ \ ˩ ˥] he told me the dream he had dreamt;
cf. **miɛ** [˥] (?);
imina [˩ \ ˩].

miɔɣɔ̃ [˩ ˥]

to be slippery;
ɔmiɔɣɔɛ̃ ʊ-ima la enwa [˩ ˩ \ ˩ / ˥ ˩ \ ] it was slippery when we passed (at that time);
ɔmiɔɣɔ̃ ʊ̃ɛ [˩ ˩ ˥ ˧] "it slipped me" (viz. the ground): I skidded;
ɔmiɔɣɔ̃ ʊ̃-obɔ ʊ̃ɛ [˩ ˩ ˥ ˩ ˩ ˥] it slipped out of my hand;
cf. **miɔɣɔɔ̃** [˩ ˩].

miɔ̃ɣɔɔ̃ [˩ ˩]

smooth and slippery;

like e.g. varnished wood;
used with the verb **ye** [˥];
cf. **miɔ̃ɣɔ̃** [˩ ˥], **alimiɔ̃ɣɔ̃** [˥ ˩ ˥ ˥];
v. **kpɛɣɛɛ** [˩ ˩].

mitaã [˩ ˩]

describes a very lazy way of walking;
used with the verb **xiã** [˥];
cf. **mitãmitã** [˩ ˩ ˩ ˩].

mitãmitã [˩ ˩ ˩ ˩]

too small for one’s age;
poor-looking (in the metaphorical sense);
used with the verb **ye** [˥];
cf. **mitaã** [˩ ˩].

m-izɛ [˥ ˩];

cf. **ma 4** [˥].

mm [\ ]

no.

mmm [˩]

(with a preceding glottal stop; very low tone) describes the cry of a big monkey (name?);
used with the verb **tu** [˥].

m-obɔ [˩ ˥], **m-ohã** [˩ ˥], **m-ohioɽo** [˥ ˧ ˩], **m-ohu** [˥ ˩], **m-ose** [˩ ˥], **m-otɔ** [˥ ˩];

cf **mu 1** [˥].

mosee [˩ ˩]

nice, beautiful;
used with the verb **ye** [˥];
owa na ye mosee [˩ ˥ ˩ ˥ ˩ ˩] this house is very nice.

mosemose [˩ ˩ ˩ ˩] is also used, A. would accept **mosemose** only;
cf. **mu 1** [˥].

mɔ 1 [˥]

in **m-eto** [˩ ˥] to plait one’s hair;
ɔm-eto [˩ ˥ ˧] she plaited her hair;
cf. **ɔmeto** [˩ ˩ ˩].

mɔ 2 [˥]

to bear fruit, of plants.

mɔmɔ [˩ ˥]

(1) to lend;
ɔrh-iɣo na mɔmɔ [˩ / ˥ / ˩ ˩] he lends money;
ɔmɔmɔ ʊ̃-ĩɣo [˩ ˩ ˥ ˧ ˧] he lent me money.

(2) to borrow;
imɔm-ũkpɔ̃ ʊ-obɔ-ɽe [˩ ˩ ˥ ˩ ˩ / ˩] I borrowed a cloth from him, **n-irhie ɣari-uɣe** [˥ ˩ ˥ ˩ ˩ ˥] “to take (it) to go to a dance”;
v. **iɣo** [˥ ˥].

m-ɔtɔ̃ [˥ ˩];

cf. **mu 1** [˥].

mu 1 [˥]

(1) to take up;
to carry;
v. **tɔ̃** [˥] **mu** [˥];
ɔmu ihɛ [˩ ˩ ˩ ˥] he is carrying a load;
imu͜ɛ̃ ʊ-obɔ [˩ ˥ ˩ ˩ ˥] I carried it in my hand;
imu͜ɛ̃ ʊoʊo [˩ ˥ / ˩ ˥] I lifted him on my back (of babies; **iy-iyeke mu͜ɛ̃** [˩ ˥ ˩ ˩ ˥ \ ] I carried him on my back, of somebody who is ill, or e.g. when fording a river);
imu͜ɛ̃ y-uhuʊ̃u [˩ ˥ ˦ ˩ ˥ ˩] I carried it on my head.

(2) to snatch;
to catch;
imu͜ɛ̃ ʊ-eɽo [˧ ˥ ˨ ˨ ˦] I caught you in your trick (“caught him”: **mu͜ɛ̃** [˥ ˩]);
imu͜ɛ̃ɽ-igbĩna [˩ ˥ ˥ ˦ ˩ ˩] I snatched (drew) him away from the fight (the ɽ is not nasalised);
cf. Yor. **mu** [˥].

(3) to have an attack of;
the name of the disease as subject;
v. **ɔwa** [˥ ˥], **okĩ** [˥ ˩].

(4) to be possessed of a certain turn of mind;
the emotion being the subject;
v. **exue** [˩ ˩], **ohã** [˩ ˥], **egbe** [˩ ˥];
but also *v.* **mu͜ohã** [˩ ˩ ˥].

mu combined with verbs: **mu** [˥] **de** [/] to bring something to somebody (*v.* **mu** [˥] **re** [˥]);
ɔmu͜ɛ̃ de [˩ ˩ / /] he is bringing it him.

mu [˥] **dede** [˩ ˥] to embrace;
ɔmu ʊ̃ɛ dede [˩ ˩ ˥ ˩ ˥] he is embracing me.

mu [˥] **fua** [˥] to throw away (but for liquids and grains *v.* **mu** [˥] **kua** [˥]);

mu ɛɗi͜ebo ni fua-ɣ-ɛma [˩ ˩ ˥ ˥ ˧ ˧ / / /‿˩] throw that pineapple away;
it is not good!

mu [˥] **gbe** [/] **yi** [˥] to put something across something else;
ɔmu͜ɛ̃ gbee y-ɔ [˩ ˥ ˧ ˩ \ ] he put it across it.

mu [˥] **hɛ̃** [/] to begin;
to start;
mu͜inwina ni hɛ̃͜itere [˩ ˩ ˩ / / / ˥ ˩ ˥] start that work before I come!

mu [˥] **hĩ** [\ ] to take off, away;
mu eʊ̃iɽ-ebo ni hĩ eʊa re [˩ ˩ ˥ ˥ ˧ / ˩ ˩ \ ˥] “take that plate (or, those plates) away from there!” (the iterat. form **munɔ** [˩ ˥] would not imply the plural “plates”, but taking them away one by one).

mu [˥] **ke** [/] to put a pot on the fire.

mu [˥] **kua** [˥] to throw, pour away (liquids and grains);
amɛ ni tuɣu, **mu͜ɛ̃ kua** [˩ / ˧ ˩ \ ˥ ˩ /] that water is not clean (lit. “disturbed”), throw it away!

mu [˥] **kpaɔ** [/] to take away.

mu [˥] **ma** [/] to show;
imu͜ɛ̃ ma-ɽ̃ɛ̃ [˩ ˥ ˧ / ˩] I showed it to him (*v.* the next).

mu [˥] **na** [˥] to give;
imu͜ɛ̃ nɛ [˩ ˥ ˧ (3-1)] I gave it him;
imu͜ɛ̃ nwɛ ɣe [˩ ˥ / / ˩] “I gave it you to look at”: I showed it to you.

Idiom: **ɔmu͜eʊ̃i nɛ ɽe** [˩ ˥ ˥ ˧ / ˩] lit. “he gave him something to eat”: he poisoned him;

v. **ɽuã** [/] (but: **ɔrhi-eʊaɽe nɛ** [˩ ˥ ˥ ˩ ˥ (4-1)] he gave him something to eat);
mu [˥] **nya** [/] (*a*) to carry on (i.e. the head);
imu͜ɛ̃ nya uhuʊ̃u [˩ ˥ ˧ ˩ ˩ ˥ ˩] = **imu͜ɛ̃ y-uhuʊ̃u** [˩ ˥ ˧ ˩ ˥ ˩];
(*b*) to put the blame on somebody;
ɔmu͜en-ɛʊ̃ɛ **nya** ʊ̃ɛ [˩ ˥ ˥ (4-1) ˩ ˩ ˥] “he put the matter (i.e. the blame for the matter) on me”.

mu [˥] **re** [˥] to bring (*v.* **mu** [˥] **de** [/]; for the use of **re 2** [˥] and **de** [/] *v.* the corresponding headings).

mu [˥] **ɽo** [/] “to take to think”: to mind; to worry;
ɣɛmu͜ɛ̃ ɽo [˥ ˧ ˩ /‿˩] don’t mind, don’t worry (= **ɣɛzɛ y-ɔ** [˥ ˩ \ ]).

mu [˥] **ɽu** [˥] to cheat;
ɔmu͜ɛ̃ ɽu gbe [˩ ˥ / ˩ ˥] he cheated him much.

mu [˥] **xua͜efɛ̃** [/ ˥ ˩] to carry something on one’s hip, supporting the load with one hand.

mu [˥] **xuɛ** [/] **na** [˥] to give (a marriageable girl) in marriage without previous **ugaʊ̃ɛ** [˩ \ ˩] or “dowry”.

mu [˥] **xwi** [/] to lock somebody up;
Ozo mu͜Odɛ xwi [˩ ˥ ˧ ˧ ˧ /] **Ojo** locked **Odɛ** up.

mu [˥] **ze** [˥] **na** [˥] to feed (“to give chop”) (invisible) spirits, i.e. witches, **ɛrɛe** [˩ \ ], juju messengers (not jujus);
it is not a sacrifice with slaughtering, and if a chicken is given it has been killed before at home (*v.* **wa** [/] **n-azɛ̃** [˩ ˥] “to give food to witches” by way of slaughtering an animal on the spot).

mu followed by nouns: **mu͜awɛ** [˥ ˥ ˩] to fast;
mu͜egbe [˩ ˩ ˥] to get, be, ready;
to dress;
ɔmu͜egbe [˩ ˥ ˥ ˧] he is ready.

m-ɛfĩ [˩ ˥] to be able, *cf.* **s-ɛfĩ** [˩ ˥];
ɔm-ɛfĩ ɽu͜ɛe [˩ ˩ ˥ ˧ (4-1)] he is able to do it.

mu idãdã [˩ ˩ / ˩] to guess;
idãdã-ɽ-umu na [˩ / ˩ ˥ ˥ ˩] you are only guessing!

v. **mu͜ĩro** [˥ ˥ ˩].

mu igbĩna [˥ ˥ ˩ ˩] to make peace;
to settle a fight.

mu͜ĩro [˥ ˥ ˩] to guess a riddle;
ɔmu͜ɛ̃ [˩ ˥ /] "he has got it" (by guessing), *v.* **also ta** [˥].

mu͜ĩrhũrhũ [˥ ˥ ˩ ˥] to be, become mouldy, *v.* **si 1** [˥].

mu [˥] **ixo** [˩ ˩] to let blood;
ɔmu ʊ̃-ĩxo n-owiɛ [˩ ˥ ˩ ˩ \ ˥] he let my blood this morning.

m-obɔ [˩ ˥] to do something very much, or, well;
ɔm-obɔ gua gbe [˩ ˩ ˥ / ˧] he knows well how to dance;
ɔm-obɔ r-igaɽi [˩ ˩ ˥ ˥ ˩ ˥] he eats much Gari.

mu͜ohã [˩ ˩ ˥] to be terrible, frightening;
to terrify;
ɔmu ʊ̃-ohã [˩ ˩ ˩ ˥] it makes me afraid.

m-ohioɽo [˥ ˧ ˩] to be desolate, of a house.

mu [˥] **ohu** (**m-ohu**) [˩ ˩] to be angry;
ɔm-ohu ʊ̃ɛ [˩ ˩ ˩ ˥] he is angry with me (not as strong

as **xu͜iwu** [˥ ˥ ˩]).

m-ose [˩ ˥] to be beautiful, nice.

mu͜otɔ [˥ ˥ ˩] to become serious (A. Biogr.)
mu͜ɔ̃kpɛtu [˩ ˩ ˩ ˥] to be unfortunate in something.

mu͜ɔ̃tɔ̃ (**m-ɔtɔ̃**) [˥ ˥ ˩] to be rusty;
ɔpia na mu͜ɔ̃tɔ̃ [˥ / ˩ ˥ ˥ ˩] this matchet is rusty.

m-ugbo [˥ ˥] to do farm work (as one’s business: “to be a farmer”).

m-uri ([˥ ˧] pf.) to stop temporarily in doing something (of growing, bearing children, or work);
uhuʊ̃-ɔ̃ɽ̃ɛ̃ m-uri [˩ ˥ / ˩ ˥ ˧] his growth (lit. “head”) has stopped (for some time);
ɛʊ̃-ɔ̃m-ɔ̃ɽ̃ɛ̃ m-uri [˩ ˥ / ˩ ˥ ˧] “her child-bearing (**ɛʊ̃-ɔ̃mɔ** [˩ ˥ ˧] “matter of child”) has stopped (for some time)”, *v.* **kpɛ͜eri** [˩ ˥ ˩].

mu in combination with noun and verb: **mu͜aɽo da** [˩ ˩ / /] “to take (carry) eye towards”: to face;
iɽ̃ã mu͜aɽo da-ɽe [˥ ˩ ˩ ˩ / / ˩] they are facing him.

mu ɛbɔ [˥ ˥ ˩] **gbe** [˥] to swear juju on somebody by going actually to the shrine and solemnly swearing by the god, *v.* **t-ihɛ̃** [˩ \ ], **ti-ɛbɔ** [˩ ˥ ˩] which only imply calling the god’s name as a curse on somebody, and also any minor kind of curse in which no god is mentioned;
ɔmu͜ɛbɔ gb-ɛe [˩ ˥ ˥ ˩ \ ] he swore juju on him.

mu͜ɛfi [˩ ˩ ˥] **nya** [/] to trust in somebody;
uwɛ͜imu͜ɛfi nya ʊ-i-aɣa-ɽu͜ɛ͜ugbugbɛ hia [˩ ˩ ˩ ˩ ˩ ˥ ˩ ˩ / ˥ ˩ ˩ ˩ ˥ ˧ ˧] “it is you I am trusting in whenever I am doing it (at all times)”.

mu͜idobo yi [˩ ˩ ˩ / ˥] **egbe** [˩ ˥] “to put obstacle to

(one’s) body”: to hinder;
to put something in one’s way (*v.* **gbe** [/] **odɛ** [˩ ˥]).

m-unu y-egbe [˩ ˥ ˩ ˥] “to take mouth to one’s body”: (*a*) to be quiet (used as a command only): **m-un-uɛ y-egbe** [˩ / ˩ ˥] shut up!

(*b*) (followed by **gbe** [˥]): to announce oneself as the **Ɔba**’s wife;
any woman may declare herself to be the **Ɔba**’s wife if she does not agree with her husband, and from that time on he must leave her alone.

The **Ɔba** may, however, have her decision revoked by the **Osoɗi** [˥ ˩ ˩] if he does not want to marry the woman, or if he has sympathy with her husband;
ɔm-unu y-egb-ɛɽe gbe [˩ ˥ ˦ ˩ ˩ ˩ ˥] she proclaimed herself to be the **Ɔba**’s wife.

m-use [˩ ˥] **gie** [˥] to give somebody agricultural help;
also: **y-use** [˩ ˥] **gie** [˥] (**ya** [˥]);
im-use gi-ɛe [˩ ˥ ˦ ˧ (3-1)] I helped him with **use** [˩ ˥].

mu 2 [˥]

(1) to be sharp;
abɛ na mu [˥ ˥ ˩ ˥] this knife is sharp;
cf. Yor. **mu** [˥].

(2) to be sour, of soup which has been standing for some time;
unwɔʊ̃ɛ na mu [˩ ˩ / ˩ \ ] this soup is sour.

mu 3 [˥]

to be dark;

only used with ɛdɛ [˩ ˥] “day”;
ɛdɛ mu [˩ ˥ (4-1)] it (lit. “the day”) is dark;
v. **so 2** [˥].

mu 4 [˥]

in **mu** [˥] **dia** [˥] to stand;
to stop.

Idiom.: **iy-ow-ɔkpa mu dia** [˩ ˥ / ˥ ˩ ˥] “I stand on one leg”: I have not yet reached a decision (in a palaver, or in any problem).

mu [˥] **dia** [˥] **na** [˥] to stand bail for somebody;
mu dia mɛ͜itey-owa re [˩ ˩ ˥ ˥ ˩ ˩ ˥ ˧] “stand bail for me until I go home and return”, i.e. until I have returned;
ɔʊ̃a n-imu dia na lɛ fua [˩ ˩ ˥ ˥ ˩ ˥ / /] the man for whom I stood bail has run away (which is said to happen often).

mu [˥] **dia** [˥] **xɛ** [/] to wait for somebody;
mu dia xɛ ʊ̃ɛ-ɣ-ide [˩ ˩ ˩ ˥ ˩ /] “wait for me for I am coming”!

Redupl. in: **imu dia mu dia** [˩ ˥ ˧ ˩ ˥] I waited and waited.

mua 1 [/]

in **mua** [/] ɛʊ̃ɛ [˩ ˩] to disobey;
to argue;
ɣɛgũ ʊ̃ɛ **mua͜ɛ̃ʊ̃ɛ** [˥ ˩ ˥ ˩ ˥ ˩] “don’t argue (the) matter with me”: don’t disobey me!

ɔmua ʊ̃-ɛ̃ʊ̃ɛ [˩ / ˧ ˩] “he argued my word”: he disobeyed me (also **mua** [˥]).

mua 2 [/]

to multiply;
inya na mua gbe [˩ ˥ ˩ / ˧] “this yam has multiplied”;
not of the harvest, but of an amount or piece of yam which has yielded more fufu than expected (also **mua** [˥]);
mua is also used of money that multiplies by trading.

muegbɛdoo [˥ ˧ ˧ /]

a bird, rather big, similar to **idu** [˥ ˩] (a dove);
cries at night, and in the evening and morning.

Its cry, believed to be caused by worm-bite, is interpreted as “(I am) ready for Benin”, i.e. a cry to affirm its willingness to go and serve the **Ɔba**, while, on the other hand, the worms that in Bini belief cause it to cry are thought to be a punishment for a previous refusal to serve the **Ɔba**.

Another interpretation is a mockery directed at boys whose mouth is affected by yaws: **(u)nu ofiofio** [˩ ˥ ˥ ˥ ˥‿/] (*cf.* **ofi** [˩ ˥]).

The bird is also called **osaikpe** [˩ / /].

muɛ̃ [˩]

faint;
faintly (of a light).

m-ugbo [˥ ˥], **m-uri** [˥ ˧], **m-unu** [˩ ˥], **m-use** [˩ ˥];

cf, **mu 1**.

muma [˥ ˥]

(or: **mu** [˥] **ma** [˥] ?) to be pressed together, e.g. cigarettes in a case, or butter melted in a lump; *cf.* **mama** [˩ ˥].

(e)n- 1

relative particle (not indispensable);
the following pronoun which is closely linked up with it has low tone in the ipf. and high tone in the pf., e.g.
n-ɔɽu̯͜ɛe [˩ ˥ \ ] who does;
n-ɔɽu̯͜ɛe [˥ ˥ \ ] who did;
in the plural, **i** can be used with the relative particle, e.g. **ekita n-ibũ** [˥ ˥ ˩ ˩ ˥] many dogs (dogs that are numerous).

n- 2

a particle conveying, together with a particular construction (auxiliary **ya** [˩]; tense-particle **-a** [˥]), the idea expressed by the English “instead of doing…”;
n-u-ayaɽu̯͜ɛe, **ukelɛ fua** [˩ ˥ ˩ ˥ \ ˩ \ ˩ /] instead of doing it you ran away.

Possibly the particle is identical with **(e)n- 1**, and the sentence a relative clause.

(e)n- 3

particle introducing a subjunctive (with a high or midtone pronoun);
ɔw-en-iɽu̯͜ɛe [˩ ˥ ˧ ˧ (4-1)] (**wɛ** [/]) he told me to do it.

na 1 [˥]

(1) to give;
the verb has three other different forms embodying the objective pronouns of the singular, viz. **mɛ** [˥] (to give me), **nuɛ**, **nwuɛ** [/] (to give you), and **nɛ** [\ ]

(to give him), e.g. in **ɔrhi-ɛɽe mɛ** [˩ ˥ ˥ (4-1) ˥] he gave it me;
irhi-ɛɽe nwuɛ [˩ ˥ ˥ (4-1) /] I gave it you;
irhi-ɛɽe nɛ [˩ ˩ ˩ / \ ] I am giving it him;
(2) also expresses that something is done for somebody: **ɔɽu͜ɛe nɛ** [˩ ˥ / (4-1)] he did it for him;
n-ɔʊ̃a n-ima nwina na ɣiʊo [˥ ˩ ˩ ˩ ˩ ˥ \ ˩ /] where is the man for whom we are working?;
cf. **mɛ** [˥], **nɛ** [\ ], **nwuɛ** [/].

na 2 [˥]

to tell;
to narrate (to somebody: **ma** [/]);
ɣɛna͜ɛ̃ ma ʊ̃ɛ-ɣ-iho n-ihɔ̃ [˥ ˧ ˩ ˩ ˥ / / ˧ ˩] don’t tell it me for I don’t want to hear (it).

n-erhuʊ̃u [˥ ˩ ˩] to bless (somebody: **na** [˥]);
occasionally the blessing is accompanied by the speaker taking his **exwae** [˥ ˩] and blowing over it in the direction of the man whom he blesses (curses are emphasised by touching one’s lips with the lips and then spitting);
ɔn-erhuʊ̃u nɛ [˩ ˥ ˩ ˩ \ ] he blessed him.

n-inyɛ [˥ ˩] to gossip;
to defame;
ɣɛɣin-iny-oʊi͜ɛrɛe [˥ ˩ ˩ ˥ ˧ ˧ (3-1)] don’t defame somebody else’s son!

na 3 [˥]

in **n-ema** [˥ ˩] to tie the yam branches to the yam poles (**ikpɛsi** [˩ ˩ ˩] and ɛɣɛ [˩ ˥]) by means of ropes or creepers (**ikã** [˥ ˩] e.g.) in order to spread them out;
ɔy-ugbo n-odɛ ya n-ema [˩ ˥ ˩ \ ˩ / ˥ ˩] he went to

the farm yesterday to (go and) tie the yam branches up;
cf. **inema** [˩ ˩ ˩];
v. **ha͜ema** [˩ ˥ ˩], **vi-ab-ema** [˩ ˩ ˥ ˩].

na 4 [˥]

an auxiliary verb used in relative clauses when the relation is a temporal, causal, or local one: “when”; “where”;
“therefore”;
ʋ-ɛɣɛ n-inare [˩ ˩ ˥ \ ˥] at the time when I came;
v. **ya 2** [˥].

na [˩]

(1) attributive demonstrative pronoun: “this”; preceded by a high tone, e.g. **ɔʊ̃a na** [˩ / ˩] this man.

(2) at the end of a sentence it means something like “now”, but perhaps it implies a notion of locality as well;
ukpɔ̃͜uxiɛ̃ na [˩ ˩ ˩ ˥ ˩] are you selling cloth now, i.e. as you are standing here;
with **nia** [/] instead of **na**, it would mean: are you selling now or not?

e.g. when the man addressed is fidgetting with the cloth;
cf. **ɔna** [˩ ˩];
v. **ni** [/].

n-aka [˥ ˩]

(1) middle (?);
only in **ɛd-ekɛ̃ n-aka** [˩ ˥ ˩ ˥ ˩] the day intermediate between two rest-days, i.e. the second day after each

rest-day (**ekɛ̃** [˩ ˥]);
perhaps it means, however, originally “the minor **ekɛ̃**.”
(2) mild;
innocuous;
in **amɛ n-aka** [˩ ˩ ˥ ˩] mild rain, and, perhaps, in
ɛnyɛ n-aka [˩ ˩ ˥ ˩] grass-snake;
cf. **(e)ne** [\ ].

(e)naɽ̃ɛ̃ [\ ˥]

idiom. for **n-ɔnya-ɽ̃ɛ̃** [˥ ˧ ˧] “his master”;
v. also **aɽowa** [˩ ˩ ˩];
enaɽ̃uɛ̃ ʋo [˩ \ /‿˩ /] where is your master?

(**n-ɔnya ɽ̃uɛ̃ ʋo** [˥ ˧ ˩‿\ /]);
cf. **nya 1** [/].

(e)n-aʊ̃-usĩ [˥ ˥ ˧]

all the time;
ke-n-aʊ̃-usĩ ɣade [˩ ˥ ˥ ˧ ˧ /] “from all the time coming”: since all the time;
cf. **(e)ne** [\ ], **usĩ** [˩ ˥].

(e)ne [˥] or [\ ]

a demonstrative element apparently to some extent equivalent to the English definite article;
it is always put in front of the noun qualified by it, but if the noun is followed by the name of a locality, the **ne** stands before this, e.g. **Ɔxwahɛ n-ixuɛ̃** [˩ / ˩ \ ˩] “the **Ɔxwahɛ** of **Ixuɛ̃**”.

It occurs also in a reduplicated form: **nene** [˥ ˧] which probably is more emphatic, e.g. **n-ɔʊ̃a** [˥ (4-1)] “the man (spoken of)”, **nen-ɔʊ̃a** [˥ ˧ (3-1)] “that very man”.

If a noun is repeated with the **ne** placed between the two repetitions, the meaning of the noun is augmented by the notion “big”, or “real, main, principal”, e.g. **imazɛ y-ɔʊ̃a n-ɔʊ̃a-ɽe**, **amaw-uwɛ** [˥ ˥ ˥ ˩ ˩ ˥ / ˩ ˥ ˩ \ ˩] (**wɛ** [/]) I do not mind a big (i.e. important) man, how much less you;
inwina n-inwina͜inwina nɛ na [˩ ˩ ˩ \ ˩ ˩ ˥ ˩ ˥ / ˩] something like “this is a good job of work I did for him”.

When preceding nouns expressing time like **ɛdɛ** [˩ ˥] “day”, **ɛɣɛ** [˩ ˩] “time”, **ukpo** [˩ ˥] “year”, it conveys the idea of “ago”, e.g. **n-ɛdɛ** [\ ˥] or [˥ ˧] “in the old time”, “in the old days”, as in **ɛkpo n-ɛdɛ ot-uwa na͜iherh-ũkpɔ̃** [˥ ˥ ˧ ˧ ˩ ˥ / ˩ ˥ ˥ ˥ ˩] “in the old times your age-group did not yet wear cloth” (to a young boy);
further: **n-ukpo** [\ ˩] “last year” (*cf.* **ukpo na** [˩ ˥ ˩] or **n-ukpo na** “this year”), with the forms **n-ɛkp-ia** [˥ (4-1)‿/] “two years ago”, lit. “three-years ago”, as the current year is included in the calculation, **n-ɛkp-enɛ** [˥ ˧ ˧] “three (lit. four) years ago”, **n-ɛkp-isɛ̃** [˥ ˧ ˧] “four (lit. five) years ago”, etc.;
v. **n-ɛv-** [˥], **ɛɣɛ** [˩ ˩], **ɛdɛ** [˩ ˥], **nodɛ** [\ ˩].

Finally, **ne** is often used in front of the ordinal numbers, e.g. in **n-okao** [˥ ˩] “the first”, **n-ogieva** [˥ ˩ ˩] “the second”, etc. which can also (without the exception of “the first”) occur preceded by **ukp-**, as e.g. in **n-ukp-ogieha** [˥ ˧ ˩ ˩] “the third”.

n-ema [˥ ˩];

cf. **na 3** [˥].

n-erhuʊ̃u [˥ ˩ ˩];

cf. **na 2** [˥].

nɛ 1 [˥]

to defaecate;
ɛnɛ [/ \ ] he is constipated.

nɛ 2 [˥]

already;
often used after **fo** [/] “finished”, but also after other verbs;
ɔfo nɛ ɽa [˩ ˥ (4-1) ˩] is it already finished?

nɛ [˩]

“he” and “it”, when followed by **ʋo** [/] “where is”;
cf. also **lɛ** [˩];
iɽ̃ɛ̃ [˩ ˩] is also used, but only of human beings, while **nɛ** is used of things mostly;
nɛ ʋo [˩ /] where is it?

nɛ [\ ];

cf. **na 1** [˥].

n-ɛv- [˥]

an element preceding the word **ɛdɛ** [˩ ˥] “day” combined with a numeral, or one of the nouns meaning a certain number of days;
it adds the idea of “ago”, *cf.* **(e)ne** [˩ \ ];
e.g. **n-ɛv-usɛ̃** [˥ ˥ ˧] “five days ago” (including to-day, i.e. according to European calculation four days ago);
n-ɛv-ɛdɛhã [˥ ˥ / ˩] six (five) days ago;
n-ɛv-ɛdɛ-hĩɽ̃ɔ̃ [˥ ˥ ˩ ˥ ˩] seven (six) days ago;

n-ɛv-ɛdɛ̰ɽuʊ̃aɽɛ̃ [˥ ˥ ˩ ˩ ˩ ˥] eight (seven) days ago;
n-ɛv-uhuʊ̃uɽũ [˥ ˥ ˩ ˩ ˥] nine (eight) days ago;
n-ɛv-ɛdɛ-gbe [˥ ˥ ˩ ˥] ten (nine) days ago;
but without **n-ɛv**: **uki ɔkpa** [˩ ˩ ˥ ˥] a month ago (also: in a month);
v. ɛɣɛ [˩ ˩].

ni 1 [˥]

(1) to capsize;
yaɣe ʊ-okɔ na ni [/ ˩ ˩ ˥ ˩ ˥] look (how) the canoe is capsizing!

okɔ n-ɔni [˩ ˩ ˥ \ ] a capsized canoe.

(2) to upset a canoe;
to make it capsize;
uɽani͜okɔ na ɽa [˥ ˧ ˩ ˩ ˥ ˩ ˩] do you want to upset this canoe?

ni 2 [˥]

to give thanks for food given;
v. **kada** [\ ˩] and **bukpɛ** [˥ ˩];
uni nɛ [/ ˥ (5-4)] can you not thank him?

ni 3 [˥]

to decide, stipulate the amount of fees to be paid by members of a society;
n-ani mɛ ɔna xĩ [˥ ˥ ˧ ˩ ˩ ˥] lit. “what has been stipulated (as subscription) for me is this” (also **m-ɔna** [(4-1) ˩]).

Also **n-iɣo** [˥ ˥], e.g. in **iɽ̃ã n-iɣo mɛ zɛ** [˥ ˩ ˥ ˥ ˧ ˩] they decided on a (certain amount of) money for me to pay.

ni [/]

(preceded by a high tone) demonstrative pronoun: “that”.

It occurs also in the form **ɽ̃i**, which, however, is rejected by A.;
ɔʊ̃a ni [˩ / /] that man.

It is also used after a relative sentence, e.g. **ɔʊ̃a n-ɔre ni ɔse ʊ̃ɛ nɔ** [˩ ˩ ˥ ˥ / ˩ ˩ ˥ ˧] “that man who has come (or, ‘the man who has come there’?) is my friend”.

Further, it is used after other verbal forms: **uxiã ni** [˥ ˧ /] someting like: “are you going over there?” or, “you over there, are you going?” *cf.* **ɔni** (**ɔɽ̃i**) [˥ /];
v. **na** [˩].

nia (also **ɽ̃iã**, which is rejected by A.) [/]

now;
uɣayo nia [˩ ˥ ˧ /], **uxiã niã** [˥ ˧ /] are you going now?

It is never used at the beginning of a sentence;
but *v.* **ebã** [˩ \ ].

niɛ̃ [/]

to stretch;
ɔniɛɽ̃ɛ̃ [˩ / ˩] it is stretched;
ɔni-ɔ̃ɽ̃ɛ̃ [˩ ˩ ˥ ˩] he is stretching it.

n-iɣo [˥ ˥];

cf. **ni 3** [˥].

n-inyɛ [˥ ˩];

cf. **na 2** [˥].

(e)n-odɛ [\ ˩]

yesterday (the **n-** is the “definite article”; *cf.* **(e)ne** [\ ]).

nɔ [/]

to ask;
n-ɔta [˩ ˥] to ask a question;
in-ɔ̃ɽ-ɔta [˩ ˩ ˩ ˥] I am asking him a question;
in-ɔ̃ɽ-eʊ̃i [˩ ˩ ˩ \ ] I am asking him something (**ɽ** is not nasalised in the last sentence).

n-ɔkpa [\ ˩] (pl. n-e-)

the other;
ɛʊo n-ekpa [˩ ˩ \ ˩] “the other countries”: abroad;
mu͜eʊ̃iɽebo n-ɔkpa mɛ [˩ ˩ ˥ ˥ ˩ ˥ ˩ ˥] bring me the other plate!

cf. **(e)ne** [\ ], **ɔkpa** [˥ ˥].

n-ɔxwa [˥ ˩] (pl. n-exwa)

big;
erhã n-ɔxwa [˩ ˩ ˥ ˩] a big tree;
idiom.: **eʊ̃i n-exwa** [˩ ˩ ˥ ˩] “the big things”: an **Ɔba**’s funeral;
iɽ̃ã n-exwa [˥ ˩ ˥ ˩] “the big ones”: the witches;
cf. **(e)ne** [\ ].

nununu [˧ ˧ ˧]

dark (of the sky before rain; an old expression);
used with the verb **bi** [˥];
v. **kãkaãkã** [˥ ˥ ˥].

nwa 1 [/]

(1) to grow up (of men and animals);
ɔʋoxã na fɛko nwa de xerhexerhe [˩ ˩ / ˩ ˩ / / / ˧ ˧ ˧ ˧] this child is growing up (“come” step by step, lit. “small small”);
inwaɽ̃ɛ̃ [˩ / ˩] I am grown up.

n-ɔnwaɽ̃ɛ̃ [˥ / ˩] a grown-up man (from about 40 years of age);
wabu en-inwaɽ̃ɛ̃ n-iɽ̃ã guã y-ɛz-uwa [˩ ˩ ˩ ˥ / ˩ ˥ / ˩ ˥ ˥ ˩] “you (pl.) go and meet senior people that they may decide (lit. ‘talk into’) your case (or, quarrel)”.

(2) to be sensible, reasonable;
ɔnwa gbe [˩ ˥ ˧], [˩ / ˧] he is very sensible.

nwa 2 [/]

to be bright (of the day);
ɛdɛ fɛko nwa nɛ [˩ ˥ ˩ / / ˥] the day is getting bright now (when the morning mist is vanishing);
ɛdɛ nwa m-otɔ (**mu** [˥]) [˩ ˥ / ˧ ˩] “the day has become clear to the ground”: it is light (i.e. at 6.30 or 7 a.m.);
cf. **nwa 1** [/] (?).

nwa 3 [/]

to praise;
ɔɣanwa-ɽ-ovã nwa-ɽ-eni [˩ ˥ ˩ ˩ ˥ ˩ ˥ ˩] “he is praising his nickname (or, praise-name) and praising his name”: he is quoting his praise-name and his name, adding praises (in order to obtain something);
(the ɽ’s following **nwa** are not nasalised).

nw-amɛ [˥ ˩];

cf. **nwɔ** [˥].

nwananwana [˩ ˩ ˩ ˩];

cf. **enwananwana** [˩ ˩ ˥ ˩ ˩].

nwaniɛ [˩ ˥]

(1) to reply.

(2) to acknowledge a man formally (*a*) as the betrothed of one’s (infant) daughter, (*b*) as the trustee for some animals handed over to his care.

In both cases, the man is called **oruaɛ̃** [˩ \ ].

The acknowledgment is sanctioned by a sacrifice to one’s **erha** [˥ ˥] in the case (*a*), and to one’s **obɔ** [˩ ˥] in (*b*).

The process is called **enwaniɛ** [˩ \ ˩] in the case of (*b*), and **inwaniɔmɔ** [˩ ˩ ˩ ˩] in that of (*a*).

ɔnwaniɛ ʊ̃ɛ-ɽe [˩ ˩ ˥ ˧ ˩] “he confirmed me in it” (i.e. as son-in-law, or as trustee);
cf. **xuɛ̃niɛ** [˩ ˥].

nwanɔ [˩ ˥]

to separate.

nwanwa [\ \ ], [˥ (4-1)]

just now (*cf.* **enwa** [˩ \ ]);
ɣade nwanwa [˥ ˩ \ \ ] come just now!

(in quick speech, **ɣade** [˥ ˩] is heard instead of [˥ /]).

nwanwanwa [˩ ˩ ˩]

(also **nwaɛ̃nwaɛ̃** [˩ ˩]) shining;
of velvet, **igbegbe** [˩ ˥ ˥];
Japanese silk, (**efiaɽ̃ã** [˩ \ ˩]);
igbegbe na fi nwaɛ̃nwaɛ̃ [˩ ˥ ˥ ˩ ˥ ˩ ˩] this **igbegbe** stuff is shining;
cf. **nwananwana** [˩ ˩ ˩ ˩].

nwiɛ [/]

(1) to wear off (of things which rub against one another, or are tightened, such as parts of machines, screws, but also e.g. a belt, or clothes wearing out through long use).

(2) to squeeze something (so that it falls to pieces).

nwihĩ [˩ ˥]

to scent;
to smell (pleasantly; but *v.* **wia** [/]);
verbal noun: **unwihĩʊ̃ɛ** [˩ ˥ \ ˩].

nwina [˩ ˥]

to work;
nwina-ɣ-asɔ̃ de [˩ / ˩ ˥ /] work, for the night is coming!

cf. **inwina** [˩ ˩ ˩].

nwɔ [˥]

to drink (water and non-alcoholic beverages);
ɔnw-amɛ [˩ ˥ ˩] he is drinking;
ɔnw-enwɛ [˩ ˩ \ ] it is drinking milk (i.e. suckling, of a baby).

da [˥] is used with alcoholic drinks, but **nwɔ** alone, without an object, means “to drink (alcohol)” in an emphatic way, in the following: **ɔʊenwɔ** [˩ \ ˥] he is (very) drunk again!

and as answer to a question: **ɔnwɔ** [˩ ˥] he drinks, i.e. he is a habitual drunkard (worse than **ɔd-anyɔ** [˩ ˩ ˥]).

nwɔnwɔnwɔ [˩ ˩ ˩]

yellowish (like half-withered leaves; used with the verb **ba** [/]).

nwɛɛɽ̃ɛ̃ [˧ ˧]

thin;
narrow;
ɔʊ̃a nwɛɛɽ̃ɛ̃ nɔ [˩ ˥ ˧ ˧ ˧] he is a thin man;
ɔʊ̃a ne nwɛɛɽ̃ɛ̃ [˩ ˩ ˥ ˧ ˧] a thin man;
owa n-ɔye nwɛɛɽ̃ɛ̃ eɽ-uɽabɔ ɽa [˩ ˩ ˥ ˥ ˧ ˧ ˩ ˥ ˧ (4-1) ˩] is it a narrow house you are going to build?

nwuɛ [/];

cf. **na 1** [˥].

nya 1 [˥]

(1) to open (mouth, eye);
nya [˥] **aɽu̯a** (short for **ɽua**) [˩ ˩ /] lit. “to open somebody’s eye”: to cause admiration;
εʊ̃-ɔ̃ɽ̃ɛ̃ **nya** ʊ̃-**ãɽu̯a gbe** [˩ / ˩ ˥ ˧ ˩ ˩ ˥] lit. “this matter has opened my eye very much”: I admire him greatly (the ɽ is not nasalised).

ny-unu [˩ ˥] to open one’s mouth.

nya [˥] **unu** [˩ ˥] to astonish;
to surprise;
ɔ**nya** ʊ̃-**unu** [˩ ˥ ˩ ˥] it surprised me (*v.* **kpa 2** [˥] **oɗi** [˥ ˥]).

(2) to tear apart a piece of wood partially split, or, a branch of a tree (*v.* 1) where the mouth and eye are also “split” openings;
also **nya** [˥] **fua** [˥];
v. **ig**ɛ̃**g**ɛ̃ [˥ ˥ ˥].

nya 2 [˥]

(1) to tire;
to weaken;
used with **ob**ɔ [˩ ˥] and **ow**ɛ [˩ ˩], apparently after some exercise only;
v. **w**ɔ [/] which is used with **egbe** [˩ ˥] only, and **xã 2** [/], **hũhũ** [˩ ˥], used of food;
owɛ **nya** ʊ̃ɛ [˩ ˩ ˥ ˧] “(my) feet have weakened me”: my feet are tired (after a walk).

nya 3 [˥]

to be bright, ablaze (fire);

ɔnya kpoo [˩ ˥ ˩] it is very bright, in full blaze;
v. **ba** [/].

nya [˩]

an auxiliary verb used in connection with **rhirhii** [˥ ˥];
indicates a generalizing clause, best translated by “ever, however” or “possibly”;
ʊ-ɔnyarhirhiiɣaye hɛ, **t-iɣami-ɔɛ̃** [/ ˩ ˥ ˥ ˥ ˥ / ˥ ˦ ˧ (3-1)] however (possibly) it may be, I shall certainly see him;
eʊ̃i n-ɔnya-rhirhiiɣaxĩ, **t-iɣamu͜ɛ̃** [˩ ˩ / ˩ ˥ ˥ ˥ ˥ ˥ ˥ ˦ ˧ (3-1)] whichever thing it may (possibly) be, I shall certainly catch it;
e.g. when fighting against the influence of witches, or else, of an animal that has entered the house at night.

nya 1 [/]

(1) to possess;
to own;
ɽ̃-ɔ̃nya͜ebe na [/ ˦ ˦ ˧ ˩] it is he who owns this book;
m-ɔnya͜(o)wa na [/ ˦ ˧ ˩] it is I who own this house;
ɣa nya-ɽ̃ɛ̃ [˥ (4-1) (3-5)] who owns it?

whose is it?

n-ɔnya ʊ̃ɛ [˥ ˦ ˧] “my Lord” (Bibl.);
my master;
but **n-ɔnya** ʊ̃ɛ [˥ (4-1) ˥] he who spoilt me, *v.* **nya 3** [/];
n-ɔnya-eʊ̃a [˥ ˦ ˦ ˧] “our Lord”.

(2) to be above;
ɔketota nya͜uhuʊ̃-en-ɛkpɛfi [˩ ˥ ˦ / ˩ ˩ ˥ ˩ ˥ ˩ ˩] and he was sitting on the box;

ɔkeri͜ɔba nya agbɔ̃ hia [˩ ˥ ˧ ˧ ˧ ˩ ˩ ˩ ˥] and he ruled over the whole world;
v. **mu** [˥].

nya 2 [/]

to promise, in **nya͜enya** [˩ ˩ ˥];
v. **ve** [˥], **de 1** [˥].

nya 3 [/]

to spoil a child, by wrong education.

nyaɣã [˩ ˥]

to tear to pieces (cloth, mat, net);
v. **sɔ** [/] which implies tearing across only so that the damage can be mended;
ɔnyaɣã ʊ̃-ũkpɔ̃ [˩ ˩ ˥ ˧ ˩] he tore my cloth to pieces (may be intensified by **nyaɣãnyaɣã** [˩ ˩ ˩ ˩]);
cf. **nyaɣãnyaɣã** [˩ ˩ ˩ ˩].

nyaɣãnyaɣã [˩ ˩ ˩ ˩]

describes the tearing of cloth;
cf. **nyaɣã** [˩ ˥].

nyakã [˩ ˥]

to walk like a cripple, with legs wide apart;
also of **egwi** [˩ ˥].

nyakã [˩ ˩]

big;
of the heads of human beings and big tortoises only;

ɔɼ-uhuʊ̃u nyakã (**ɼu** [˥]) [˩ ˥ ˧ ˩ ˩ ˩] he has a big head.

nyamaɼ̃ã [˩ ˩ ˩]

(also **nyamarhã**) wide;
of something round or oval like a man’s mouth, or a round pond;
used with the verb ʋɛ [˥];
v. **gbodoo** [˥ ˥].

nyamia [˩ ˥]

to forget;
ɔnyamiaɛ̃ ya ta ma ʊ̃ɛ [˩ ˩ ˥ ˩ ˩ ˩ ˥] he forgot to tell me (possibly the high tone of **-miaɛ̃** implies a negative belonging to the following verb).

nyamnyam [˩ ˩]

carousing.

nyanya [˩ ˥]

(1) to yawn;
to sigh.

(2) to flash, of distant lightning, unaccompanied by thunder;
oduxuʊ̃u [˩ ˥ ˩ ˩] (or **amɛ** [˩ ˩]), **nyanya** [˩ ˥] lightning is flashing afar.

nyarhunyarhu [˩ ˩ ˩ ˩]

describes the walk of a short stout man with flat feet;
used with the verb **xiã** [˥].

ny-ehɔ [˩ ˥]

to be deaf;
ɔny-ehɔ [˩ ˥ ˧] he is deaf;
ɔteny-ehɔ [˩ ˥ ˩ ˥] he was deaf (before, but no longer now).

nyɛ [/]

to press;
to knead (?);
nyɛ͜igaɽi ni [˩ ˥ ˩ ˥ /] press that gari!

nyɛ͜egbe [˩ ˩ ˥] to strain in delivery, or when going to stool.

nyɛɣɛ̃nyɛɣɛ̃nyɛɣɛ̃ [˧ ˧ ˩ ˩ ˥ ˥]

curled like (the) hair of an African and also thin;
e.g. of the spring of a watch;
used with the verb **ye** [˥].

nyi 1 [˥]

to be thick, of grass, i.e. to be hard to cut;
iɽ̃uʊ̃u na nyi, **isɛfi gb-ɔɛ̃ fo-ɽɛ** [˩ ˩ / ˩ \ / ˩ ˥ (4-1) / ˩] this grass is thick, I cannot finish cutting it to-day.

nyi 2 [˥]

in **nyi** [˥] **ehiɛ̃** [˥ ˥] to pinch with the finger-nails, e.g. in order to tell a man that somebody present is lying, or as a joke (possibly **nyɔ**?).

nyi [/]

to live (somewhere);
to stay;
ikanyi ɛdo yi [˩ ˥ ˩ ˩ \ ˥] I have stayed in Benin before;
idiom.: **ɔnyi͜unyiʊ̃-esi** [˩ ˩ ˩ ˥ (4-1) ˩] “he is leading a good life”: he has good manners.

nyi [/] **ke** [˥] to be near;
d-ɔʊ̃a n-unyi ke [˩ ˩ ˥ (4-1) ˩] “which man do you stay near to?”: who is your neighbour?

ɔɽɔma n-ɔnyi k-okũ [˩ ˩ ˩ ˥ / ˩ ˥] “**Ɔɽɔma** which is near the sea” (epithet of the river **Ɔɽɔma** though there is only one river of that name);
cf. **unyiʊ̃ɛ** [˩ \ ˩].

nyiɣɛ̃ [˩ ˥]

to be very lean, of human beings or animals;
cf. **nyiɣɛ̃nyiɣɛ̃** [˧ ˧ ˧ ˧].

nyiɣɛ̃nyiɣɛ̃ [˧ ˧ ˧ ˧]

very lean, of a human being, or an animal;
used with the verb **ye** [˥];
if the subject is plural, **nyiɣɛ̃nyiɣɛ̃nyiɣɛ̃** [˧ ˧ ˩ ˩ ˥ ˥] is used.

ny-unu [˩ ˥];

cf. **nya 1** [˥].

nyuʊ̃u [˩ ˥]

(1) to shine (of the sun);
ovɛ̃ nyuʊ̃u [˩ ˩ ˩ \ ] the sun shone.

(2) to become glazed, of eyes in death, or in a faint; followed by **ɽua** which is also shortened to **ua**, **oa**; **ɔnyuʊ̃-ãɽo-a ʊ-ɔɽawu** [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˥] “he changed his eye” when he was about to die.

o [˦]

(or [˧], according to the preceding tone) an emphatic particle, added e.g. to greetings;
koyɔ o [˥ ˦ ˧] hullo!

(as reply, or used when at a distance from the addressed).

oba [˩ ˥]

a pattern similar to a chain;
oba n-uɽi [˩ ˩ ˥ ˩] “two hundred **oba**”: two chains interwoven.

obele [˥ ˩ ˩]

paddle.

obɛko [˥ ˥ (4-1)]

side of abdomen;
cf. **ɛko** [˩ \ ].

obɛlɛ [˥ ˩ ˩]

track cut through the bush with a matchet, not cleaned;
mostly a casual track not destined to be used as a path.

Once a track is cleared, it is an **odɛ** [˩ ˥].

obi [˥ ˩]

poison.

obiɛʊ̃ɛ [˥ ˩ ˥]

a snake;
striped and shining like velvet, very beautiful;
harmless;
v. **ɛnyɛ** [˩ ˥].

obiɽiki [˩ ˩ ˩ ˥]

throwing-net (for fish);
cf. Jekri **obiriki** [˩ ˩ ˩ ˥].

obobo 1 [˥ ˩ ˥]

a timber tree, two kinds: the white **Obobo**: **obobo nɔfua** [˥ ˩ ˩ ˥ ˧]: *Guarea Kennedyi*;
and the black: **obobo nexwi** [˥ ˩ ˩ ˥ ˧] *G. thompsonii*.

obobo 2 [˥ ˩ ˥]

a food: cooked yam, mashed with oil.

obobo [˥ / ˩]

flower.

obodo [˩ ˩ ˩]

turning rapidly round in dancing, pirouette;
v. **gbe 1** [˥].

obɔ [˩ ˥]

(1) arm, hand.

(2) side;

ob-erha [˩ ˥ ˥] “father-hand”: right-hand side;
ob-erh-ɔʊ̃a [˩ ˥ \ ˩] a man’s right-hand side, *v.* **odɛ** [˩ ˥];
ob-iye [˩ ˥ ˥] “mother-hand”: left-hand side;
hence also: **ob-ɔkpa** [˩ ˥ ˥] one way.

(3) from (with **eʊ- 1**), e.g. **ɔd-ɔe ʊ-obɔ ʊ̃ɛ** [˩ \ ˩ ˩ ˥] “he bought it in my hand”: from me.

(4) handle, in **ob-ikɛkɛ** [˩ ˥ ˩ ˥] handle of a bicycle.

(5) “the hand” as a force that is worshipped;
v. **ikɛga** [˩ \ ˩];
(6) title of a chief who represents the **Ɔba**’s **Obɔ** (in the sense described under 5);
one of the “body-titles” (**egi-egbe** [˩ ˥ ˥ ˧]);
cf. **abɔ** [˩ ˥].

obɔkɛʊ̃ɛ [˩ ˩ \ ˩]

quickness;
alertness;
obɔkɛʊ̃-ɔ̃ɽ̃ɛ̃ ʊ-eʊ̃i n-aɽu yɛ ʊ̃ɛ nɛ gbe [˩ ˩ ˥ ˩ ˩ ˩ ˩ ˩ ˥ / ˧ (3-1) ˥] “his quickness in doing things pleases me much in him (**nɛ** [\ ])”;
cf. **obɔ** [˩ ˥], **kɛe 2** [/].

obwɛ [˥ ˥]

clay from river bank, used by potters, and by blacksmiths to build funnels for their bellows.

odã [˥ ˥];

v. **gbe 1** [˥] **odã** [˥ ˥], and **idãw-ɛsĩ** [˥ ˥ ˧ ˧].

The original meaning seems to be “heel”.

odede [˥ ˩ ˩]

senior;
grand-, in names of relationship, *v.* **iye** [˥ ˥] and **erha** [˥ ˥];
oded-ɛɽ̃iʊ̃i [˥ ˥ ˩ ˥ ˩] senior of the **Ɔvia** [˩ ˥]-society;
v. **ekeze** [˩ ˩ ˥], **iye** [˥ ˥].

odɛ [˩ ˥]

(1) general term for way, road.

(2) a cleared bushpath;
od-abɔtɔ [˩ \ ˩ ˩] a short-cut not known to the public;
od-ɔfiãmu [˩ \ ˩ ˥] short way (general term);
cf. **fiã** [˥], **mu** [˥];
v. **okuo** [˩ \ ];
od-oɽe [˩ ˥ ˥] entrance to the compound (from the street);
v. **obɛlɛ** [˥ ˩ ˩], **ukpo** [˥ ˩], **fiã** [˥].

(3) manner of doing something;
odɛ n-iɽ̃ã ɽu͜ɛe la ɔna xĩ [˩ ˩ ˥ ˩ ˩ / ˥ ˩ ˩ ˥] “the way they do it (pass) is this”: that is how they do it.

(4) (with following genitives denoting locality), expands the area referred to by the following genitive, making the precise significance into something more vague.

od-aɽo [˩ \ ˩] in front, ahead;
in front of.

od-iyeke [˩ \ ˩ ˩] at the back;
behind;
od-iyek-owa [˩ ˥ ˧ ˩ ˥] behind the house.

od-ob-erha [˩ ˥ ˧ ˧] the right side;
la ɣ-od-ob-erha͜a (**ɣe** [/]) [˩ ˩ ˥ ˧ ˩ ˥] go to the right

(“way of hand of your father”).

od-uxuʊ̃u [˩ ˥ ˩ ˩] upwards;
above;
od-uxuʊ̃-ɛ̃ɽ̃ɛ̃ [˩ ˥ ˩ / ˩] above it.

od-ɔwaɽa [˩ \ ˩ ˩] straight on, used metaphorically in **od-ɔwaɽa eɽ-ɔguã̰ɛ̃ʊ̃-ɔ̃ɽ̃ɛ̃ la** [˩ \ ˩ ˩ ˩ ˥ ˩ ˩ ˩ / ˥] “straight on it is (that) he is talking his word pass”: he is talking in simple, plain words.

Expressions of a more specified meaning: **od-uw-owa** [˩ ˥ ˥ ˧] (**uwu** [˥ ˥]) inner apartments of a house where guests do not usually enter, i.e. the last **ikũ** [˩ \ ] and its **uɣuɣa** [˥ \ ˩] and **ɔgwa** [˩ ˥].

od-ɛriɛ [˩ ˥ ˧] women’s apartment in a house, harem (**ɛriɛ** [˩ ˥] alone usually means “**Ɔba**’s harem”).

oɗi 1 [˥ ˥]

(1) wall round compound in houses of the old type, (new houses opening directly on the street).

(2) room between compound wall and buildings.

(3) neighbourhood, district: *cf.* Yor. **oɗi** [˧ ˧].

oɗi 2 [˥ ˥]

a deep spot in a river.

oɗi [˩ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.c.c.o.); of Yor. origin?

oɗi [˥ ˩]

deaf and dumb person;
cf. Yor. **oɗi** [˥ ˥].

odibo [˩ ˩ ˩]

favourite servant who knows all the secrets of his master.

odigba [˩ ˩ ˩]

(1) broad coral collar worn by the **Ɔba** and some chiefs;
often seen in brass-work;
e.g. L.R. p. 23.

(2) appellative for a pig’s neck.

odiɣi [˩ ˩ ˩]

(1) natural pond or lake as caused by a river (e.g. at **Ɔbajere**, **Iyanɔmɔ**, **Udo** and **Aɽinya** [˥ ˥ ˥]);
v. **ɔɣɔdɔ** [˩ ˩ ˩].

(2) an **ihɛ̃** [˩ \ ] near **Udo** [˩ ˥].

oɗiɔʊ̃a [˩ ˩ ˩]

sacrificial killer (beheading at human sacrifices in the old days);
cf. **ɔʊ̃a** [˩ \ ].

odo [˥ ˥]

(wooden) mortar;
cf. Yor. **odo** [˧ ˥].

odo 1 [˥ ˩]

(1) mangrove, *Afzelia bipindensis*;
also called **odo n-inia** [˥ ˩ ˥ ˥] “the root mangrove”, from its many long roots;
odo n-ɔwɛe [˥ ˩ \ ˩] “the male mangrove” is *Rhizophora racemosa*, with stronger wood.

(2) sort of potash (stronger than **ikaũ** [˩ ˥]);
obtained from the wood of the mangrove by cooking it and leaving the water to evaporate on the fire;
used to thicken soups (**owo** [˩ ˥]), and also in the preparation of medicines.

odo 2 [˥ ˩]

a disease: probably ascites.

ododo [˥ ˩ ˥]

scarlet-cloth;
cf. **Yor. ododo** [˩ ˩ /].

Ododua [˥ / \ ]

name of a masquerade held during **agwɛ͜ɔɣɛnɛ** [˩ ˥ ˥ ˩ ˥];
the masquerade is also called **ɛɽiʊ̃i͜ododua** [˩ ˥ ˥ ˥ / \ ];
cf. **Yor. Odudua** [˧ / ˥ ˩] and Bini **Oɣodua** [˥ ˩ \ ].

odɔ [˩ \ ]

there (further away than **eʊa** [˩ \ ], and less distinct);
iɽ̃ã r-odɔ [˥ ˩ ˥ (4-1)] they are there;
deɣ-odɔ hia ma [˥ ˩ ˥ ˧ /] is everything all right there?

(lit. “all the there”).

odɔ̃ɣɔ̃ [˩ ˩ ˩]

(1) froth coming out of children’s or sick people’s mouths.

(2) caul.

odudu [˥ ˩ ˥]

a children’s disease: spasms;
odudu was stated to be a witches’ name because they are as merciless as the disease.

oduma [˩ ˩ ˥]

hyena (probably);
not native to Benin, but occasionally shown round by northern (Nupe) people.

Said to knock a man down with its fist (!), and to restore him to life by a second blow.

ofɛ̃ [˩ ˥]

rat;
mouse;
cf. Yor. ɔfɔ̃ [˩ /].

ofi [˩ ˥]

yaws.

ofigbɔ̃ [˥ ˥ ˩]

palm-oil;

ofigbɔ̃-ɼ-ima dɛ [˥ ˥ ˩ ˥ ˩ ˥] it is palm-oil we are buying.

ogi- [˥ ˩]

prefix used in the formation of ordinal numerals, with the exception of **okao** [˩ ˩] “first”, e.g. **ogieva** [˥ ˩ ˩] (*a*) second;
(*b*) companion;
playmate;
colleague;
somebody living at the same house (as a term of address, **oko** [˩ ˥] is used);
ogieha [˥ ˩ ˩] third;
ogigbe [˥ ˩ ˩] tenth, also **ukpogieva** [˩ ˥ ˩ ˩] etc.

ogi [˩ ˩]

a creeper, *Citrullus vulgaris*;
its fruit;
it produces seeds which are used as ingredients of **eʊ-ariɛ** [˩ ˩ ˥] “native butter”.

Ogiaʊ̃ɛ [˩ ˩ ˥]

(1) a chief who probably is the descendant of a dynasty ruling in Benin before the present one.

(2) a sib;
its senior is the chief bearing the same title;
its centre is in Benin City on the left side of Sakpoba Road;
the sib is said to be big and scattered everwhere;
its greeting is **la͜ɛrɛe** [˥ ˩ \ ];
v. **ɛgbɛe** [˩ \ ], **Ubi** [˥ ˥].

Ogida [˩ ˥ ˩]

(1) name of a village situated on the Siluko Road.

(2) help in childbirth;
often given by inhabitants of the above-mentioned village, though nowadays it is no longer their special task.

ogidigbo [˩ ˩ ˩ ˥]

a drum (similar to **oxa** [˩ ˩]);
cf. Yor. **ogidigbo** [˩ ˩ ˧ ˥].

ogie [˩ ˩]

(1) a ruling chief, or, hereditary village-head;
in some praise-names the word also applies to the **Ɔba**,
e.g. in **ogie n-ɔny-agbɔ̃ nya͜ɛɽ̃iʊ̃i** [˩ ˩ ˥ / ˩ ˩ ˩ ˥ ˩] “the rule who possesses world and (possesses) world of the dead”;
ogie n-ɔgbɔʊ̃a ɛdɛ n-uwu͜ix-ɔ̃ʊ̃a (**xɔ̃** [/]) [˩ ˩ ˩ ˩ ˩ ˩ ˩ ˩ ˥ ˥ / ˩] “the ruler who kills a man on the day when he is not in need of death”.

The following expressions containing **ogie** have a special meaning: **ogie͜iʊi-otɔ** [˩ ˩ ˥ ˩ ˥ ˩] “a ruler cannot sleep on the ground”: a platform for sleeping, made of sticks and planks;
also, a European bed;
v. **akpɛkpɛ** [˥ ˥ ˥];
ogie n-ɛʊ̃ɔ͜ũɽoɣo [˩ ˩ ˥ ˩ ˥ ˩ ˩] “a ruler who has no servants”: act of making an **ihoi** [˩ ˩] in the game called **isɛ n-ata** [˥ ˩ ˩ ˥].

(2) senior, headman;
ogi-ewaisɛ [˩ ˥ ˥ ˩ ˩] senior of the **ewaisɛ** [˩ ˩ ˩] who attend to the **Ɔba**’s **Osũ** [˩ ˥];

he represents the **Ɔba** at that shrine and acts for him.

(3) main;
chief;
principal, of animals, plants, objects;
ogi-avã [˩ ˥ ˩ ˩] midday;
ogi-ɛkpɔɣɔe [˩ ˥ ˥ ˩ \ ] a tree bigger than **ɛkpɔɣɔe** [˩ ˩ \ ];
perhaps identical with **uʊi n-Esã** [˩ ˩ ˥ ˩];
og-ihuʊ̃u [˩ ˥ ˧ ˩] a bigger variety of millipede, with a red head;
og-ixiʊ̃i [˩ ˥ ˥ ˩] a tree, *Kigelia africana*;
ogi-ovu [˩ ˥ ˩ ˩] a tree, *Antiaris africana*;
the bark is used in making a kind of leather bag (**ɛkpoki** [˥ ˥ ˩]);
ogi-uro [˩ ˥ ˩ ˩] goal;
mainly on the board of the game called **isɛ** [˥ ˩], but also in general use.

The following examples do not show tones indicating a genitive relationship as the preceding ones did: **ogiasɔ̃** [˩ ˩ ˩] midnight;
ogioha [˩ ˩ ˩] "king of the bush": a name for the leopard;
ogiukpo [˩ ˩ ˩] dais (of mud) at the **Ɛguae** (for the **Ɔba**) as well as at the **Ezɔmɔ**'s [˥ ˥ ˥] house, at those of some big chiefs, and at the shrines of gods;
ogiuzo [˩ ˩ ˩] an antelope, a little bigger than **uzo** [˥ ˩];
its skin is similar to that of **ɛrhuɛ** [˩ ˥];
cf. **egie** [˩ ˩], **igie** [˩ ˩], **ugie** [˩ ˩].

Ogi-efa [˩ ˥ ˩ ˩]

(1) title of a chief.

(2) a sib headed by the chief **Ogi-efa** [˩ ˥ ˩ ˩];

the real name of this sib is probably **Iso** [˩ ˩].

Its centre is at Benin City, to the left of Ikpoba Road.

The greeting in the morning is **la͜ɛso** [˥ ˩ ˩];
cf. **ogie** [˩ ˩];
v. **ɛgbɛe** [˩ \ ].

ogiɛ [˩ ˥]

laughter;
ogiɛ rhie ʊ̃ɛ [˩ ˥ ˩ ˥] “laughter takes me”: I must laugh;
cf. **giɛ** [˥].

ogigbã [˩ \ ˩]

“wild yam” in bush, is not eaten;
v. **ema 2** [˩ ˩].

ogiɔgiɔ [˩ ˩ ˩]

goodheartedness.

ogiɔʊ̃ibi [˥ ˥ ˩ ˥]

charcoal, used by blacksmiths;
mixed with the leaf of **ogbigbo** [˩ ˩ ˥] applied to walls of houses (*v.* **usie** [˩ ˥]);
cf. **giɛ̃** [/], **ibi** [˩ ˥].

Ogi-uwu [˩ ˥ ˥ ˧]

“king of Death”: the personified Death;
he causes thunder as well.

ogo [˩ ˩]

overgrown clearing in the forest indicating site of an old farm;
og-ugbo [˩ ˥ ˥] is used with following **ukpo** [˩ ˥], e.g. in **og-ugbo n-ukpo** [˩ ˥ ˩ \ ˩] farm of last year; **og-ugbo n-ɛkpia** [˩ ˥ ˩ ˥ ˦‿╱] farm of last year but one (**ogo** alone is used as well).

ogolo [˩ ˩ ˩]

mantis;
it is said to bring forth “snakes”, i.e. small longish worms that come out of the body of a killed mantis; therefore it is called **ogolo n-ɔbi-ɛnyɛ** [˩ ˩ ˩ ˩ ˩ ˩ ˥] “mantis that bears snakes”.

ogoɽo [˩ ˩ ˥]

male of **a-**, or **ɔsɛlɛ** [˥ ˩ ˥];
v. **adekɛ̃** [˩ ˩ ˥].

ogɔlɔ [˩ ˩ ˩]

long monkey-tail;
ogɔl-emɛ [˩ ˥ ˩ \ ] tail of monkey (more used than the single **ogɔlɔ**).

ogũ 1 [˩ ˥] (pl. **i-**)

(1) blacksmith, also: **ogũ ematɔ̃** [˩ ˥ ˥ ˦ ˧];
but **ogṵ̃ɛ̃ɽ̃ɔʊ̃ɔ** [˩ ˥ ˥ ˩ ˩] is brass-smith.

(According to more recent information from A., only the **i-** prefix is used in both these expressions.) Both blacksmiths and brass-smiths are “gangs” of the **Ɔba**; the brass-smiths form a separate sib (*v.* **Igṵ̃ɛ̃ɽ̃ɔʊ̃ɔ** [˩ ˥ ˥

˩ ˩]).

(2) the planet Mars.

(3) **ogũ n-amɛ** [˩ ˩ \ ˩] a sea-animal (whale, shark?); breaks canoes with its back, therefore called **n-ɔva͜okɔ** [˩ ˩ ˩ ˥] “that breaks canoes”;
cf. **Ogũ 2** [˩ ˥].

Ogũ 2 [˩ ˥]

the god of iron, smiths, hunters, and warriors;
one of the highest gods in rank;
all the iron is under **Ogũ**.

His sanctum in the house (every compound has an **Ogũ**) is composed of pieces of iron, but when a sacrifice is made all iron implements must be taken to the **Ogũ**.

If one does not sacrifice to it one may wound oneself with a knife or any other iron tool.

A reason for a sacrifice may be the too frequent menstruation of a woman.

The sacrifices consist mainly of dogs, tortoises, and snails, and oil must be used in them;
cf. **ogũ 1** [˩ ˥] and Yor. **Ogũ** [˩ /];
v. **ɛfae** [˩ \ ].

oguã [˥ \ ]

(1) a house at the **Ɛguae** [˩ ˩] in which **agwɛ** [˩ ˩] is held.

(2) occurs in **ɔɽuɛriɛ n-oguã** [˩ ˩ ˩ ˥ \ ] eunuch in attendance in the royal harem;
it seems that these eunuchs are victims of accidents

during circumcision “due to their having been bewitched.”

oguãɣo [˥ ˥ ˥]

a timber tree, *Khaya ivorensis*, “Ogwango”.

ogue [˩ \ ]

poverty (cannot be used with the verb **gbe** [˥]);
v. **oʊi** [˩ ˥].

oguzuma [˩ ˥ ˥ ˩]

a brown antelope.

ogwa [˥ ˥]

fish-basket (trap).

ogwɛga [˩ \ ˩]

(1) a tree, *Detarium senegalense*, also called **erh-õgwɛga** [˩ ˥ (4-1) ˩];
the seed is broken in two parts and put on strings (four halves on each string) as an instrument for divining.

There is another tree bearing the name **ogwɛg-oɗi** [˩ ˥ ˧ ˩], “the deaf **ogwɛga**”, *Klainedoxa gabonensis*;
its fruit is used as a substitute for the **ogwɛga** [˩ \ ˩] proper, though it is not believed to be as useful for the oracle.

Another substitute is the fruit of the **axwɛxwɛ** [˥ ˩ ˥] tree.

(2) the method of divination (*v.* also **ominigbɔ̃** [˩ ˩ ˩ ˩

]) in which the seeds of the above-mentioned tree are used.

The instrument of divination consists of four strings each of which contains four halves of the seed.

At one end of each string a small bell (**ɛɽoɽo** [˥ ˥ ˥]) and some cowries are fastened.

The diviner (**ɔb-ogwɛga** [˩ ˥ (4-1) ˩]) seizes one end of each string and throws them with the intention of turning them upside down.

The subsequent arrangement of seeds is then analysed (*v.* **eria** [˩ ˥]) according to a certain code (**itie** [˩ ˥]), the criterion being the “open” or “covered” position of the seed-halves.

The analysis is said to proceed at first from the right side to the left, and, after that, in the opposite direction, but as if the arrangement were looked at from the other end of the strings.

The different positions have names, e.g. **oďi** [˩ ˥] is a string with the two outer seed-halves showing their inside, and the two inner halves showing their cover.

(Under the headings dealing with these positions, o. will mean “open”, and c. “covered”, as reckoned from the top of the string.) The names of the positions are: **oďi** [˩ ˥], **oɣoi** [˩ ˩], **oɽuhu** [˩ ˥ ˩], **ɔɣae** [˩ ˥], **ogbi** [˥ ˩], **ako** [˩ ˥], **ose** [˩ ˥], **ohũ** [˩ ˥], **ɛrhoxwa** [˩ ˥ ˩], **ɛka** [˩ ˥], **ɔkã** [˩ ˩], **ɔʋa** [˩ ˩], **etuɽɛ** [˩ ˥ ˥], **ete** [˩ ˩], **ɔha** [˩ ˥] and **eɣitã** [˩ ˥ ˥].

As the relations of two strings to one another are always considered, these names are usually combined, e.g. **ɔh-ɔɣae** [˩ ˥ ˥] (**ɔha** + **ɔɣae**).

If both positions are the same, their name is followed by **n-abe** [\ ˩] “combined”, e.g. **ɔkã n-abe** [˩ ˩ \ ˩].

The “code” of this divination gives a fixed sentence for each of these combinations, and the task of the diviner is to explain to his client the meaning of the sentences appropriate to the arrangements of seeds.

As these represent certain typical situations in life, their corresponding names in the code are often used as idiomatic (“deep”) expressions for these typical situations, *v.* **eh-ɔɣae** [˩ ˥ ˥] and **ɔkã n-abe** [˩ ˩ \ ˩].

The actual throwing of **ogwɛga** [˩ \ ˩] is done in the following way: “alligator-pepper” (**ɛhĩ-ɛ̃do** [˩ ˥ ˥ ˧]) is chewed and spat on the instrument, then the client holds **uk-iha** [˥ \ ˩], “the messenger of the oracle”, also called **uta** [˥ ˩], in front of his mouth and asks the master of the oracle (**ɔka** [˩ ˥]) his question.

The **ɔbo** then touches all the sixteen seed-halves, saying: **w-ɔɾ̃-ɛ̃ʊ̃ɛ n-ɔxaɾe** (**wɛ** [˩]) [/ / ˩ ˥ / ˩] “do you know the word he has said?”, puts **uk-iha** [˥ \ ˩] between the strings and throws them so that the **ɛɾoɾo** [˥ ˥ ˥] and the cowries fall at his side.

ogwi [˥ ˥]

mango tree and fruit, *Irvingia gabonensis*;
another sort is **ogwi ebo** [˥ ˥ ˥ ˧].

ogwo [˥ ˩]

riot, fighting between people of the same town, or the same family;
also **igbĩn-ogwo** [˩ ˥ ˥ ˩].

ogba 1 [˥ ˩]

(1) fence.

(2) fenced space, e.g. garden, yard;
ogb-oɽe [˥ ˥ ˥] “fence of outside”: (*a*) front part of **oɗi** [˥ ˥], the compound wall;
(*b*) front part of the compound yard;
ogb-oleɣã [˥ ˥ ˥ ˩] prison-yard, prison;
cf. Yor. **ɔgba** [˧ ˩].

ogba 2 [˥ ˩]

digging-stick for digging yams;
pointed at one end, made of the heavy **uxu** wood;
also called **ogba n-aya kp-ĩnya** [˥ ˩ ˩ ˥ ˩ ˥] “stick that is taken to dig yams”;
v. **asɛgiɛ** [˥ ˥ ˥], **ubi** [˩ ˥].

Ogbe [˥ ˩]

the quarter of Benin City in which the **Ɛguae** [˩ ˩] is situated;
it is there that the **Eɣaɛʋo N-ogbe** [˩ ˩ ˩ ˥ ˩] are living.

ogbe [˥ \ ]

next year;
isɛ l-ogbe [˩ ˥ ˧ (4-1)] a salutation addressed to the giver of a present at **ehɔ** [˩ ˥]-time (*cf.* **isɛ** [˩ ˥], **la** [˥]);
reply by the giver: **ogbe magba rɔ** [˥ \ ˩ ˥ (5-4)] “(in the) new year we (shall) live together!”

Ogbelaka [˥ ˩ ˥ ˩]

a band of people serving the **Ɔba** on several occasions:
they dance at the coronation-day, beat the drum **enwini** [˥ ˩ ˥] at **ugies** [˩ ˩], and perform **ikiewua** [˩ ˩ ˩];
they have a special quarter at Benin City.

Ogbesɔ̃ [˥ ˥ /]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ogbɛ [˩ ˩]

house in which a big chief in Benin is buried;
every chief living at the **Ogbe** [˥ ˩] quarter must have such a house in **oɽe n-ɔxwa** [˥ ˩ ˥ ˩] lit. “the big town”, i.e. the other part of the town, as only the **Ɔba** is buried at **Ogbe** [˥ ˩].

ogbi [˥ ˩]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.o.o.o.);
cf. Yor. **ogbe** [˧ ˩].

ogbigbi [˩ / ˩]

rapid current of river, brook;
ɛzɛ na lɛ͜ogbigbi [˩ / ˩ ˩ ˩ / ˩] this river (or brook) flows rapidly;
idiom.: **ogbigbi ɛzɛ lɛ** [˩ / ˩ ˩ ˩ /] “rushing flows the river”: things are coming in plentifully;
cf. **gbigbi** [˩ ˥].

ogbodu [˩ ˩ ˥]

a small but noisy bird, the pin-tailed Whydah.

ogboi [˩ ˩]

(1) an ignorant man;
ogboi nɔ ʊ-en-ɛzɔ [˩ ˩ ˩ ˩ ˥ ˥] he is ignorant in the lawsuit.

(2) somebody who is uninitiated into the mysteries of a cult.

oɣaba [˩ ˩ ˩]

a tree, *Macrolabium macrophyllum*;
the wood is used as firewood, the bark (or the juice) as a “medicine” to throw intended evil back on the originator.

oɣae [˩ \ ]

(1) share, (2) in a specialized sense: share of anything divided given to the divider as payment for his work;
oɣae d-ɔʊ̃ad-ɔɣɔ͜ɔna xĩ [˩ \ ˥ ˩ ˥ ˥ ˩ ˩ ˥] this is everyone’s share;
cf. **ɣae** [/].

Oɣeɣe 1 [˥ / ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

oɣeɣe 2 [˥ / ˩]

(1) fruit of the **oxixã** [˥ ˥ ˩] tree, *Spondias monbin* (?).

(2) the tree itself.

oɣɛɛ [˩ ˩]

prostitution;
cf. ɣɛ [/].

oɣɛɛ̃ [˩ ˩]

flock (of pigs, sheep).

oɣiã [˥ ˩]

(1) enemy.

(2) euphemism for “myself” “you”, or “he”, when saying unpleasant things.

oɣiã ʊ̃ɛ [˥ ˩ ˥]: **iw-oɣiã** ʊ̃ɛ **tede** [˩ ˥ ˩ ˥ ˧ ˧] “I say (that) my enemy (I) nearly fell”.

oɣi-ã [˥ ˩ /]: **oɣi-ã͜ima** [˥ ˩ / ˥ /‿˩] you are not good (when speaking to a man of equal rank; **uma** [/ /‿˩] would be impolite);
ihɔ̃-ɣ-aw-amu͜oɣi-ã n-odɛ [˩ ˥ ˩ ˥ ˧ ˧ ˩ ˩ \ ˩] I heard it said that you were arrested yesterday;
v. **oya** [˩ ˩], **ɛrɛe** [˩ \ ].

oɣo [˩ \ ]

ram.

oɣodã [˩ ˩ ˩]

ingratitude.

oɣodĩ [˩ / ˥]

a “holding-up” charm consisting of the real charm pressed down under an **abã** [˥ ˩];
it is used to hold up law-suits, to make people fall

asleep when the owner of the charm is about to commit a theft, to render motor-cars immovable (said to be practised by Yoruba drivers with an **agadagodo** [˩ ˥ ˥ ˧ ˧], the Yoruba equivalent of **oɣodĩ**).

Oɣodua [˥ ˩ \ ]

a praise-name of **Osa**;
used as translation of the Christian "Almighty" (Akugbe) Of Yoruba origin?

cf. **Ododua** [˥ / \ ].

oɣoɣo [˩ ˩ ˩]

yam-beetle;
v. **ekpakaɽa** [˩ ˥ ˥ ˥].

oɣohɛ̃ [˥ ˥ ˩]

a tree, *Musanga smithii*.

oɣohɔ̃ [˥ ˩ ˥]

the Vulturine Fish-Eagle;
its white feathers are used in ceremonial dress.

oɣoi [˩ ˩]

a position in the **ogwɛga** [˩ \ ˩]-divination (c.o.o.c.);
of Yor. origin?

oɣoɽoko [˥ ˥ ˥ ˦]

hopping on one foot as practised by boys when playing;

used also in a masquerade (**Ɔvia** [˩ ˥]) dance.

oɣoye [˥ ˩ ˩]

a crooked tree put in front of gods’ shrines;
is considered to be a porter (cripple, **uke** [˩ ˩]) to the shrine;
it is called **oɣoye n-ɛgua-ɛbɔ** [˥ ˩ ˩ ˥ ˧ ˩ ˩], “crippled wood of the god’s **ɛguae** [˩ ˩]”.

Since it has the power to obstruct prayers it is given a slice of kola before a prayer, and a share of a sacrifice.

The F.D. list classes it as a separate species: *Parinarium glabrum*, but this may refer to one particular **oɣoye** only, it being taken to be the Bini name for a tree species.

oɣuʊ̃u [˩ ˩ ˩]

prisoner of war.

oha [˩ ˥]

bush;
oh-igɛdu [˩ ˥ ˥ ˥] timber concession;
oh-ɔka [˩ ˥ ˩] maize field.

ohã [˩ ˥]

fear;
ohã-ɽ̃ɛ̃ mu ʊ̃ɛ [˩ / ˩ ˩ ˥] “his fear is gripping me”: I am afraid of him;
ɔʊ̃a n-ohã mũ nɔ [˩ ˩ ˩ ˩ ˥ ˧] “a man whom fear has gripped he is”: he is a coward.

oha [˥ ˩]

a very intoxicating drink obtained from the **oyo** [˥ ˥] raffia.

ohãgbã [˩ ˩ ˩]

native doctor’s pupil (serving and learning at the same time);
v. **ɔbo** [˩ ˥].

ohaha [˥ ˧ ˩]

a tree, *Macaranga barteri*;
used for firewood only.

ohaʊ̃ɛ [˩ ˩ ˩]

hunger, also **ohaʊ̃-unu** [˩ ˥ ˩ ˥];
ohaʊ̃ɛ gbe ʊ̃ɛ [˩ ˩ ˩ ˩ ˥] “hunger is killing me”: I am hungry;
ɔy-ohaʊ̃ɛ gbe ʊ̃ɛ [˩ ˥ ˩ ˩ ˩ ˥] “it took hunger killed me”: it made me hungry.

ohɛ̃ [˩ \ ]

(1) priest (who worships for a community);
oh-ɔ̃sa [˩ \ ˩] priest of **Osa**;
oh-ɔ̃kpo [˩ ˥ ˧] priest of the year (at **Ɔza** [˥ ˩]), who tells the **Ɔba** in which year the death-rate wlll be normal, and in which especially high.

(2) Christian minister, also **ohɛ̃-gbagbɔ** [˩ ˥ ˩ ˥], **oh-ĩyayi** [˩ ˥ ˧ ˧].

ohiã [˩ ˥]

leather.

ohia 1 [˥ ˩]

a tree, *Celtis*;
two kinds: *C. soyauxii* and *C. zenkeri*;
felled by the Binis during harmattan-time by setting fire to its base (**erh-ẽrhɛ̃** [˩ \ ˩]).

ohia 2 [˥ ˩]

pod;
ohi-ɛʋɛe [˥ ˥ ˥ (4-1)] kola pod;
ohi-ekoko [˥ ˥ ˥ ˩ \ ] cocoa pod.

ohĩdĩ [˩ ˩ ˩]

rope used for climbing palm trees;
cf. **hĩ** [/], **udĩ** [˩ ˥].

ohie [˩ ˥]

intermediate season, i.e. (1) small dry season, and (2) cooler interval in dry season.

ohiɛ̃ [˩ ˥]

decision in a lawsuit;
v. **bu** [/].

ohio [˩ ˥]

hole, occurs only with **gbe** [˥], and in **ohi-amɛ** [˩ ˥ ˩ ˩] rain-filled hole in tree;
birds bathe, and small animals drink water there, and can be caught;

cf. **amɛ** [˩ ˩].

ohioɽo [˥ (4-1) ˩]

solitary, used with the verb **mu** [˥] only, e.g. of a derelict house;
v. **iʊie** [˩ ˩].

ohiɔʊ̃ɛ [˥ (4-1) ˩]

a tree, *Dialium guineense*;
used as firewood only.

Ohiʊ̃i [˩ ˩ ˩]

Niger;
idiom.: **ya xwi ɛɽ-ohiʊ̃i** (**ya** long) [˩ ˩ ˩ ˥ ˩ ˩] “take lock its Niger (i.e. big flood)”: finish the long argument at that, or, with this decision;
cf. Ibo **osimiri** [˩ ˩ ˩ ˩].

ohoɣa [˥ ˩ ˥]

empty;
ihu͜ɔg-ohoɣa ʊ-azɛkpɛe (**ho** [/]) [˩ ˩ ˩ ˥ ˩ ˩ / ˩ /] I want an empty bottle afterwards.

ohoɣe [˩ \ ˩]

lie;
ohoɣe͜ita [˩ \ ˩ ˩ ˥] what I am telling (you) is a lie;
cf. **ohoɣoi** [˩ \ ˩], **ohoɣa** [˥ ˩ ˥].

ohoɣo 1 [˩ ˩ ˩]

a dance performed at second burials and at **ehɔ** [˩ ˥]:

it is danced in a revolving circle, the dancers wear only an **ebuluku** [˩ ˩ \ ˩] and have bells in their hands.

ohoɣo 2 [˩ ˩ ˩]

dew on the grass.

ohoɣoi [˩ \ ˩]

lie;
cf. **ohoɣe** [˩ \ ˩].

ohoho [˩ ˥ ˩]

whole;
intact.

Ohoʋe [˩ ˩ ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ohɔ [˥ ˩]

name of a tree (*Entandrophragma*?);
v. **igɛdu** [˥ ˥ ˥].

ohũ 1 [˩ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (c.o.c.o.);
of Yor. origin?

ohũ 2 [˩ ˥]

a tree, *Xylopia* (?);
very straight and smooth;

wood used in roofing, as rafters and poles.

Ohu-ɔba [˥ ˩ ˥ ˥]

leader of the “gang” **ewua** [˥ \ ], the people who wake the **Ɔba**.

ohu [˩ ˩]

anger;
ohu mu ʊ̃ɛ [˩ ˩ ˩ ˥] “anger is catching me”: I am getting angry.

ohuã [˥ ˥]

sheep.

ohuɛ̃ [˥ ˥]

cough;
ohuɛ̃ si ʊ̃ɛ [˥ ˥ ˩ ˥] “cough is drawing me”: I must cough;
wamu͜ohuɛ̃ hĩ͜ɛ̃ɼ-ɛko re, **n-ɔɣɛya͜e ta re** [˩ ˥ ˥ ˥ ˩ ˩ ˩ \ ˥ ˦ ˦ ˧ ˩ ˥ ˩] “you (pl.) take the cough out of his belly so that he may not take it to repeat it”;
this is said when a man has died from a disease of which coughing was a symptom;
he is then operated on, and a “bag containing a white milky substance” is removed from his body (from near the liver) lest he may suffer from a “cough” during his next reincarnation;
v. **eve** [˩ ˩], **tɔlɔ** [˩ ˥].

ohuɛ [˩ ˥]

(1) hunter.

(2) a sort of wasp which builds on mud-walls (mud-cells);
does not sting.

ohũhũ [˩ ˩ ˩]

a tall grass, found e.g. along the Benin roads;
cf. **ihũhũ** [˥ ˩ ˥].

okã [˥ ˥]

a big tree, *Cylicodiscus gabunensis*;
bark used as medicine against abscess.

ohukpɔ [˩ ˥ ˧]

a kind of ocro;
resembles gum.

When cooked it produces a sticky paste.

oka 1 [˩ ˥]

turn, esp. in standing as sentry;
oka ʊ̃ɛ ɔna xĩ [˩ ˩ ˥ ˩ ˩ ˥] this is my turn;
v. **sɛ 1** [˥], **ɣae** [/].

Oka 2 [˩ ˥]

name of a village on the Sakpoba Road.

okã [˩ ˥]

blame;
blessing and greeting to somebody serving a master:
uɣuga mi͜okã [˩ ˥ ˥ ˩ ˩ \ ] may you not serve and be

blamed!

(scil. undeservedly);
as opposed to the curse: **t-uɽaga mi͜okã** [˥ ˧ ˩ ˩ ˩ ˥]
may you serve and (always) be blamed!

okaɽo, okao [˩ ˩ ˩], [˩ ˩]

first;
pl. **ikaɽo** [˩ ˩ ˩] “the first people”, the ones who came first;
oka͜ɔna xĩ [˩ ˩ ˩ ˩ ˥] the first (thing) is this;
eʊ̃i͜okao [˩ ˥ ˩ ˩] the first thing;
cf. **ke** [˥], **aɽo** [˩ ˩], **okieke** [˩ ˩ ˩].

oke [˩ ˥]

hill;
ok-uwu [˩ ˥ ˧] “hill of death” (why?);
name of a pond situated in the **Ɛriɛ** [˩ ˥] at the **Ɛguae** [˩ ˩];
it contains wells (*v.* **uy-egwi** [˩ ˥ ˧]) providing fresh water for the **Ɔba**’s people, other water being forbidden to them;
cf. Yor. **oke** [˩ ˩].

Oke [˩ ˩]

name of a Bini village.

Oke n-uhɛ̃ [˩ ˩ \ ˩]

name of a village situated near **Uhɛ̃** [˩ ˩];
it is famous for its **ulɔka** [˩ ˩ ˩], corncakes.

okeke [˩ ˥ ˩]

false excuses, e.g. to escape punishment;
v. **zɛ 1** [˥], **ohoɣe** [˩ \ ˩].

okĩ [˥ ˩]

(1) giddiness, dazzle;
okĩ kĩ (or **mu** [˩]) **ʊ̃ɛ** [˥ ˩ ˩ ˥] “giddiness is dazzling me”: I am giddy.

(2) pirouetting continuously, as e.g. in the **ohoɣo** [˩ ˩ ˩] dance;
v. **obodo** [˩ ˩ ˩], **gb-okĩ** [˥ ˩], **fi okĩ** [˥ ˥ ˩].

oki [˩ \ ]

a feat said to be performed at the festival of **Osũ** [˩ ˥] (at **Urhonigbe** and **Ugo**): a man who has a special charm is struck with matchets without a wound being inflicted;
cf. Yor. **oki** [˩ /].

okieke [˩ ˩ ˩]

last;
pl. **ikieke** [˩ ˩ ˩]: “the last people, the ones who come last”.

ʊ-okieke [˥ ˩ ˩] at last, e.g. in **ʊ-okieke ɔkeweri-egbe ɣaxiã** [˥ ˩ ˩ ˩ ˥ ˩ ˩ ˩ ˥ ˧ ˧] at last he went back (**ʊ-ok.** can also stand at the end of the sentence);
cf. **ke** [˥], **iyeke** [˩ ˩ ˩], **okaɽo** [˩ ˩ ˩].

okiɽibɔtɔ [˩ ˩ ˩ ˩ ˩]

tinea (rashes) on scrotum.

oko 1 [˩ ˥]

(1) nest;
always with a following genitive as in **ok-ahiaʊ̃ɛ** [˩ ˥ (4-1) ˩] bird’s nest;
ok-iʈ̃aʊ̃ɛ [˩ ˥ \ ˩] ants’ nest;
ok-ahiaʊ̃ɛ ni ye zaɣazaɣa [˩ ˥ ˦ / ˦ ˧ ˩ ˩ ˩ ˩] that (bird’s) nest, is rough(ly built).

(2) shelter in **ok-aɣɛ̃** [˩ \ ˩] a shelter made of mats;
ok-enwaʊ̃ɛ [˩ ˥ ˩ ˩] (also **e-**, only as plural?) shelter of palm branches;
v. **eko** [˩ ˥].

oko 2 [˩ ˥]

mate, companion (very common as a general address to equals);
koyɔ-ko [˥ ˦ ˧] usual greeting;
something like Hullo, mate!

oko, **lare n-aɣaxiã** [˩ ˥ ˩ ˥ ˦ ˦ ˦] mate, (come and) let’s go!

oko [˥ ˩]

a horn (buffalo-, antelope-, or ivory-horn) used by witch-doctors to call witches when going to give them food.

oko [˩ ˩]

(1) parcel wrapped in a large leaf, used for certain purposes, e.g. sending kola as a present.

(2) bag, in **ok-uʊ̃ɛ** [˩ ˥ (4-1)] salt-bag woven by the Jekri people out of **ɛbo** [˥ ˩], a reed.

Salt was formerly sold in these bags.

They are now obsolete.

okoɽo [˩ ˥ ˥]

(1) new-born baby.

(2) prince;
name of sons and grandsons (**iwu** [˩ ˩] and **eyɛ** [˩ ˥]) of **Ɔba**, **Ihama** [˥ ˩ ˥], **Ezɔmɔ** [˥ ˥ ˥], **Ɛhiɔba** [˩ ˥ ˥ ˥] and some chiefs.

okɔ 1 [˩ ˥]

(1) mould made of mud where palm kernels are mashed (by treading on them).

(2) canoe;
ok-erhɛ̃ [˩ \ ˩] “fire-canoe”, steamer;
cf. Yor. ɔkɔ [˧ ˩].

okɔ 2 [˩ ˥]

a tree, *Fagara kennedyi*.

okũ 1 [˩ ˥]

sea;
cf. Yor. **okũ** [˩ ˧], **Olokũ** [˥ ˥ ˧].

okũ 2 [˩ ˥]

a box covered with cloth carried in **isotɔ̃** [˩ ˩ ˩];
v. **otɔ̃** [˩ ˥].

okũ [˥ ˩]

measuring rope;
cf. Yor. **okũ** [˧ ˩].

okuku [˩ ˩ ˥]

a method of hair-dressing with women: a high tuft (on the crown of the head) with a knot in the middle;
raised by means of an **uke** [˩ ˥];
much worn at **ehɔ** [˩ ˥] time.

okuku͜eha [˩ ˩ ˥ ˥ ˧] consists of three tufts of hair:
one in the middle of the head;
and one on each side.

okuku [˩ ˩ ˩]

a disease among fowls, cailed **okuku n-ɔgb-ɔxɔxɔ** [˩ ˩ ˩ ˩ ˩ ˥ ˩] “**okuku** that kills fowls”.

okuo [˩ \ ]

war;
okuegbɔmotɔ [˩ ˥ ˩ \ ˩] “war does not kill the inhabitants”: path only known to inhabitants of a village and used as a means of escape in times of war;
cf. **gbe** [˥], **ɔm-otɔ** [˩ \ ˩];
v. **xɔ̃** [/].

okuta [˩ ˥ ˥]

stone, rock;
okut-osisi [˩ ˥ ˥ ˥ ˥] flint;
cf. Yor. **okuta** [˩ / ˧].

okwekwe [˥ ˩ ˩]

a tree, *Markhamia tutea*.

okpa [˩ ˥]

(1) dropping of water, or any liquid;
bleeding from the nose;
okp-ivĩ [˩ ˥ ˩] rain-water passing along the stem of the coco-palm;
okpa also applies to the palm leaf tied to the stem at an angle and destined to direct the water into a pot on the earth where it is collected.

This method of collecting rain-water is practised in places where water is scarce, e.g. at **Udo** [˩ ˥] and **Enyaɛ** [˩ ˩], and the coco-nut palm gives most and the best water;
ya mu͜eʊ̃i da y-okp-ivĩ (**da** [/]) [/ ˩ ˩ \ ˩ ˩ ˥ ˩] go and take something to direct (scil. the water) to the drain of the coco-palm!

(2) a worm (?) living on trees which occasionally emits some liquid.

okpa [˥ ˩]

way where something is passing: (1) of game;
okp-aɽ̃aʊ̃ɛ [˥ ˥ ˧ ˩] “track of animals”;
okpa na la gbe [˥ / ˩ ˥ ˧] this game-track is well frequented (“passed”).

(2) of wind;
okp-ɛhoho [˥ ˥ (4-1) ˩] a windy spot;
ab-owa na y-okp-ɛhoho [˩ ˥ ˧ ˩ ˥ ˥ (4-1) ˩] this house is built (**bɔ** [˥]) on a windy spot (different from **okp-ɛhoho** [˩ ˥ (4-1) ˩], *v.* **okpe** [˩ ˥]).

okpaɣa [˩ ˩ ˩]

a tree, *Pentaclethra macrophylla*;
mortars are made out of the wood.

The F.D. list has, besides, **okpaɣ-ɛzɛ** [˩ ˥ ˩ ˩] “river-**okpaɣa**”, *Calpocalyx brevibracteatus*.

okpe [˩ ˥]

big, large, great;
okp-erhã [˩ ˥ ˦] a big tree;
okp-ɛhoho [˩ ˥ (4-1) ˩] “great wind”: storm, tornado;
okp-ɛse [˩ ˥ (4-1)] a big present;
okp-ɛʊ̃ɛ [˩ \ ˩] an important lawsuit matter;
okp-ɛzɔ [˩ ˥ ˥] a big law-suit;
okp-iɣo [˩ ˥ ˥] a large amount of money, a heavy fine;
okp-owɛ [˩ \ ˩] “big foot”: walking with legs wide apart;
swagger;
okp-oxuo [˩ \ ˩] a “big”, i.e. rich, woman;
okp-ɔta [˩ ˥ ˦] “big talk”: boasting, hence: **okp-ɔtagb-unu** [˩ ˥ ˦ ˧ ˨] a “big talk kills mouth”: a boaster who does not consider his words;
okp-ɔʊ̃a [˩ ˥ (4-1)] a “big”, i.e. rich, important, man;
okp-unu [˩ ˥ ˦] “big mouth” (?);
usually translated by “word of mouth”: an utterance that is not meant seriously, not out of one’s own heart;
also, boasting.

okpe [˥ ˩]

a flute made from a calabash played by villagers at home and when working at the **Ɛguae** [˩ ˩].

okpe [˩ ˩]

wine-tapper.

okpetuɛ [˩ ˩ ˥]

a secret ceremony performed every morning and evening at the **Ɛgwae** [˩ ˩], about the time of **ugi-erh-ɔba** [˩ ˥ ˥ ˥ ˥];
in former times every unauthorised witness of it was killed, later heavily fined (*v.* **ulɔʊ̃a** [˩ ˥ ˩]).

okpia [˩ /]

(1) man;
okpi-oxuo [˩ ˩ \ ˩] “woman’s man”: henpecked husband.

(2) male;
ɔʊox-õkpia [˩ ˥ ˩ /] boy.

okpoto [˩ ˩ ˥]

toad.

okpo 1 [˩ ˥]

dog (male).

okpo 2 [˩ ˥]

ridge-beam of roof.

okpoʊiɛ [˩ ˩ /]

something like “drumming while others are sleeping”, “troubled sleep on account of dances going on during the night” (occurs in a proverb);
cf. **kpe** [/], **ʊiɛ** [/].

ola [˩ ˩]

menorrhoea.

oladɔ̃dɔ̃ [˥ ˥ ˩ ˥]

uncircumcised man.

oleɣã [˥ ˥ ˩]

prisoner;
cf. **la** [˥] (?), **eɣã** [˥ ˩];
cf. Yor. ɛlɛnwɔ [˧ ˥ ˩].

Oliha [˥ ˥ ˩]

(1) a chief, first in rank at the **Uzama** [˩ ˥ ˩].

(2) a chief of the **Ogiaʊ̃ɛ** [˩ ˩ ˥], living in his quarter.

Of Yoruba origin.

olika [˥ ˥ ˥]

(1) a tree (**olika n-erhã** [˥ ˥ ˩ ˥ ˧]);
its bark and roots, when ground and applied to the skin cure **era** [˥ ˥] "ganglion".

(2) a creeper (**olika n-iri** [˥ ˥ ˩ ˥ ˧]);
its roots are used in curing a disease called "black-tongue".

(3) condensed, essential, e.g. in **olik-ɛʊ̃ɛ** [˥ ˥ \ ˩] a word in which the essentials of a situation or opinion are condensed;
essence of a statement as opposed to unnecessary details.

olima [˩ \ ˩]

file;
cf. Port. lima.

olimɛhi [˥ ˥ ˩ ˥]

a kind of red yam;
swells considerably in cooking.

Olisakeji [˩ ˩ ˩ ˥ ˩]

title used in addressing the **Ɔba** when he wears a certain dress;
from Yor. **oriʃa keji** [˩ ˩ ˩ / ˩] “the second god”;
it is doubtful whether the expression is generally used by Bini people.

olizaizai [˥ ˥ / /]

smartness, swiftness;
ɔʊ̃-olizaizai nɔ-ɣ-okpia na [˩ ˥ ˥ / / ˧ ˩ / ˩] “a smart man he is, (namely) this man”;
cf. **zaizai** [˩ ˩].

Olode [˥ ˥ ˧]

a women’s idol at **ɛriɛ** [˩ ˥], constructed with a living **ixiʊ̃i** [˥ ˥ ˩] with a heap of mud round the base like the **otɔe** [˩ ˩] and **inyatɔ̃** [˩ ˩ ˩];
it reveals anything forbidden that may happen.

Its priest is the senior wife of the household;
of Yoruba origin?

olodɛ [˩ ˩ ˩]

sewing needle;
cf. **la** [˥], **odɛ** [˩ ˥].

olodo [˥ ˥ ˩]

door-frame.

ologũ [˥ ˥ ˥]

“war-lord”, a praise-name for the **Ɔba**;
cf. Yor. **ologũ** [˧ ˥ ˧].

ologbo [˥ ˥ ˩]

cat;
cf. Yor. **ologbo** [˧ ˥ ˩].

oloi [˥ ˥] (pl. **iloi**)

Ɔba’s wife;
cf. Yor. **olori** [˧ ˧ ˩];
v. **unuɣisɛ** [˩ ˥ ˦ ˩].

Olokũ [˥ ˥ ˦]

(1) name of the Ethiope River the source of which is near **Umutu** (Warri Province), and the Benin River.

(2) the sea.

(3) “owner of the sea”;
a god that gives wealth and many children;
has many women as his priests and is much worshipped by women;
cf. Yor. **Olokũ** [˧ ˥ ˧];
v. **orhue** [˩ ˩].

olose [˥ ˥ ˧]

a snake, mainly of yellow or reddish colour, said to be always accompanied by red ants;
said to be very poisonous, but biting seldom;
its skin is worn as a belt;
v. **ɛnyɛ** [˩ ˥].

olotu [˥ \ ˩]

(1) “headman” of a working gang;
(2) headman of an age group, such as the **iɣele** [˥ ˩ ˩] or **iɽoɣae** [˩ ˩ ˩].

(3) president of a society or “club”;
cf. Yor. formations with **ol-**.

olɔ [˥ ˥]

grind-stone;
cf. Yor. ɔlɔ [˧ ˥].

olɔkɔʊ̃ɛ [˥ ˥ ˥ ˩]

only in **olɔkɔʊ̃-ɛ̃ho** [˥ ˥ ˥ ˩ ˥] windpipe and **olɔkɔʊ̃-ɔ̃(ũ)rhu** [˥ ˥ ˥ / ˩] a big heronlike bird with a long neck;
cf. **urhu** [˩ ˩].

olɔkpa [˥ ˥ ˧]

policeman;
cf. Yor. **ɔlɔkpa** [˧ ˥ /].

olufeɽe [˥ ˥ ˩ ˩]

a whistle;

cf. Yor. **fere** [˩ ˩].

olugbegbe [˥ ˥ ˩ ˩]

(also **oligbegbe**) goitre.

oluku [˩ ˩ ˥]

young one (of animals);
oluku͜esi [˩ ˩ ˥ ˩ ˩] young pigs;
oluku ɛwe [˩ ˩ ˥ ˥ ˧] young goats;
oluku ohuã [˩ ˩ ˥ ˥ ˥] lambs.

oma [˥ ˩]

a large tree, *Cordii millenii*;
wood used for planks.

omɛ [˥ ˥]

unopened palm branches tied as a fringe over a village-gate or the gate of the shrine of a deity;
renewed at each annual sacrifice and also used as fringes in masquerade-dancers’ dress;
yagb-omɛ re n-atã y-aɽu͜ɛbɔ [/ ˥ ˥ ˧ ˧ ˩ ˩ ˥ ˩ ˩] “go and cut **omɛ** and let us go and spread them (**tã** [˥]) over (the) shrine!”

omɛ [˩ ˩]

sorrow, affliction, such as expressed by a certain click;
cf. **mɛ** [˥].

omi [˥ ˥]

a kind of white yam;

v. **ema 2** [˩ ˩].

omiaʊ̃ɛzɛ [˥ ˥ (4-1) ˩]

iguana;
unyehɔ ʊ-omiaʊ̃ɛzɛ [˩ ˥ ˧ ˧ ˧ (2-1) ˩] “you are deaf like the iguana”, i.e. you hear faint sounds, but not loud ones;
cf. **ɛzɛ** [˩ ˩].

ominigie [˩ ˩ ˩ ˩]

class of people who possess no titles;
cf. **egie** [˩ ˩].

ominigbɔ̃ [˩ ˩ ˩ ˩]

another expression for **ogwɛga** [˩ \ ˩] not so much in use;
said to be preferably used by masters (**ɔka** [˩ ˥]) of the art of **ogwɛga**-divination.

omu [˥ ˩]

a tree, *Entandrophragma candollei*;
similar to **ɛkpiro** [˥ ˩ ˩].

omuhɛ̃ [˩ ˩ /]

beginning;
cf. **mu 1** [˥], **hɛ̃** [/].

omumu 1 [˩ ˩ ˩]

soldier-ant.

omumu 2 [˩ ˩ ˩]

a snake believed to have two heads.

omunya [˩ ˩ /]

(1) somebody or something put on top.

(2) seventh innings at **ayo** [˥ ˩] game;
cf. **mu 1** [˥], **nya** [/].

ona [˩ ˥]

sketch, pattern.

oni [˩ ˩]

cold weather;
oni fi [˩ ˩ ˥] it is cold;
oni fi (or, **bũ**) **gbe** [˩ ˩ ˥ ˧] it is very cold;
oni gbe ʊ̃ɛ [˩ ˩ ˩ ˥] "cold is killing me": I am feeling cold.

onikɛkɛzɛ [˥ ˥ / ˩ ˥]

a headgear of the **Ɔba**, without fringes, L.R. p. 23;
v. **ɛde** [˥ ˥].

onurho [˩ \ ˩]

gateway, passage of gate;
onurh-oɽe [˩ ˥ ˧ ˧] outer compound gate leading to street;
gate in house leading to street;
onurh-iyek-owa [˩ ˥ ˧ ˧ ˩ ˥] gate leading to the backyard.

onusɛe [˥ ˥ ˥]

a kind of white yam that has many leaves;
v. **ema 2** [˩ ˩].

onwɛ [˩ ˩]

sun (in the sky);
onw-ota [˩ \ ˩] evening sun (from the late afternoon);
v. **ovɛ̃** [˩ ˩].

onwi [˩ ˩]

cow (special term for the female, while **ɛmila** [˥ ˩ ˥] is a generic name).

onwina [˥ ˩ ˥]

carpenter, nowadays **ekabita** [˩ / ˥ ˩] is used generally, and **onwina** denotes the **Ɔba**'s carpenters only;
it also occurs in the name of the quarter **Iduʊ̃-onwina** [˩ ˥ ˥ ˩ ˥] at Benin City;
cf. **nwina** [˩ ˥].

onwɔ [˥ ˩]

(1) (wild) bee;
v. **uvũ** [˩ ˥].

(2) wax;
v. also **ipapa** [˩ ˩ ˩].

(3) honey.

onwɔnwɔ [˩ ˩ ˩]

toucan.

onyaɣã [˥ ˩ ˥]

trouble;
cf. **nyaɣã** [˩ ˥].

onyɔʊ̃ɛ [˥ ˥ ˩]

(1) slice;
piece, e.g. of fruit like kola when broken into parts;
onyɔʊ̃-ɔ̃kpa [˥ ˥ ˧ ˧] one piece.

(2) (one) side e.g. of the road, or of a piece of cloth.

ope [˥ ˩]

calabash used for drinking palm wine;
oval iron arrowhead.

ora [˥ ˩]

stain;
spot.

ore [˥ ˩]

(1) acquaintances (all the people a man knows);
ɔʊ̃ɔ̃͜ore gbe (ʊ̃ɛ [/]) [˩ ˩ ˥ ˩ ˥] he has many acquaintances.

(This meaning given by A. was contested by Ed., who wanted to translate “acquaintances” by **iho** [˥ ˩] only. He gave the following meaning for **ore**.) (2) the present generation;
ore na͜iɽu͜eʊ̃i ɛsɛ fo [˥ / ˩ ˥ ˩ ˩ ˩ ˩ ˥ /‿˩] “this

generation never does anything well”.

orɛ [˩ ˥]

pillar.

oriaɽa [˩ ˩ ˩]

bile;
cf. **ɽe 1** [˥].

oriema [˩ ˩ ˩]

a shrub;
cf. **ɽe 1** [˥], **ema** [˩ ˩].

oriɛʋɛ(e) [˩ ˩ ˩]

kola-nut holder;
v. L.R. p. 243.

oriɔxɔ [˩ ˥ ˦]

an old expression for **okpɛhoho** [˩ ˥ (4-1) ˩], **efi** [˩ ˩];
not much in use nowadays.

oriri [˩ ˩ ˩]

electric eel;
its head is used as a “medicine” in wrestling: makes the wrestler invulnerable and untouchable.

oruaɛ̃ [˩ \ ]

(1) (any) relative-in-law;

(2) both parties of an agreement for taking care of a cow, goat, or fowl, call each other **oruaɛ̃**;
v. **nwaniɛ** [˩ ˥].

orhiɔ̃ [˩ ˥]

(1) the living strength of a man;
it is said to sit on **ɛkokodu** [˥ ˥ \ ˩] (the heart) during one's lifetime.

When a man dies, **orhiɔ̃** [˩ ˥] flies away and attaches itself to the wall like a flying animal, thus it listens to all that is said about the deceased and to the prayers given for his next life (e.g. when he has been poisoned, that it may not be repeated), and looks at the sacrifices offered, the dances round the **ukpafɛ̃** [˩ ˥ ˩] of the room in which the deceased is lying, and the oaths sworn by his wives.

Only when the body is taken to be buried, does the **orhiɔ̃** leave the house.

It goes to **ɛɽ̃iʊ̃i** [˩ ˥ ˩] and, together with the man's **ɛhi** [˩ ˩] whom it meets there, it goes to **Osa** [˩ ˩] to "render account".

(These beliefs are said to be no longer strong nowadays.) When a man is ill, witches may come and steal his **orhiɔ̃** [˩ ˥].

They then transform it at their meeting into an animal which they kill and eat.

The man whose **orhiɔ̃** [˩ ˥] has been stolen and killed in this way must die.

He lies on his bed and is delirious ("talking at random"), the white of his eye appears, etc. A man in this condition can, however, tell the name of the witch when a certain strong charm is applied.

But the **orhiɔ̃** [˩ ˥] of such a man is still supposed to go to εɽ̃iʊ̃i [˩ ˥ ˩], so that the stolen “object” apparently is nothing but the victim’s strength to live;
orhiɔ̃-ɽ̃ɛ̃ rie [˩ / ˩ /] “his strength to live is going away”: he is about to die (**o. fo** [\ ] “is finished” is also said).

(2) zest, power to do something;
orhiɔ̃ ni͜ɛ̃ [˩ ˥ ˧ /] “power escaped (lit. ‘capsized’?) him”: he is tired (also **ɛfi fu͜ɛe** [˩ ˥ ˧ /] “power was finished in him”);
orhiɔ̃-ɽ̃ɛ̃ fi fua [˩ / ˩ ˥ /] “his power has flown away”: he has lost heart (when faced with a big task to be done; also **orhiɔ̃ ni͜ɛ̃**).

(3) soul (in the Christian sense);
ɔmi-orhiɔ̃-ɽ̃ɛ̃ fã ʊ-ob-oɽuxɔ [˩ ˩ ˥ / ˩ ˩ ˩ ˥ ˩ /] he saved his soul from sin.

(4) **Orhiɔ̃ N-ɔhuã-ɽ̃ɛ̃** [˩ ˩ ˥ / ˩] (Bibl.) the Holy Ghost.

orhiɔ̃ni [˩ ˥ ˩]

laziness;
ɔʊ̃-õrhiɔ̃ni [˩ ˥ ˧ ˩] a lazy man;
cf. **orhiɔ̃** [˩ ˥], **ni 1** [˥].

Orhiɔʊ̃ɔ [˥ ˩ ˩]

a river, usually called Ossiomo.

orhoʊiɛ [˩ ˩ ˩]

insult.

orhoxwa [˩ ˩ ˩]

a staff ca. 6 feet high used by old men when walking;
igb-orhoxwa y-ɔɽ-igbɔ̃ [˩ ˥ ˩ ˩ ˩ ˥ ˥] I hit his leg (“calf”) with my stick;
v. **ukpokpo** [˥ ˩ ˩].

orhɔ [˩ ˩]

(1) rainy season.

(2) harvest time;
orha͜aye na, **inya͜iɣiɣã** [˩ ˩ ˩ ˥ ˩ ˩ ˥ ˥ ˥ /‿˩] we are in the harvest time now, yams are not dear.

(3) new (of field fruits);
cf. **rhɔ** [/].

orhɔʊ̃ɛ [˥ (4-1) ˩]

(1) star;
orhɔʊ̃ɛ n-uxuʊ̃u [˥ (4-1) ˩ ˥ ˩ ˩] star of the sky;
ubaʊ̃-orhɔʊ̃ɛ [˩ ˥ ˧ (3-1) ˩] light of stars.

(2) a big brown beetle flying at night;
has a black head with white markings;
it is believed to be a fallen star expelled from the sky.

orhɔʊ̃ɛ [˥ \ ˩]

the Grey-breasted Helmet-Guinea-Fowl (or Bush-Fowl);
orhɔʊ̃ɛ n-ɔkpɔlɔ [˥ \ ˩ ˩ ˩ ˥] a big guinea-fowl.

orhu 1 [˩ ˥]

a musical instrument, probably some kind of horn, with a big mouth;

bass;
v. **kpe** [/].

orhu 2 [˩ ˥]

an **ugie** [˩ ˩] at which those dead people who had no children, or whose children are still too young, are “given food”, i.e. a sacrifice, by the **Ɔba**.

The food has been prepared by the **Ɔba**’s mother (**Iyɔba** [˥ ˥ ˥]), and after the sacrifice everybody comes to eat from the food.

The **igbãniherhã** [˩ ˩ ˩ ˩ ˥] perform their feat at this **ugie**.

It takes place when everybody has finished **ehɔ** [˩ ˥], the annual ancestral sacrifice.

Orhua [˩ ˩]

a village on the Bini-**Ɔra** boundary, near the source of the river **Orhiɔʊ̃ɔ** [˥ ˩ ˩].

orhue [˩ ˩]

chalk found at the river side;
symbol of luck;
also symbol of the **Ɔba** in the following idioms: **orhue bũɽ̃ũ** [˩ ˩ / ˩] “the chalk is broken”: the **Ɔba** is dead (used at the official announcement of his death by the **Iyasɛ**, three years after the actual death; **wu** may not be used);
otɔ ri͜orhue [˩ ˩ ˥ ˥ ˩] “the earth has eaten chalk”: the **Ɔba** has been buried (after three years).

At every god’s shrine there is chalk to be found, and it is widely used for making marks on face, chest, and arms as a sign of luck, as well as for “rubbing” shrines of gods, and for drawing patterns on every shrine before sacrificing (**wuo** [˩˥], **wu-orhue** [˩ ˥ ˩]).

Olokũ [˥ ˥ ˧], the god of the sea and of wealth, is supposed to have brought it.

The **Ɔba** is believed to eat chalk.

Chalk is used in sacrifices and at burials.

orhuʊ̃unyɛ [˩ ˥ ˩ ˥]

guest;
“stranger in the house”.

oɽe [˥ ˥]

(also **oɽeɽe**) (1) town;
oɽ-ɛdo [˥ ˥˩ ˥] or [˥ ˥ ˧] Benin City;
oɽ-ogiso [˥ ˥ ˩ ˥] “town of **Ogiso** [˩ ˩ ˥]”: bright side of a cloud (small children are told that **Ogiso**’s town is of a similar beauty);
oɽ-egwi [˥ ˥ ˧] “town of tortoise”: dark and ragged side of cloud (told to small children, probably because it is rough like the shell of a tortoise).

(2) street.

(3) outside (the house).

oɽeɽe [˩ ˥˩ ˩]

a certain animal, roots corn out a few days after it is sown;
it is believed to pray to God by standing on its hind legs and rubbing its fore-legs;
a hunter shooting at it at this moment is supposed to

miss it.

oɽi [˥ ˥]

corncake (usually wrapped in a big leaf);
oɽi͜olɛ [˥ ˥ ˥ ˩] a ball of mud with a hole at the top representing a servant of **Ɔɽ̃ɔ̃mila** [˩ ˥ ˩ ˩], the god of palm kernels and divination.

oɽiwo [˥ ˥ ˩]

a shrub, “bitter-leaf”, *Vernonia amygdalina*;
leaf used in a soup, *v.* **unwɔʊ̃ɛ** [˩ ˩ ˩];
oɽiw-eni [˥ ˥ ˥ ˧] (**eni** [˩ ˥] “elephant”) a tree, *Vernonia conferta*;
bark used in the preparation of a soup;
v. **unwɔʊ̃ɛ** [˩ ˩ ˩].

oɽo [˩ ˥]

a coral bead hat, pointed in the middle, worn by the **Ɔba** and **Ezɔmɔ** [˥ ˥ ˥];
some other chiefs (**Osuã** [˥ ˩] and **Ɔsa** [˥ ˩]) substitute a woven hat (from the **uɽua** [˩ ˩] palm) for it;
the latter wear the **oɽo** every time they go to the **Ɛguae** [˩ ˩].

oɽo [˥ ˩]

secret practices (referring e.g. to such practices in witchcraft, the worship of gods, **ugie** [˩ ˩], and to the “bull-roaring” as practised by the **Ɔvia** [˩ ˥]-society);
cf. Yor. **oro** [˧ ˩].

oɽoboto [˩ ˩ ˩ ˥]

hippopotamus (more used than **eni amɛ** [˩ ˥ ˩ ˩]);
cf. Jekri **otobo** [˩ ˩ ˩] (?).

oɽoɣo [˩ ˩ ˩]

muddy pools, mud on the road, “potto-potto”;
oɽoɣo r-odɛ [˩ ˩ ˩ ˥ ˧] the road is muddy;
cf. **ɽoɣo** [˩ ˥].

oɽoho [˩ \ ˩]

idleness (only as a genitive following **ɔʊ̃a** [˩ \ ]).

oɽoka [˩ ˩ ˥]

finger-ring (formerly made of brass, bone, kernel (?), iron and lead; now mostly of silver);
cf. Yor. **oruka** [˩ ˩ /].

oɽokɛ [˩ ˩ ˩]

horse- or cow-tail;
handle sewn with leather;
as emblem of **Ifa** priests (**ɔb-ɔɽ̃ɔ̃mila** [˩ ˥ ˧ ˩ ˩]);
v. **iyɔyɔ** [˩ ˩ ˩].

oɽu [˩ ˥]

(also **oɽuɽu** [˩ ˥ ˥]) thread;
oɽu na ye tiɣitiɣi [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this thread is twisted;
cotton;
oɽuɽu͜ebo [˩ ˥ ˥ ˥ ˧] a kind of shrub used to demarcate boundaries;
oɽuɽu͜ɔxa [˩ ˥ ˥ ˥ ˥] seed of the cotton tree.

oɽu [˥ /]

a larva that lives in the tapping-cut of palm trees (**uɗi** [˩ ˥] or **ɔgɔ** [˩ ˩]).

oɽugbuɽu [˩ ˩ \ ˩]

a stone (?) found in the stomach, mainly of cows, formed by their food;
this is believed to enable cows to eat anything, and is accordingly used as an antidote to poison.

oɽuhu [˩ \ ˩]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.o.c.c.); of Yor. origin?

oɽuxɔ [˩ ˩ /]

wrongdoing, wickedness;
cf. **ɽu** [˥], **xɔ** [/].

oɽ̃iɽ̃i [˥ ˩ ˥]

a creeper, similar to **eb-ɔdɔ̃dɔ̃** [˩ ˥ ˧ ˧]: probably *Vitex cienkowskii*.

oɽ̃iʊ̃i [˩ ˥ ˩]

corpse;
cf. **ɛɽ̃iʊ̃i** [˩ ˥ ˩];
v. **ikũ** [˩ ˥].

oɽ̃iʊ̃iɣuɣu [˥ ˩ ˩ \ ˩]

a tree, *Anthocleista*;

has very broad leaves;
cf. **oɽ̃iʊ̃i** [˩ ˥ ˩] (?).

oɽ̃ɔʊ̃ɛ [˩ ˥ ˩]

married state;
cf. **ɽ̃ɔʊ̃ɛ** [˩ ˥].

oɽ̃uʊ̃u [˥ ˥ ˩]

avocado-pear, *Pachylobus edulis*;
another sort (list of Forestry Dept.): **oɽ̃uʊ̃-ɛzɛ** [˥ ˥ \ ˩]
“river-pear” *Pachylobus barteri*;
yet another sort is: **oɽ̃uʊ̃-ũxioxio** [˥ ˥ \ ˩ ˩].

osa [˩ ˥]

debt;
v. **ɽu** [˥], **ɽe 1** [˥], **ʊ̃ɛ** [/].

Osa [˩ ˩]

(1) the Bini high god, creator of the world;
his worship seems to have developed mostly since the times of the **Ɔba Ɛsigie** [˥ ˧ ˩];
he has shrines and priests in Benin City only;
the cult was stated to be a later outcome of the early Portugese missionary activity developed after the departure of the European missionaries.

The cross plays a rôle in the cult: the **Osa** [˩ ˩] shrine at **Akpakpava** [˩ ˩ \ ˩] street contains a cross and a kind of rosary, the state sword of the **Ɔba** (**ada** [˥ ˥]) that is used when he goes to **aɽ-osa** [˩ \ ˩], the **Osa** shrine, was said to bear a cross, and the badges worn by participants in the new yam fast (**agwɛ** [˩ ˩]) which are distributed to them by the **oh-ɔ̃sa** [˩ \ ˩], the **Osa** priest, are in the shape of a cross.

The three shrines in Benin City were said to stand on the sites of early Portuguese chapels.

Osa is often called **Osanobua** [˩ ˩ ˥ (4-1)], **Erhaʊ̃osa** [˥ ˩ \ ˩], “godfather”, and has also the names **Oɣodua** [˥ ˩ \ ], **Ododua** [˥ / \ ] (?), **Udazi** [˥ / ˩], and **Itɛbitɛ** [˩ ˥ \ ˥], which have been taken over by Christian translators.

Many names containing the word **Osa** [˩ ˩] seem to be used by Christians and pagans alike, e.g. **Osagiagbɔ̃** [˩ ˩ ˥ ˩ ˩] “god sent to the world”;
viz. me;
Osayiʊ̃ɛ [˩ / ˥ ˧] “god created me”;
Osaɽ̃ɛ̃-xɔe [˩ / / ˩] “God knows the mind”;
Igbĩn-osa [˩ ˩ \ ˩] “I shelter with God”.

These names are now the only ones used by Christians.

A sign representing **Osa** [˩ ˩] is the **Osagbaye** [˩ ˩ ˥ ˥], a white cloth on a “bamboo” pole in the compound; not everyone has it.

The meaning of **Osagbaye** is doubtful.

(2) God in the Christian sense;
cf. Yor. **oriʃa** [˩ ˩ ˩] (an old form of **Osa** is **Oisa**, **Oɽisa**).

ose 1 [˩ ˥]

beauty;
cf. **mu 1** [˥].

ose 2 [˩ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.c.o.c.);

of Yor. origin?

oseɣe [˩ ˩ ˩]

support, backing up (in a fight, or in any trouble);
ɔsiʊ̃i͜oseɣe nɛ [˩ ˩ ˥ ˥ ˩ ˩ \ ] he backed him up.

osele [˩ ˩ ˥]

rope or tree put up horizontally seven or eight feet high as a rack for drying corn;
also **osel-ɔka** [˩ ˩ ˥ ˩] “corn-**osele**”.

osɛe [˥ ˩]

witness;
v. **sɛ 1** [˥].

osiba [˩ ˩ ˩]

act of bowing and greeting with folded hands as sign of acknowledgment to a skilled dancer after his performance.

osiko [˩ ˩ ˥]

round part of a log cut off in the process of squaring it, “score” (expression used in timber work);
cf. Engl. score;
igbosiko [˩ ˩ ˩ ˩];
v. **gbe 1** [˥].

osisi [˥ ˥ ˥]

gun;
osisi n-agbeva [˥ ˥ ˩ \ ˩ ˩] double barrelled gun;

cf. Ibo **osisi** [˥ ˥ ˥] “tree, stick”.

ositua [˩ ˩ ˩]

a tree, *Baphia pudescens*.

oso [˩ ˥]

lump;
a whole piece;
os-orhue [˩ \ ˩] lump of chalk;
osu͜inya [˩ ˥ ˥ ˧] a (whole) yam;
osu͜ɔka [˩ ˥ ˥ ˩] a (whole) cob of corn (maize);
v. **osɔʊ̃ɛ** [˩ ˥ ˩] (a piece, but not one whole).

Osođi [˥ ˩ ˩]

a chief, representative of the **Ɔba**’s dead father who, as such, gives the **Ɔba** advice, esp. about the treatment of his wives who may lay complaints before him.

He is a member of the **Ibiwe** [˩ \ ˩]-society.

The **Ɔba** must give him everything he wants, but at his death his property goes to the **Ɔba**.

Formerly he was elected by the oracle, nowadays it is a question of money.

Of Yoruba origin;
a title in Lagos being **Oʃođi** [˧ ˩ ˩].

Osoɣo [˩ ˥ /]

(1) name of a river near **Uhɛ̃** [˩ ˩].

(2) name of a Bini deity (an **ihɛ̃** [˩ \ ]).

osorhue [˩ ˩ ˥]

the biggest kind of hedgehog or porcupine.

osɔʊ̃ɛ [˩ ˥ ˩]

a piece of something (but not one whole);
osɔʊ̃-ũkpɔ̃ [˩ ˥ (4-1) ˩] a rag (of cloth);
osɔʊ̃-ĩnya [˩ ˥ ˩ ˥] a piece of yam (cut off).

Osũ [˩ ˥]

the power active in leaves and herbs, i.e. in medicines and charms.

The **Osũ** [˩ ˥] doctors are considered to be very good at curing (and inflicting) diseases and at playing magic tricks.

They are even said to have healed some lepers.

Every household also has its own **Osũ** [˩ ˥] shrine;
v. **ikũ** [˩ \ ], **ɔwaisɛ** [˩ ˩ ˩], **ewawa** [˩ ˩ ˩].

Osuã [˥ ˩]

title of a chief, priest of a royal god (either **Unwɛ** [˥ ˥] or **Ɔɽa** [˥ ˩]);
he had to eat human flesh in the old days;
v. **Ɔsa** [˥ ˩].

osuakɔ̃ [˩ \ ˩]

uncisors;
cf. **akɔ̃** [˩ ˩].

osugba [˥ ˥ ˥]

round loaf of yam-fufu;
used by the **Ɔba**’s family as well as the **Ezɔmɔ**’s [˥ ˥ ˥] and many other families when sacrificing to their **ɛhi** [˩ ˩] and ancestors;
also called **osugb-ema** [˥ ˥ \ ˩].

osuɣu [˩ ˩ ˩]

trouble, worry, caused e.g. by magic or by intrigues.

Osuma [˥ ˩ ˥]

a chief, fourth in rank of the **Eɣaɛʋo N-ogbe** [˩ ˩ ˩ ˥ ˩].

osumaɽe [˩ ˩ ˩ ˩]

fabulous shining stone said to be spit out at night time by pythons and vipers in order to attract animals by its light.

It is believed to multiply the power of charms;
cf. Yor. **oʃumare** [˩ ˩ ˩ ˩].

osuɔ̃bɔ̃ [˩ ˥ /]

a tree, *Kigelia africana* (?);
farmers obtain from it a charm which promotes the growth of yams;
cf. **fɔ** [/].

osuɽu [˩ ˩ ˩]

(preceded by **ʋ-**) at once;
immediately;
mostly used of knocking down in a wrestling match, or

of drinking;
ɣɛd-ehia ʊ-osuɽu (**da** [˥]) [˥ ˧ ˩ ˥ ˩ ˩] do not drink all at once!

ɔma-ɽ̃ɛ̃ osuɽu (**ma** [/]) [˩ / ˩ ˥ ˩ ˩] he knocked him down in a moment.

osusu [˩ ˩ ˩]

pointed hair-tuft (with a round base) worn by commoners serving the **Ɔba**.

If not done correctly, it is called **akegbe** [˩ ˥ ˥] (e.g. if beginning too high on the head and providing too small a circle as base);
v. **ugw-akpata** [˩ ˥ ˥ ˥].

ota [˩ ˩]

evening;
ota n-ɛɽɛ ɣade [˩ ˩ \ ˩ ˥ /] come tonight!

oti [˩ ˥]

leprosy;
oti n-uʊ̃ɛ [˩ ˩ ˥ (4-1)] “salt-leprosy”: “melts like salt”;
attacks nose, fingers, and toes;
incurable;
exudes liquid matter.

otiɛ̃ [˥ ˥]

a fruit tree, *Chrysophyllum albidum*.

The F.D. list also knows **otiɛ̃ ogi-oriɔ** “**otiɛ̃** of the chief of **Oriɔ**” as *Ochrocarpus africanus* which was not known as a special tree by the informant;

there are many **otiɛ̃** at **Oriɔ**.

The meaning of **otiɛ̃ waɽe** [˥ ˥ ˩ ˥] (F.D. List: *Ochrocarpus africanus*) could only be: “are you eating **otiɛ̃**?” It does not seem to be a special name or sort of **otiɛ̃**.

ofi-emɛ [˥ ˥ ˥ (4-1)] “monkey-**otiɛ̃**”: a tree, *Panda oleosa*.

otiɣiɽi [˩ ˥ ˩ ˥]

an idiomatic expression for **ɛnyɛ** [˩ ˥];
cf. **tiɣi** [˩ ˥].

otiti [˥ ˩ ˥]

fame;
cf. **titi** [˩ ˥].

otohio [˩ \ ˩]

trap;
catches animals by their feet.

otoɽo [˩ ˩ ˥]

diarrhoea;
curse: **otoɽ-ɔgb-uɛ** [˩ ˩ ˥ ˩‿\ ] may diarrhoea kill you!

otɔ̃ [˩ ˥]

collective name for the things carried in a procession taking place at the second burial (*v.* **isotɔ̃** [˩ ˩ ˩]);
they consist of (1) a box (**okũ** [˩ ˥]) with its lid open, but tightly covered with white cloth so that no opening is visible;

brass figures of animals (e.g. tortoise, leopard, frog, fowl, fish, snake) are tied to the cloth;
on the top of **okũ** a brass leaf in the shape of a feather, about a foot long, is fastened, as well as brass, wooden and ivory figures e.g. of human beings;
(2) a cow or goat, yams, a calabash of oil, a mat, a salt-bag (**ɛkp-uʊ̃ɛ** [˥ ˥ (3-1)]), given by the sons of the deceased to their sib (**ɛgbɛe** [˩ \ ]);
v. **ako** [˩ ˥].

otɔ [˩ ˩]

cf. **otɔe** [˩ ˩];
this form is used after some verbs to indicate a downward motion, e.g. in **gb-otɔ** (**gbe 1** [˥]) [˥ ˩], **s-otɔ** (**sɛ 1** [˥]) [˥ ˩], and **mi-otɔ** (**miɛ** [˥]) [˥ ˥ ˩];
idiom.: **s-otɔ s-uxuʊ̃u** [˥ ˩ ˥ ˩ ˩] “reach ground reach above”: all over;
ɔm-ukpɔ̃ gu-egbe s-otɔ s-uxuʊ̃u (**gue** [/]) [˩ ˥ ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩ ˩] he covered himself all over with a cloth (when going to sleep).

Redupl. **ototɔ** [˩ \ ˩] means (*a*) bottom of a vessel:
otot-ukpu [˩ ˥ (4-1) ˩] the bottom of the glass (inside);
(*b*) dregs: **otot-anyɔ** [˩ ˥ ˧ ˧] the dregs of palm-wine;
(*c*) under: **otot-erhã** [˩ ˥ ˧ ˧] under the tree.

If motion is implied instead of rest, **ototɔ** is used with the verbs **yi** [˥] or **rie** [/], **yo** [˥]: **gi-a tota y-otot-erhã na** [˩ / ˥ ˩ ˩ ˥ ˧ ˧ ˩] let us sit down under this tree!

iɽ̃ã gwa ri-otot-ɛzɛ [˥ ˩ ˥ ˩ ˩ ˥ (4-1) ˩] they are pulling (rowing) down stream;
iɽ̃ã gwa y-otot-ɛzɛ (**yo**) [˥ ˩ ˥ ˩ ˥ (4-1) ˩] they have rowed downstream (and are back again).

otɔe [˩ ˩]

(1) earth;
ground;
soil;
ot-iku [˩ \ ˩] spot on which refuse is thrown;
dust heap.

(2) the Ground, Earth, as a deity.

If all the gods are against a man, except the Earth, he “will not quickly die”.

Its shrine is the **inyatɔ̃** [˩ ˩ ˩].

When a suicide has taken place the “owners of the ground”, i.e. the ancient owners of the ground on which the village is built, must be called for pacification.

A payment is made to them for the sacrifice, whereupon everybody must go inside his house, and they perform the sacrifice, accompanied by **ɛmil-ɔvia** [˥ ˩ ˥ ˧] (bull-roaring).

After the sacrifice, the rope is cut and the corpse buried.

(Suicides are supposed to go to **ɛɼ̃iʊ̃-ĩmawu** [˩ ˥ ˥ ˩ ˩] or **iduʊ̃-ĩmawu** [˩ ˥ ˥ ˩ ˩] “the Underworld, or quarter, of the suicides”, where they are said to be kept in chains.) (3) bottom (e.g. of a vessel);
idiom.: **otɔ-ibiɛ** [˩ ˥ ˥ ˥] “the bottom of the entrails”: the bottom of one’s heart (as opposed to **okp-unu** [˩ ˥ ˧] “by word of mouth”: not quite sincerely);
iwahu̯ɛʊ̃-ɔ̃ɼ̃ɛ̃ s-otɔ-ibiɛ (**sɛ** [˥]) [˥ ˥ ˩ ˩ / ˩ ˩ ˥ ˥ ˥] I like him thoroughly (not partially), from the bottom of my heart.

(4) floor (of a room, in comparison with **ukpo** [˥ ˩], the mud-niches) in **otɔ-wa** [˩ ˥ ˧];
v. **ikpawɛ** [˩ ˩ ˩] (in general use, but mainly used of the floor round the **ukpafɛ̃** [˩ ˥ ˩] in the **ikũ**’s [˩ \ ]).

(5) reason (for something);
otɔ-ɽe ʋo n-unaxa ʋ-eriɔ [˩ / ˩ ˩ ˥ ˥ ˩ ˥ /] lit. “what is its reason that you say so?” **otɔ-ɽe n-iɽ̃ã naɽu͜ɛe eɽ-ɔna xĩ** [˩ ˩ ˩ ˥ ˩ ˥ ˧ (4-1) ˩ ˥ ˩ ˥] lit. “the reason of it that they did it, is this”: is why they did it;
cf. **otɔ** [˩ ˩].

otu [˥ ˩]

a tree, *Cleistopholis partens*.

otu [˩ ˩]

(1) age-group, generation;
v. **eʋ̃i** [˩ \ ], **iɽoɣae** [˩ ˩ ˩], **ɛɣele** [˥ ˩ ˩], **ediɔ̃** [˩ ˥].

(2) everybody who is about three years older or younger than any individual, is considered as being of his **otu**, bodily strength being the deciding factor;
this not institutionalized idea of **otu** prevails in apportioning communal tasks to groups of men, in selecting partners for wrestling matches, etc. (3) working-gang, *v.* **olotu** [˥ \ ˩];
cf. Ibo, Jekri **otu** [˩ ˩].

otua [˥ \ ]

a small tree, *Baphia nitida*;
used in purification ceremonies;
seven leaves of it pinned together are also used as substitute of one’s **Osũ** [˩ ˥] shrine on travels.

otuɛ [˩ ˥]

salutation;
otu-owiɛ [˩ ˥ ˥ ˧] morning salutation (i.e. the general term, not a formula);
cf. **tuɛ** [˥].

ovalɔ [˩ ˩ ˩]

a tree, *Trichilia heudelotii*.

The F.D. list has **ogi-ovalɔ**.

ovɛ̃ [˩ ˩]

sunshine;
ovɛ̃ de ɽo [˩ ˩ ˥ ˧] “sun has fallen hidden itself”: the sun has hidden behind the clouds;
ovɛ̃ nya re [˩ ˩ ˥ ˧] the sun han risen;
v. **onwɛ** [˩ ˩].

oviã [˩ ˩]

grumbling;
cf. **viã** [/].

Ovɔ̃ɽaʊ̃ɛ [˩ ˥ (4-1) ˩]

name of the **Ɔba** who reigned until the Expedition in 1897.

oʊa 1 [˥ ˩]

spleen;
v. **ude** [˥ ˩].

oʋa 2 [˥ ˩]

a hard swelling found e.g. in cases of **oʊ-iy-abɛ** [˩ ˥ ˥ ˥].

oʋamɛ [˩ \ ˩]

thirst;
oʋamɛ gbe ʊ̃ɛ [˩ \ ˩ ˩ ˥] I am thirsty.

oʋe [˩ ˥]

sleep;
cf. ʋiɛ [/].

oʋe [˥ ˩]

trunk (of elephant);
oʊ-eni [˥ \ ˥] elephant’s trunk;
cf. Jekri **owere** [˩ ˩ ˩].

oʋɛʋɛ 1 [˩ ˩ ˩]

wooden spade;
rhi-oʋɛʋɛ re n-aya z-ekɛ̃ na (zɛ [˥]) [˩ ˥ ˩ ˩ ˥ ˧ ˩ ˩ / ˩] “bring a spade come that we may take (it) to collect this mud” (for house-building).

oʋɛʋɛ 2 [˩ ˩ ˩]

centipede;
has a forked tail;
its sting is very painful.

oʋɛxɛ [˥ / ˩]

a timber tree, *Triplochiton scleroxylon*;
grows quickly;
its light wood is used for packing-cases and ceiling-board;
“obeke” “white-wood”.

oʊi [˩ ˥] pl. **i-**

(1) child (used with genitives and pronouns);
oʊi ʊ̃ɛ [˩ ˩ ˥] my child;
oʊi͜erha [˩ ˥ ˥ ˥] brother (or sister) by the same father;
oʊ-iye [˩ ˥ ˥] brother (or sister) by the same mother;
oʊi͜erh-oʊ-iye [˩ ˥ ˥ ˥ ˧ ˧] brother (or sister) by the same father and mother;
oʊi͜ogie [˩ ˥ ˩ ˩] a ruler’s child;
oʊi ɔʊ̃a [˩ ˥ ˥ (4-1)] “son of a person”: a freeborn man.

(2) young of an animal;
oʊi͜ɛmila [˩ ˥ ˥ ˩ ˥] calf;
oʊi͜ɔxɔxɔ [˩ ˥ ˥ ˧ ˩] chicken.

(3) young plant;
oʊi͜erhã [˩ ˥ ˥ ˧] young sapling (also shrub).

(4) member of tribe or group within the society;
oʊi͜aleke [˩ ˥ ˩ ˩ ˩] unmarried girl of marriageable age.

oʊi͜ɛdo [˩ ˥ ˥ ˧] Bini man.

iʊi͜ore, [˩ ˥ ˥ ˩] pl., young generation (up to about thirty years of age).

oʊi͜otu [˩ ˥ ˩ ˩] member of a band, or society;
pl. **iʊi͜otu** also denotes servants living outside the house (where they are serving), so that e.g. **iʊi͜otu**

erhã ʊ̃ɛ [˩ ˥ ˥ ˧ ˧ ˩ ˥] usually means “the servants of my father”.

(5) men of a certain social status or calling.

oʊ-iyokuo [˩ \ ˩ ˩] “son of campaign”: warrior; hence: **oʊ-iyoku-Ekristi** [˩ ˥ ˧ ˩ ˩ ˥ ˩] “warrior of Christ”, and **oʊ-iyoku-Osa-lobua** [˩ ˥ ˧ ˩ ˩ ˩ ˥ (4-1)] “warrior of God”: member of the Salvation Army.

(These terms stand for the organisation when in the plural.) **oʊi͜ogue** [˩ ˥ ˥ (4-1)] (*a*) “son of poverty”: a poor man, (*b*) “poverty”, in **oʊi͜ogue ʊ̃ɛ** [˩ ˥ ˥ ˩ ˥] “my poverty”.

(6) small, short, in **oʊi͜abɛ** [˩ ˥ ˥ ˥] pen-knife (but **oʊ-iy-abɛ** [˩ ˥ ˥ ˥] “brother of knife”: muscle abscess or filaria);
oʊi͜axe [˩ ˥ ˥ ˧] a small pot;
oʊi͜ɛho [˩ ˥ ˥ ˧] a “small voice” like that of a girl (more rarely **oʊi͜urhu** [˩ ˥ ˩ ˩]);
oʊi͜ɛgbo xerhe [˩ ˥ ˥ ˥ ˧ ˧] a short way (“space”);
oʊi͜ɛdɛ xerhe [˩ ˥ ˥ ˧ ˧ ˧] a short time.

(7) special expressions: **oʊi͜akota** [˩ ˥ ˥ ˩ ˩] dog, *v.* **ekita** [˥ ˥ ˩], **awa** [˩ ˥];
oʊi͜alumɛ [˩ ˥ ˥ ˩ ˩] a small bird with a little red on its tail;
larger than **asɛsɛ** [˥ ˩ ˥];
oʊi͜aɾo [˩ ˥ ˩ ˩] pupil of the eye;
oʊi͜aɾaʊ̃ɛ [˩ ˥ ˥ ˥ ˩] uvula;
oʊi͜ax-owɛ [˩ ˥ ˥ (4-1) ˩] “little pot (i.e. bulge) of foot”: (pl.) **iʊi͜awa n-eha** [˩ ˥ ˥ ˩ \ ˩] “the three young dogs”: the belt of Orion (N.W.Th.);
oʊ-iwu [˩ \ ˩] one of the tribal marks, stretching on the left side from under the mastix across the ribs to beneath the navel;
not marked in the **Ɔba**’s family;

oʊi͜odo [˩ ˥ ˥ ˥] “son of mortar”: pestle;
oʊi͜ogie kuɛ [˩ ˥ ˥ / /] “the son of a ruler does not set fire” because its use as firewood is taboo to all descendants of **ogie**s;
a tree;
Maesopsis eminnii;
its wood burns very badly and in a concealed way;
a purgative is obtained from the bark;
oʊi͜ogierhaʊ̃otɔ [˩ ˥ ˥ / ˩ ˥ ˩] “a ruler’s son does not touch the ground”;
iʊi͜onudo [˩ ˥ ˥ ˩ ˥] (pl.) tribal marks on the cheeks: ovals standing upright, not very long;
iʊi͜ovɛ̃ [˩ ˥ ˩ ˩] (pl.) “sons of the sun”: small butterflies flying in swarms, mostly of one colour only;
oʊi͜ududu [˩ ˥ ˩ ˩ ˩] a ball kept by ghosts in the palm of the hand;
whatever it touches dies before daybreak;
oʊi͜ukwoki͜uguawɛ [˩ ˥ ˥ ˥ ˥ ˥ (4-1) ˩] kneecap;
oʊi͜ukpɔ̃ [˩ ˥ ˩ ˩] a substitute for a loin-cloth (**ebuluku** [˩ ˩ \ ˩] or **abaʊ̃ute** [˩ ˩ ˩ ˥]), tied with a strip of cloth serving as belt (**ɔza** [˩ ˥]);
also shawl covering shoulders;
oʊi͜uɾ̃uʊ̃u [˩ ˥ ˥ ˥ ˩] implement in the shape of a “dumb-bell”, used in grinding pepper on **uro** [˩ ˩];
cf. **Iʊi͜eze** [˩ ˥ ˥ ˩];
v. **ɔmɔ** [˩ ˥].

oʊiaxɛ [˩ ˩ ˩]

a timber tree, *Sarcocephalus esculentus*;
though a deciduous tree, it is never quite leafless.

oʊiʊi [˩ / ˩]

idiomatic for **arhuaɾo** [˩ \ ˩] “blind man”.

oʊiʊiɛ [˥ ˩ ˥]

a snake, “black mamba”;
spits;
poisonous;
believed to crow like a cock;
v. **ɛnyɛ** [˩ ˥];
cf. Jekri **obibi** [˩ ˥ ˩].

oʊuxɔ [˩ ˥ ˩]

he-goat;
cf. Yor. **obukɔ** [˩ ˥ ˧].

oʊ̃a [˩ ˥]

measuring implement (rope, tape, etc.);
oʊ̃a na matã sɛ [˩ ˥ / ˥ ˥ \ ] this measure is not long enough;
cf. **ʊ̃a** [/].

oʊ̃ɛ [˥ ˩]

a small tree, *Combretum platypterum*.

owa [˥ ˥]

market-stall (a palm- or bamboo-shed).

owa [˩ ˥]

a house;
a roofed place;
ow-amɛ [˩ \ ˩] water-tank;
ow-ebe [˩ ˥ ˧] “book-house”: school;
ow-egbagbɔ [˩ ˥ ˩ ˥] “faith-house”: church (also **ow-**

iyayi [˩ ˥ ˧ ˧], *v.* **ɛsɔsi** [˩ \ ˩]);
ow-ehe [˩ ˥ ˧] room in which women live secluded during menstruation (at **od-ɛriɛ**);
ow-ekɛ̃ [˩ \ ˩] house built of mud;
ow-ɛbɔ [˩ \ ˩] “god’s house”: house containing the shrine of a god;
temple (**ow-ihɛ̃** [˩ ˥ (4-1)] is not used);
ow-ɛgbima [˩ ˥ ˩ ˩] house built of cane and plastered over with mud (Jekri type);
ow-ɛki [˩ \ ˩] shop (*v.* **esabu** [˩ \ ˩], **owa** [˥ ˥]);
ow-ɛzɔ [˩ ˥ ˥] Native Court building;
ow-iku [˩ \ ˩] “(roofed) dustbin”, *v.* **ot-iku** [˩ \ ˩] “a place where refuse is thrown”;
ow-isã [˩ \ ˩] latrine, better **egb-owa** [˩ ˥ ˧];
ow-iwowo [˩ ˥ ˥ ˥] shack built of planks.

oweɽe [˩ ˩ ˥]

old age;
only in a song: **uɣari͜ɔba**, **uɣuri͜oweɽe** [˩ ˩ ˥ ˥ ˥ ˥ ˩ ˩ ˩ ˩ ˥] “when you reign as **Ɔba**, you must attain (eat) old age” and in **ɔdiɔ̃weɽe** [˩ ˥ ˩ ˥].

owewe [˥ ˩ ˩]

a tree, *Combretodendron africanum*.

owɛ [˩ ˩]

(1) foot, leg.

(2) trace;
ɣ-owɛ n-esi ya l-eʊ̃a [˩ ˩ ˩ / ˥ ˩ \ ] “look at the trace that the (bush-) pig took to pass here”.

(3) wheel;
ow-ikɛkɛ [˩ ˥ ˩ ˥] bicycle-wheel.

owɛe [˥ \ ]

broom, sweeping brush;
cf. Yor. ɔwɔ [˧ ˩].

owi [˥ ˩]

a tree, *Buchholzia*;
its fruit is eatable (looks like cooked liver).

owiɛ [˩ ˥]

morning;
owiɛ ʋiɽiʋiɽi [˩ ˥ ˩ ˩ ˩ ˩] (or **ʋiiʋii** [˩ ˩]) early morning when the mist still obstructs the wide view, at about 5 o’clock to 5.30;
owiɛwiɛ ʋ̃-ɔ̃kpa [˩ ˩ ˩ / ˥] some time after the preceding, at about 6 o’clock.

Redupl. **owi-owiɛ** [˩ ˥ ˩ ˥] every morning.

owo 1 [˩ ˥]

one (in counting).

owo 2 [˩ ˥]

a soup prepared with pepper ground on **uro** [˩ ˩], crawfish (**ize n-ɔfua** [˩ ˩ ˥ ˧], also ground on **uro**), and potash (**odo** [˥ ˩], also ground) mixed in oil (**ɛʋi** [˩ \ ]).

Boiling water is poured over it, whereupon it is left to thicken (**ki** [/]).

Poor people use **eʋ-axuɛ** [˩ / /] instead of **odo**.

owoɣo [˥ ˩ ˥]

noise of a crowd;
cf. **woɣo** [˩ ˥].

owowo [˩ ˩ ˩]

(1) heat.

(2) quick temper;
ɔʊ̃-owowo [˩ \ ˩ ˩] a fiery, quick tempered man, *v.* **ibalegbe** [˩ ˩ ˩ ˩].

(3) inflammation of the lining of the uterus (endometritis).

owɔɽɔ [˩ ˩ ˥]

eleven.

oxa [˩ ˥]

(1) story;
gi-ado xaa-xa (for **xa͜oxa**) [˩ / / ˩ ˥] let us (come and) tell a story!

(2) calling game by imitating noises, e.g. by pressing one’s fingers to the nostrils, as done by hunters;
cf. **xa** [/], **kp-oxa** [˩ ˥].

oxa [˩ ˩]

a big round drum kept at the **Ɛguae** [˩ ˩], about 5 feet high;
used to summon people to some of the **ugie** [˩ ˩] ceremonies;
v. **kpe 1** [/].

oxã [˩ ˩]

a rat with pointed snout;
has an unpleasant smell;
on account of its smell it is called **oxã n-aʊ̃-ɛ̃ɽ̃iʊ̃i** (**aʊ̃ɛ** [˩ ˩]) [˩ ˩ ˥ ˩ ˥ ˩] “**oxã**, wife of the dead”;
it cries **fiɛ̃fiɛ̃fiɛ̃** [˥ ˥ ˥].

oxi [˥ ˩]

circle;
circles are e.g. made on the ground when somebody is about to purify himself after some breach of taboo, *v.* **ihɔʊ̃egbe** [˩ ˩ ˩ ˩].

oxi͜uhuʊ̃u [˩ ˥ ˥ ˧ ˩] is the part of the skull on which hair is left when the crown of the head is bald.

Redupl. **oxioxi** [˩ ˥ ˧] round.

oxiã [˩ ˥]

walk;
oxiã wɔ ʊ̃-egbe [˩ ˥ / ˩ ˥] walking has tired me, I am very tired;
also **egb-oxiã wɔ ʊ̃ɛ** [˩ ˥ ˧ /‿˩ ˥];
cf. **xiã** [˥].

oxiã [˩ ˩]

(1) “walker”: driver-ant, similar to **asaʊ̃otɔ** [˩ ˩ ˩ ˩], possibly identical.

(2) **oxĩ-ãsɔ̃** [˩ ˥ ˥ ˧] “night-walkers”: a “gang” of people who in former times roamed through the streets of Benin City and **Use** [˩ ˩], killing everybody they met.

The heads of the victims were taken to a shrine at the **Ɛguae** [˩ ˩], and whoever killed fourteen people in the course of one night, was made a chief.

They were elected by the **Eɣaɛʊo** [˩ ˩ ˩] from the quarter **Iduʊ̃-ihogbe** [˩ ˥ ˩ ˥ ˩], the **Ogbelaka** [˥ ˩ ˥ ˩] people, the **Isiɛ̃ʊ̃ɛɽo**-people and from **Use** [˩ ˩];
cf. **xiã** [˥].

oxiɛ [˩ ˥]

(1) the part near the edge of a flat object, e.g. a table,
v. **igɛ̃gɛ̃** [˥ ˥ ˥];
ɣɛsi-ɛe k-ɔxi-ɔɽe n-ɔɣɛde (**sikɛ** [˥ /]) [˥ ˧ (4-1) ˩ ˩ ˥ ˩ ˥ ˥ ˧] don’t pull it to the edge of the table in case it falls.

(2) something that fills a hole;
oxi-ɔgɔ [˩ ˥ ˥ ˧] cork;
rhi-oxiɛ gũ ʊ̃ɛ ya xi-ɔgɔ na [˩ ˩ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˩] “give me a cork to (take) and cork (**xiɔ** [/]) this bottle!”
oxi-ɛwu [˩ ˥ ˥ ˩] button;
oxi-ɛwu ʊ̃ɛ fiã fua [˩ ˥ ˥ ˩ ˥ ˧ /] my button came off;
cf. **xiɔ** [/].

oxixã [˥ ˥ ˩]

the tree which bears **oɣeɣe** [˥ / ˩];
also called **erh-õɣeɣe** [˩ ˥ / ˩] and even simply **oɣeɣe** which, however, is rightly the name of the fruit;
very hardy;
used for **utɔ̃yotɔ** [˩ ˩ ˩ ˩] hedges (serving as poles for **eru** [˩ ˥]).

oxogbo 1 [˩ ˥ ˥]

farm-hut made of sticks and thatched with palm leaves.

oxogbo 2 [˩ ˥ ˥]

a women’s style of hair-dressing, worn, like **okuku** [˩ ˩ ˥], at **ehɔ** [˩ ˥] time;
the hair is heightened with **uke** [˩ ˥] and drawn together over the forehead where it is knotted;
v. **uɽo** [˥ ˥], **eto** [˩ ˥].

oxoxo [˥ / ˩]

striking with one or two knuckles;
v. **gbe** [˥];
so [˥].

oxɔɛ̃ [˥ ˩]

continuous quarrelling or enmity;
cf. **xɔ̃** [/].

oxuɛ̃ 1 [˩ ˩]

a tree, *Ricinodendron africanum*.

oxuɛ̃ 2 [˩ ˩]

a cloth woven from the fibres of raffia leaves.

oxuo [˩ ˩] (pl. **i-**)

woman;
ixu-ɛriɛ [˩ ˥ ˥ ˦] “women of the harem”, e.g. an address in the greeting **wadọ͜ixu-ɛriɛ** [˩ ˥ ˥ ˦ ˦ ˧] salute, you women of the harem!

Outside the **Ɛriɛ**, this term would, however, refer to the **Ɔba**’s wives, *v.* **oloi** [˥ ˥];

oxu-ɔdiɔ̃ [˩ ˩ ˥ ˩] senior wife of a polygamous household;
oxu-ohaʊ̃ɛ [˩ ˥ ˥ ˩ ˩] pregnant woman;
v. **ɛkponiyɛkɛ** [˥ ˩ \ ˩ ˩].

oxuo 1 [˩ \ ]

prescribed individual portion of any common task.

Oxuo 2 [˩ \ ]

name of a deep river near **ɛki͜adɔlɔ** [˩ ˥ ˥ ˩ ˥];
its praise-name is **oxuo n-iy-ɔmɔ** [˩ \ ˥ ˥ ˧] “Oxuo, the mother of children”.

Oxuʊ̃a [˥ ˥ ˩]

(1) name of a river, near **Ɛbue** [˩ ˩].

(2) name of a Bini deity (an **ihɛ̃** [˩ \ ]).

oxurhuxurhu [˩ ˩ ˥ ˩ ˩]

haphazardly;
at random (of people snatching things in a hurry, e.g. when cutting up a killed elephant);
cf. **xurhuxurhu** [˩ ˩ ˩ ˩].

oxwaba [˥ \ ˥]

a tree, *Homalium macroptera*;
bark used for soup for women after delivery.

oxwae [˩ \ ]

basket;

oxwa-ɔlema [˩ ˥ ˩ ˩ ˩] “cook’s basket”: a basket in which the ingredients for soups are kept on the fireplace;
cf. **le** [˥], **ema** [˩ ˩].

oxwaxwa [˩ ˩ ˩]

harmattan.

oxwɛe [˥ ˩]

(1) a creeper.

(2) fruit of this creeper, a kind of nut which is eaten with corn (maize).

oya [˩ ˩]

insult;
disgrace;
oya gb-oɣiã ʊ̃ɛ [˩ ˩ ˥ ˩ ˥] “an insult has killed (touched) my enemy”: I have been insulted, or, met with disgrace;
v. **oɣiã** [˥ ˩], **ahĩa**ʊ̃ɛ [˥ (4-1) ˩].

Oyeɽu [˥ / ˥]

name of a sib;
its hereditary head is chief **Ezima** [˥ ˥ ˥] of **Uhɛ̃** [˩ ˩] which is also the centre of the sib;
its greeting in the morning is **la-yeɽu** [˥ / ˥].

oyi [˩ ˥]

thief, robber.

oyimaa [˥ ˩ ˩]

exclamation of annoyance, damn!

oyiya [˩ ˩ ˩]

comb;
oyiy-erhã [˩ ˥ ˩ ˥] wooden comb;
cf. Yor. **ooya** [˩ ˩].

oyo [˥ ˥]

a kind of raffia (“bamboo”), not common;
produces a very intoxicating wine.

oyoʋiɛ [˩ ˩ /]

hunting-camp, with a temporary shed;
cf. **yo 1** [˥], ʋiɛ [/];
v. **akpɛkpɛ** [˥ ˥ ˥], **eko** [˩ ˥], **agɔ** [˩ ˥].

oze [˩ ˥]

lead (metal);
cf. Yor. **oje** [˩ /].

ozi 1 [˩ ˩]

crab.

ozi 2 [˩ ˩]

a strong wind, good for farm-burning;
ozi la [˩ ˩ ˥] a strong wind is blowing;
idiom.: **ozi l-uxuʋ̃u rie** [˩ ˩ ˥ ˩ ˩ ˥] “**ozi** has passed above and gone away”, i.e. has not had any effect: an

impending punishment has not been carried out;
ozi o [˩ ˥ ˧] an exclamation during farm-burning, when a wind is blowing;
to urge wind and fire on;
cf. Yor. **oji** [˩ ˩].

ozikpalɔ [˥ ˩ \ ˩]

lizard.

oziya [˩ ˥ ˥]

a tree, *Daniellia thurifera*;
exudes a gum that is used as a candle, mainly by hunters on their travels;
when heated it is adhesive;
cf Yor. **ojia** [˩ /].

ozubu [˩ ˩ ˥]

a curly-haired dog.

ozuɔba [˥ / ˥]

another expression for **oloi** [˥ ˥];
cf. **ɔba** [˥ ˥].

ɔ- [˩]

conjunctive pronoun of the 3rd pers. sgl.

ɔ̃ãxɛ̃ [˥ ˩]

(1) a kind of **ogi** [˩ ˩] (**ikp-ogi** [˩ \ ˩]);
it is a climbing plant;
fruit is white.

(2) corpse, *v.* **ikũ** [˩ ˩].

Ɔba [˥ ˥]

the ruler of Benin who lives in the **Ɛguae** [˩ ˩] at Benin City;
among his praise-names are **akpɔlɔkpɔlɔ** [˩ ˩ ˩ \ ˩], **uku** [˥ ˥], *v.* **ogie** [˩ ˩], **ɛkpɛ̃** [˩ ˩], **tɔ** [˥], **agbaɣe** [˩ ˥ ˩], **Aɣehi** [˩ ˥ ˩];
cf. Yor. **ɔba** [˧ ˧].

ɔbadã [˩ ˩ ˩]

a tree, *Ficus vogellii*;
it often occurs parasitically on other trees;
a praise-name: **ɔbadã n-ɔkok-iʊi͜ahĩaʊ̃ɛ** [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˥ (4-1) ˩] "**ɔb.** that feeds the children of birds", i.e. all the birds, because the fruit is eaten by birds.

ɔbafi [˩ ˩ ˥]

hunting;
the hunt;
used with the verbs **ɽu** [˥] and **rie** [/], but apparently not alone.

ɔbanabe [˩ ˩ \ ˩]

a shrub, *Sphenocentrum jollyanum*;
its straight root goes so deep into the earth that nobody is believed to be able to find its end;
v. **ogwɛga** [˩ \ ˩].

Ɔbazenu [˥ ˥ ˩ ˥]

(Yor. **ɔba ju lu** [˧ ˧ ˩ /] “the **Ɔba** surpasses the country (?)”) a chief;
2nd senior at **Iw-ɛguae** [˩ \ ˩];
the title is not hereditary;
v. **Eseɽe** [˩ ˩ ˩].

Ɔbazuaye [˥ ˥ / ˥]

“the **Ɔba** chooses the pleasure of the world”;
a chief, the third in rank at the **Ib-iwe** [˩ \ ˩] society, or the second, as far as the actual work of the society is concerned, as **Osodĩ** [˥ ˩ ˩], the first chief in rank, represents the **Ɔba**’s father, and cannot take part in it;
cf. **Ɔba** [˥ ˥], **zɛ** [˥], **uwa** [˩ ˩], **aye** [˥ ˥].

ɔbe (also **ɛbe**) [˥ ˩]

(1) harm;
okpia na ɽu eʊ̃i ɔbe gbe [˩ / ˩ ˥ ˥ ˩ ˥ ˩ ˥] this man has done a very dangerous thing (i.e. having dangerous consequences, not only an action entailing danger, such as e.g. kllling a leopard; but it may refer e.g. to a barber cutting one’s hair without skill, so that it looks bad, or to curing a wound in a painful way).

(2) unsatisfactory (scil. work);
cf. **ɛbe** [˩ \ ];

v. **ɔmɔbe** [˩ ˥ ˩].

ɔbɛ [˥ ˥]

a salutation (similar to Yoruba **oku**, **ɛku** [˧ ˥]) which is followed by another word to specify time, occupation of the one addressed, etc.;
ɔb-urhiɔʊ̃ɛ [˥ ˥ (4-1) ˩] “salute with awaking”: good morning (also **ɔb-owiɛ o** [˥ ˥ ˧ ˧]);
ɔb-avã [˥ \ ˩] good day;
ɔb-ota [˥ \ ˩] good afternoon, or, evening (from ca. 3 p.m.);
ɔb-oxiã [˥ ˥ ˧] “salute with the walk”: welcome!

(used to somebody arriving after a journey, or met on the road going home);
ɔb-inwina [˥ \ ˩ ˩] “salute with work”: greeting used while finding somebody at work;
ob-eʊ-aɽu [˥ ˥ ˩ ˥] “salute with what is being done” is more usual: well done!

The latter is also used when praising some piece of work referred to in conversation;
v. **xĩ** [/].

ɔbɛɽɛkoko [˩ ˩ ˩ ˩ ˩]

a timber tree.

ɔbɛʊ̃ɛ [˩ ˩ ˩]

stammerer;
cf. **b-ɛʊ̃ɛ** [˥ ˩].

ɔbiɔmɔ [˩ ˩ ˩]

parent;

cf. **biɛ** [˥], **ɔmɔ** [˩ ˥], **ɔbiɔmɔ̃irieʊ̃i** [˩ ˩ / ˩ \ ].

ɔbiɔmɔ̃irieʊ̃i [˩ ˩ / ˩ \ ]

“a parent-(who)-does-not-eat-anything”: an imaginary person invoked by parents when their children worry them during meals.

They tell them **yati-ɔbiɔmɔ̃irieʊ̃i re** [/ ˩ ˩ ˩ / ˩ \ ˥] go and call **ɔb.**! to get rid of them for a while;
cf. **ɔbiɔmɔ** [˩ ˩ ˩], **ɽe** [˥], **eʊ̃i** [˩ \ ].

ɔbo 1 [˩ ˥] (pl. **e-**)

a “doctor”;
there are oracle-, witch- and ordeal-doctors as well as those who cure, or make rain.

The oracle-doctors are composed of four different groups according to the different kinds of oracles; there are **ɔb-ogwɛga** [˩ ˥ (4-1) ˩], **ɔb-ewawa** [˩ \ ˩ ˩], **ɔb-akpɛlɛ** [˩ \ ˩ ˩], and **ɔb-ɔɽ̃ɔ̃mila** [˩ ˥ ˦ ˩ ˩].

The **ɔb-ewawa** may be an **ɔbo n-ɔz-isɛ** [˩ ˩ ˩ ˥ ˩] “a doctor who chooses seeds”, i.e. one who gives the name of a suspect to each one of several seeds (when trying to find out the perpetrator of an offence), and finds the guilty one by means of **ewawa** [˩ ˩ ˩].

The ordeal-doctors, **ɔb-itã** [˩ \ ˩] are **ɔb-it-õfigbɔ̃** [˩ ˥ ˦ ˦ ˩] “palm-oil-ordeal-doctor”, **ɔb-it-ẽbe** [˩ ˥ ˦ ˧] “leaf-ordeal doctor”, or **ɔbo n-ɔd-itã** [˩ ˩ ˩ ˥ ˩] (one who knows all sorts of ordeals).

The experts for the feather- and sasswood-ordeals have no special name besides that of **ɔb-itã**.

The witch-doctor, **ɔbo n-ɔwa n-azɛ̃** [˩ ˩ ˩ / ˩ ˥]

“doctor who gives food to the witches”, also called **ɔbo n-ɔy-ada** [˩ ˩ ˩ ˥ ˩] “doctor who goes to the cross-roads”, leads negotiations with witches and pacifies them by gifts of food from his clients.

The “curing doctor”, **ɔb-oɗi** [˩ ˥ ˩], bears no outward sign of his profession, but is usully very competent and cures people for money or for their services.

A doctor who makes his diagnosis by looking into his patients’ eyes (in case of illness or “juju-trouble”) is called **ɔbo n-ɔmi-ãɽo** [˩ ˩ ˩ ˥ ˥ ˩] i.e. “a doctor who looks eye”.

An antisocial individual working with “bad medicines” may be called **ɔb-ɛrhia** [˩ ˥ ˩] a “spoil-doctor”.

A “doctor” who travels round the country and makes a living by it is called **ɔbo n-ɔy-eria** [˩ ˩ ˩ ˩ ˥] “a doctor who goes grazing”.

The four types of oracle doctors are represented by different people.

The **ɔb-ogwɛga** [˩ ˥ (4-1) ˩] practises only that sort of oracle.

Other doctors may know the method, but they are not called **ɔb-ogwɛga**.

If another doctor does not know the **ogwɛga**, he may have to call in an **ɔb-ogwɛga**.

The **ɔb-ogwɛga** is paid for his work, but he is also a farmer, as the money he earns is not a sufficient livelihood.

The oracle is learned from another **ogwɛga** doctor (without staying with him);
itie [˩ ˥] (the code) is said to take at least three

months to learn.

After this, **eria** [˩ ˥], the analysis of the code-words, is learnt.

That is said to take more than six months.

If a man is too keen on learning **eria** so that he starts on it before knowing **itie** properly, he is supposed never to learn **itie** correctly.

Then he is called: **ɔʊ̃a n-ɔgu-eria xɛ͜iha** [˩ ˩ ˥ ˥ ˥ ˧ ˩ ˥ ˩] “a man who knows analysis waits for the oracle, i.e. the calling out”.

An **ewawa** learner must be a servant under a doctor.

The **ewawa** doctor, who is always an **Osũ** [˩ ˥] priest, also undertakes cures, but they are not as good as the **ɔb-oɗi**.

Most of them also give food to witches.

Their servant is called **ohãgbã** [˩ ˩ ˩] or **ɔwaisɛ** [˩ ˩ ˩].

The apprenticeship takes four to seven years because the pupils learn cures at the same time.

Ewawa doctors are payed with money and they only farm when they have a big family.

They make many charms, e.g. some for traders ensuring good business, some warding off danger for travellers, some against witches for sick people, etc. Especially a charm “mentioning a man’s name” (**ɛb-usueni** [˩ \ ˩ ˩] “name-mentioning charm”) and a charm speaking by itself (**oʊi͜ɛɾ̃iʊ̃i** [˩ ˥ ˥ ˧ ˩] “son of the Underworld”) procure them more clients than the other oracle doctors have.

This fact, together with their acting as witch doctors, enables them to make a living by being doctors only, without additional farm work.

Their knowledge of herbs is, however, said to be smaller than that of the **eb-ɔɽ̃ɔ̃mila** [˩ ˥ ˧ ˩ ˩].

An **ɔb-akpɛlɛ** [˩ \ ˩ ˩] is mostly an **Olokũ** [˥ ˥ ˧] priest, i.e. not a priest at a public shrine, but he has a bigger **Olokũ** shrine in his house than an ordinary **Olokũ** shrine.

Many of his clients come to his **Olokũ** shrine and bring things for the yearly **Olokũ** sacrifice (**eh-olokũ** [˩ ˥ ˥ ˧]).

The oracle method is learnt in about six months’ time.

During this time the pupil keeps his **akpɛlɛ** [˩ ˩ ˩] in a pot at his **Olokũ** shrine (which nearly every adult possesses).

Charms are also put into the pot, and the **akpɛlɛ** has first been charmed by the teacher, a full communal **Olokũ** priest.

Afterwards the **akpɛlɛ** is put on an **ukpabɔ** [˩ ˩ ˩] tray and taken to some cross-roads (**ada** [˩ ˩]) where it is charmed again and buried with the charm for a fortnight “in order to see the truth”.

(**Ada** being a meeting place for witches, spirits, etc., anything hidden there sees them.) **Akpɛlɛ** and **Ogwɛga** have to be familiar with witches because they procure food for the witches by indicating pacification sacrifices, **ese** [˩ ˩].

After the fortnight, the pupil, having learnt his craft, takes it out and is an **ɔb-akpɛlɛ**.

The **ɔb-ɔɽ̃ɔ̃mila** must be a “priest” of **Ɔɽ̃ɔ̃mila** [˩ ˥ ˩ ˩], i.e. **Ifa** (Yoruba).

(But there are no public shrines or priests of **Ɔɽ̃ɔ̃mila**.) **Ɔɽ̃ɔ̃mila** is the Yoruba god of palm kernels (and divination), and people from **Akurɛ** e.g. are more expert in this method than Bini people.

A full **babalawo** [˩ ˩ ˥ ˥] (Yoruba name for the **Ɔɽ̃ɔ̃mila** priest) gathers the kernels from the base of **iṽi̱ɔ̮̃ɽ̃ɔ̃mila** [˥ ˥ ˥ ˧ ˩ ˩], “**Ɔɽ̃.** kernels”, a special sort of oil palm, and gives them to the pupil.

The pupil and his family smoothe the kernels by means of a grindstone, wash them with a charm and keep them for three months in a pot of oil.

This is called **ɔvi-ɔɽ̃ɔ̃mila** [˩ ˩ ˥ ˧ ˩ ˩] “he has taken the **Ɔɽ̃ɔ̃mila**” (pl. verb).

During this time small sacrifices are made to them until the pupil is (financially) able to “take” them.

If he has no means he must possibly leave them in the pot for a year.

At last, big sacrifices are made over a period of a fortnight during which time the pupil must procure an **axwɛxwɛ** [˥ ˩ ˥], i.e. oracle instrument, of his own.

Then the **Ɔɽ̃ɔ̃mila** are taken out and are afterwards put on an **ukpo** [˥ ˩] (mud bed) on which many cloths have been spread, forming a heap with a shallow cavity at the top.

Parrot-tail-feathers are, among other things, added as adornments.

The **babalawo** asks the kernels whether the pupil will live long and be prosperous (i.e. have many children).

Only after this installation of the **Ɔɽ̃ɔ̃mila** kernels is the teaching started which takes more than a year, and at the end of which the pupil becomes an **ɔb-ɔɽ̃ɔ̃mila**.

Some of these doctors are farmers, some traders.

They also concern themselves with cures, and they also learn about medicines.

The oracle plays a part in their cures by naming the leaves to be used in special cases (by quoting previous instances).

The money given to the **ɔb-ɔɽ̃ɔ̃mila** does not enable him to live on his practice as is the case with **ɔb-ewawa**.

Ordeal doctors are not priests.

Ɔbo 2 [˩ ˥]

name of a sib;
their headman is the **ogi-ugo** [˩ ˥ ˩ ˩], and their greeting **la͜ɔbo** [˥ ˥ ˧].

They are said to be the best doctors among the Binis; their centre is **Ugo N-iyek-orhiɔʊ̃ɔ** [˩ ˩ ˥ ˧ ˧ ˩ ˩] which is one of the centres of the **Osũ** [˩ ˥] cult as well.

Not every “doctor” belongs to this sib;
v. **ɛgbɛe** [˩ \ ].

ɔbowa [˩ ˩ ˩]

house-builder;
cf. **bɔ** [˥], **owa** [˩ ˥].

ɔbɔdidi [˩ ˩ ˥ ˥]

(also **ɔbɔtidi**) bad luck;
the term involves the idea that some “palaver” is the result of the bad luck or accident;
idiom.: **ɔgb-obɔ y-ɔbɔdidi** [˩ ˥ ˧ ˩ ˩ ˥ ˥] “he knocked his hand into bad luck”: he had an unlucky hand (said e.g. when something has slipped out of somebody’s hand and broken);
v. **ɔkpɛtu** [˩ ˩ ˥].

ɔbuohiɛ̃ [˩ ˩ ˩]

(no pl.) “decider”: judge;
cf. **bu** [/], **ohiɛ̃** [˩ ˥];
v. **bu** [/].

ɔdado [˩ ˩ ˥]

(a rather idiomatic word): a trader who trades on his own account;
idiom.: **ɔkpɔʊ̃a xĩ-ɔ̃dado** [˩ ˩ ˩ ˩ ˥ ˩ ˥] a “helper” has become a trader of his own: a man who was a nobody before, has become important now.

ɔdafɛ̃ [˩ ˩ ˩]

(1) husband;
ɔdaf-ɔ̃ [˩ ˩ /] your (sgl.) husband.

(2) a man with many wives and children;
cf. **ɔdɔ** [˩ ˩], **ukp-afɛ̃** [˩ ˥ ˩].

ɔdanyɔ [˩ ˩ ˩]

drunkard;
cf. **da** [˥], **anyɔ** [˩ ˥].

ɔdaʊ̃ofigbɔ̃ [˩ ˩ ˩ ˩ ˩]

“oil-tester”: produce inspector;
cf. **daʊ̃ɛ** [˩ ˥], **ofigbɔ̃** [˥ ˥ ˩].

ɔdɛkuɛ̃ [˩ ˩ ˥]

buying on credit;
cf. **kuɛ̃** [˥], **ɔxiɛ̃kuɛ̃** [˩ ˩ ˥];
v. **iɣo** [˥ ˥], **dɛ** [˥], **xiɛ̃** [˥].

ɔdiɔ̃ [˩ ˥] (pl. **e-**)

(1) senior (among some people);
m-ɔɽ-ɔdiɔ̃ ʊ-ima eha n-ɔxiã na [˩ ˩ ˩ ˩ ˩ ˩ ˩ ˩ ˥ ˩] I am the senior among us three who are going here.

(2) senior, headman, of a sib, in **ɔd͡i-ɛ̃gbɛe** [˩ ˥ ˥ (4-1)];
v. **ɔka͜ɛgbɛe** [˩ ˥ ˥ (4-1)].

(3) pl., agegroup of old men;
it usually consists of men who are more than fifty years of age;
they supervise manual work in the village, entertain strangers, and perform the village sacrifices at the **ɔgw-ediɔ̃** [˩ ˥ ˧], their meeting place, which is also the shrine of the deceased **ediɔ̃** [˩ ˥] of the community.

They prepared **ɛbo** [˩ \ ] for the safe return of the **iɣele** [˥ ˩ ˩] in case of war.

The **ediɔ̃ n-enɛ** [˩ ˩ \ ˩], the four elders, also called **ikadɛl-enɛ** [˥ ˩ ˥ ˩ ˥], the four pillars, are the four men who are in control of the internal affairs of a village.

These do not necessarily include a chief residing in the village.

Their head is the **ɔdiɔ̃-weɽe** [˩ ˥ ˩ ˥], the most senior man in the village, and the three others are called **ɔzukpogieva** [˩ ˩ ˩ ˩ ˩], **ɔzukpogieha** [˩ ˩ ˩ ˩ ˩], and **ɔzukpogienɛ** [˩ ˩ ˩ ˩ ˩].

The **ɔdiɔ̃-weɽe** gives his orders after consultation with his colleagues and may impose fines in cases of disobedience, consisting of the seizure of a chicken or a goat.

His power has been much weakened with the young generation.

He is given a special share of the percentage of tax refunded to the village, of killed animals, and of any royalty that may be paid to the village, e.g. by a timber company, and the other members of the **ediɔ̃ n-enɛ** also receive a share in proportion to their seniority, before the general distribution of the benefits begins; *v.* **aɣik-ɔdiɔ̃** [˩ ˥ ˩ ˥], **ɔweɽe** [˩ ˩ ˥].

The oldest agegroup in the **Ɔvia** [˩ ˥]-society is also called **ediɔ̃** [˩ ˥].

(4) the spirits of the departed elders of a village, worshipped at the **ɔgw-ediɔ̃** [˩ ˥ ˧].

(5) in **edĩ-ebo** [˩ ˥ ˥ ˧] “seniors of doctors”: term for the **exwae** [˥ ˩] and **oko** [˥ ˩] of a doctor when taken to a place where he wants to feed the witches.

The reason for this term seems to be that the **exwae** and **oko** belong to the doctor’s **Osũ** at his home but that they represent the witches in the case referred to, because they are supposed to “send” the food to the witches.

"The ones senior to doctors" would, then, refer to the witches;
cf. **diɔ̃** [/].

ɔdɔ [˩ ˩]

husband;
ɔdɔ ʊ̃ɛ͜ir-owa [˩ ˩ ˥ ˥ ˥ ˧] my husband is not at home;
ɔdɔ͜ɔ ʊo [˩ ˩ ˥ /] where is your husband?

(also **ɔdɔ ɽuɛ** [˩ ˩ /] and **ɔd-uɛ** [˩ /] in quick speech);
cf. **ɔdafɛ̃** [˩ ˩ ˩].

ɔdɔlagbɔ̃ [˩ ˩ ˩ ˩]

a "mend-the-world": a reformer;
a man who wants to better the world (Amad. Biogr.);
cf. **dɔlɔ** [˩ ˥], **agbɔ̃** [˩ ˩].

ɔduɛki [˩ ˩ ˩]

(no pl.) trader;
cf. **do2** [˥], **ɛki** [˩ ˩];
v. **ɔxɛ̃** [˩ ˩], **ɔdɛkuɛ̃** [˩ ˩ ˥], **ɔkpatɛ** [˩ ˩ ˩], **ɔdado** [˩ ˩ ˥].

ɔdukpɔ̃ [˩ ˩ ˩]

weaver;
cf. **do 1** [˥], **ukpɔ̃** [˩ ˩].

ɔfɛ̃dĩ [˩ ˩ ˩]

palm-nut cutter;
cf. **fiã** [˥], **ɛdĩ** [˩ ˥].

ɔfi͜otɔ [˩ ˥ ˩ ˩]

a bush-rat (the biggest kind of rat);
cf. **ofɛ̃** [˩ ˥], **otɔe** [˩ ˩].

ɔfitã [˩ ˩ ˩]

“proverb-thrower”: a man who says, or has said, a proverb (the word is used in a proverb);
cf. **fi** [˥], **itã** [˥ ˥].

ɔfɔ [˩ ˥]

sweat;
perspiration;
ɔfɔ fɔ ʋ̃ɛ [˩ ˥ ˩ ˥] I am perspiring;
cf. **fɔ** [˥].

ɔfɔe [˩ \ ]

a variant of **ufɔ** [˩ ˥].

ɔfuʋ̃egbe [˩ ˩ ˩ ˩]

“body coolness”: peace;
cf. **fu** [˥], **egbe** [˩ ˥].

ɔfuʋ̃egbe [˥ ˩ ˥ ˩]

name of a pond at Benin City;
cf. **ɔfuʋ̃egbe** [˩ ˩ ˩ ˩];
v. **ɔɣɔdɔ** [˩ ˩ ˩].

ɔga [˩ ˥]

(1) head-man of a working gang (esp. in a timber

camp).

(2) (modern usage, said not to be approved by the old people) master;
women call their husbands **ɔga** [˩ ˥] (formerly **ɔdɔ ʊ̃ɛ** [˩ ˩ ˥] “my husband”);
cf. Yor. **ɔga** [˩ /].

ɔgã [˩ ˥]

a long and straight spear;
v. L.R. fig. 68 (the attendant to the left).

ɔga [˥ ˩]

net;
ɔga n-aya kʊ̃͜ãxe [˥ ˩ ˩ ˥ ˩ ˩ ˥] net for packing pots (used by potters);
ɔdu͜ɔga [˩ ˥ ˥ ˩] he is making (“weaving”) a net;
cf. Jekri **ɔga** [˥ ˩].

ɔgãgã [˩ ˥ ˥]

man with continuous erection of penis;
cf. **gɔ̃gɔ̃ɔgɔ̃** [˥ ˥ ˥].

ɔgɛʊ̃ɛ [˩ \ ˩]

a tree, *Barteria nigritiana* or *fistulosa*;
grows very high, killing all the surrounding trees (*v.* **akuobisi** [˩ \ ˩ ˩]).

ɔgɛzu [˩ ˩ ˩]

another expression for **orhɔʊ̃ɛ** [˥ \ ˩] “guinea-fowl”;
uxĩ-ɔ̃gɛzu ɽa [˥ ˧ ˧ ˩ ˩ ˩] are you selling a guinea-

fowl?

ɔgiodɛ [˩ ˩ ˩]

(1) guide.

(2) leader: ringleader;
ɣa ɣiɽ-ɔgiodɛ ʊ-uwa-veva [˥ ˦ ˩ ˩ ˩ ˥ ˩ ˩ ˥] who was the leader of you two?

cf. **gie 1** [/], **odɛ** [˩ ˥], **igiodɛ** [˩ ˩ ˩].

ɔgiɔɽɔ [˩ ˥ ˥]

a big chain;
imu̯ɛ̃ y-ɔgiɔɽɔ [˩ ˥ ˦ ˩ ˥ ˥] I put him in chains;
v. **eɣã** [˥ ˩] (small chains);
cf. Jekri **ɔgiɔrɔ** [˩ ˥ ˥].

ɔgiɔ̃a [˩ ˩ ˩]

a man who laughs at somebody;
cf. **giɛ** [˥], **ɔ̃a** [˩ \ ];
(in a proverb).

ɔgɔ [˩ ˥]

bottle;
kp-ɔgɔ ni mɛ n-iyas-amɛ [˩ ˥ ˦ ˧ ˨ ˩ ˥ ˩] “wash that bottle for me that I may take it to draw water” (**kpe** [˥], **sa** [˥]).

ɔgɔ [˩ ˩]

(1) the raffia, “bamboo”, *Raphia vinifera*;
ɔgɔ na m-iɽewe [˩ / ˩ ˥ ˥ ˩] this raffia bears (**mɔ** [˥]) **iɽewe** [˥ ˥ ˩] (its seed).

(2) a palm wine: latex from the top of *Raphia vinifera* (the tree is not felled);
v. **exwɛxwɛ** [˩ ˥ ˧], **uɗi-uxuʊ̃u** [˩ ˥ ˩ ˩ ˩], **ikpo** [˥ ˥], **anyɔ** [˩ ˥];
cf. Yor. ɔgɔrɔ [˩ ˩ ˩].

ɔgɔgɔ [˩ ˩ ˩]

crest (on the head);
ɔgɔg-ɔkpa [˩ ˥ ˩ ˩] cock’s crest;
v. **etɔɣɔtɔɣɔ** [˩ ˩ ˥ ˩ ˩].

ɔguãɛʊ̃ɛ [˩ ˩ ˩]

“word-speaker”: speaker (not. any rank);
cf. **guã** [/], ɛʊ̃ɛ [˩ ˩];
v. ɔtɛʊ̃ɛ [˩ ˩ ˩].

ɔguɔʊ̃adia [˩ ˩ ˩ ˩] (pl. **e-**)

“stay-with-a-man”: personal servant;
cf. **gu** [˥], ɔʊ̃a [˩ \ ], **dia 1** [˥].

ɔgwa [˩ ˥]

(1) a type of room in Bini houses which contains a mud couch and opens into another room (**ikũ** [˩ \ ] or ɛriɛ [˩ ˥]) at one side, thus having three walls only; “parlour”;
ɔgu-osũ [˩ ˥ ˥ ˧] “parlour” of **Osũ** [˩ ˥];
a private **ɔgwa** [˩ ˥] where the **Osũ** shrine is kept; this is situated in the bath-room (**ɛgũ** [˥ ˩]).

Native “doctors” cure their patients there;
the patients enter by means of a back entrance in order to ensure the privacy of the house.

In the case of other people, **Osũ** is kept secret from the eyes of visitors.

(2) **ɔgu-ogũ** [˩ ˥ ˥ ˧] smithy (Bini smithies are open to the road).

(3) **ɔgu-ediɔ̃** [˩ ˥ ˥ ˧] meeting place of the elders in Bini villages;
it is likewise open towards the street;
discussions and sacrifices to the **Ediɔ̃** [˩ ˥] are held there.

ɔgwagwa [˩ ˥ ˥]

a trap for animals.

ɔgwaɣa [˩ ˩ ˥]

a trap for animals, similar to **ɛʊirhi** [˥ ˩ ˩].

ɔgwalerhã [˩ ˩ ˩ ˩]

“tree-finder”: man (or men) who searches for timber trees in the forest (a timbermen’s expression);
cf. **gwalɔ** [˩ ˥], **erhã** [˩ ˥].

ɔgwemɔto [˩ ˩ ˩ ˩]

“motor-puller”: not so much used as **edɽaeva** [˩ ˥ ˩] “driver”;
cf. **gwa 1**, **emɔto** [˩ ˥ ˩].

ɔgweva [˩ ˩ ˩]

“knowing-two”: double-faced people;
men who foster trouble by backing both parties;
ɔgweva n-ɛitɛ [˩ ˩ ˩ ˥ ˥] “a double-faced man that

cannot be despised” because nobody knows his real intentions, and, therefore, his power is considerable;
cf. **gwɛ** [˥], **eva** [˩ ˥].

ɔgwiɛzɔ [˩ ˩ ˩]

litigant;
cf. **gwi** [˥], **ɛzɔ** [˥ ˥].

ɔgwotɔ [˩ \ ˩]

slow time in dancing;
v. **ɛgbe** [˩ ˩].

ɔgbã [˥ ˩]

thirty;
cf. Yor. **ɔgbɔ̃** [˧ ˩].

ɔgbagbe [˩ ˩ ˥]

a trap for animals living on the ground.

ɔgbalama [˩ ˩ ˩ ˩]

nickname for a man who makes it his business to interfere with other people’s affairs (“perambulator”);
cf. **gbe 1** [˥], **alama** [˩ ˩ ˩].

ɔgbẽ̆be [˩ ˩ ˩]

clerk;
cf. **gbɛ̃̆** [˥], **ebe** [˩ ˥], **ugbẽ̆be** [˩ ˩ ˩];
v. **akɔwe** [˥ ˩ ˥];
(Yor.) [˧ ˩ /] which is more in use at present.

ɔgbehɛ̃ [˩ ˩ ˩] (pl. **i-**)

fisherman;
cf. **gbe 1** [˥], **ehɛ̃** [˥ ˩], **igbehɛ̃** [˩ ˩ ˩].

ɔgbekpa [˩ ˩ ˩]

boxer;
cf. **gbe 1** [˥], **ekpa** [˩ ˥];
also **agbekpa** [˩ \ ˩] (an appellation of the god **Ɔxwahɛ** [˩ / ˩] of **Udɛni** [˩ ˩ ˩]).

ɔgbɛʊ̃ɛho [˩ ˩ ˩ ˩]

a man who reveals secrets which he is not meant to disclose;
an indiscreet person;
cf. **gbe 1** [˥], ɛʊ̃ɛ [˩ ˩], **ɛho** [˩ ˥].

ɔgbɔ̃ [˥ ˩]

new;
fresh;
ɔɣ-ɔgbɔ̃ nɔ [˥ ˥ ˩ ˥] it is new;
ɔk-ɔgb-ɔ̃na xĩ [˥ ˥ ˩ ˩ ˥] this is new corn;
redupl. **ɔgbɔ̃͜ɔ̃gbɔ̃** [˩ ˥ ˩ ˥] quite fresh.

ɔgbɔlɔfo [˩ ˩ \ ˩]

public knowledge, in **mu** ɛʊ̃ɛ [˥ ˥ ˩] **ladĩ-ɔ̃gbɔlɔfo** (**la diã** [˥ ˥]) [˩ ˩ ˩ ˩ \ ˩] to bring a matter to public notice.

ɔgbugbo [˩ ˩ ˩]

farmer;

cf. **gbe 1** [˥], **ugbo** [˥ ˥];
v. **ɔwɛe** [˩ \ ].

ɔɣae [˩ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (c.c.o.o.); of Yor. origin?

ɔɣe [˥ ˥]

(1) belonging to;
ɔɣ-oʊ̃ɛ, **ɔɣ-uʊ̃ɛ** [˥ ˩ ˥] mine;
ɔɣ-uɛ [˥ /] yours (also: **ɔɣ-uwɛ** [˥ ˥ ˩]);
ɔɣ-ɔe [˥ \ ] his;
ɔɣ-oʊ̃a, **ɔɣ-uʊ̃a** [˥ ˩ ˥] ours (**ɔɣ-ima** [˥ ˥ ˩]);
ɔɣ-ua [˥ /] yours, pl. (**ɔɣ-uwa** [˥ ˥ ˩]);
ɔɣ-iɽ̃ã [˥ ˥ ˩] theirs.

ɔɣ-oʊ̃ɛ na xĩ [˥ ˩ ˥ ˩ ˥] this is my own.

ɔɣ-a [˥ ˥] whose;
ɔɣ-a nɔ [˥ \ ˥] whose is it?

ɔɣa͜owa na xĩ [˥ ˥ ˩ ˥ ˩ ˥] whose is this house?

(2) **ʊ-ɔɣe** [˥ ˥] concerning;
as to;
with reference to (always with a following relative sentence?);
ʊ-ɔɣ-iɣ-erha ʊ̃ɛ n-axa ni [˥ ˥ ˥ ˩ ˩ ˩ / /] concerning my father’s money about which we were speaking....

ɔɣɛdɛ [˩ ˩ ˩]

plantain;
ɔɣɛd-ebo [˩ ˥ ˥ ˧] “European plantain”: banana;
ɔɣɛdɛ negiɛɽɛ [˩ ˩ ˩ ˥ ˩ ˩] “small plantain” (a special kind of plantain);

ɔɣɛd-ɛgbo [˩ ˥ ˥ ˥] “bush-plantain”: a tree, *Anonidium manii*;
so called on account of its soft wood and fast growth;
cf. Yor. **ɔgɛdɛ** [˩ ˩ ˩].

ɔɣɛnɛ [˥ ˩ ˥]

(1) irreplaceable (?), unchangeable (?), in **ɔɣɛn-osa** [˥ ˩ \ ˩] “the unchangeable God”;
agwɛ͜ɔɣɛnɛ [˩ ˥ ˥ ˩ ˥] an **ugie** consecrated to **Osa** [˩ ˩].

(2) Bini name for the **Ɔni** at **Ile Ife** [˧ ˥ ˧ ˩], *cf.* Yor. **Ɔɔni** [(3-1) ˧].

(3) a piece of kola (in those that consist of five pieces) having three edges on the tip;
when the kola is broken and the pieces are rearranged, **ɔɣɛnɛ** cannot be put into another place but the one which it originally had.

ɔɣɛɽɛ [˩ \ ˩]

hymen;
oxuo n-amahefiã-ɽ-ɔɣɛɽɛ [˩ ˩ ˥ ˥ ˥ ˩ ˩ \ ˩] virgin;
cf. **fiã** [˥];
v. **ʋa** [/].

ɔɣide [˩ ˥ ˩]

method of growing yams with the support of single **ikpɛsi** [˩ ˩ ˩] only, i.e. without any **ɛɣɛ** [˩ ˥] (and without **n-ema** [˥ ˩], i.e. without tying the yam branches from one **ikpɛsi** pole to the other).

ɔɣɔ [˩ ˩]

respect;
ɔm-ɔɣɔ [˩ \ ˩] “child of respect”: greeting-formula to a woman after delivery: “may your child respect you”;
cf. Yor. **ɔwɔ** [˩ ˩].

Ɔɣɔdɔ [˩ ˥ ˥]

name of a river in which **Ɔxwahɛ**’s [˩ / ˩] dog is said to have perished.

ɔɣɔdɔ [˩ ˩ ˩]

(artificial) pond;
wide, but not deeper than two men’s length;
there are three in Benin City, one of them being **ɔɣɔd-ɛgũ** [˩ ˥ ˥ ˩], a pond situated in the **Ogbe** [˥ ˩] quarter (*v.* **ɛgũ** [˥ ˩]);
cf. Yor. **ɔgɔdɔ** [˩ ˩ ˩].

ɔɣɔdɔgbɔ [˩ ˩ \ ˩]

a cane found in the bush;
it is similar to sugarcane, but not edible;
v. **uxwerhe** [˥ ˩ ˩].

ɔɣɔɽɔ [˩ ˩ ˩]

a trap for animals, consists of a rope with a noose which is tied to a forked stick;
animals caught in the noose are strangled when the stick is caught by obstacles in the way.

ɔha 1 [˩ ˥]

bride;
also **oʋi͜ɔha** [˩ ˥ ˥ ˧];

cf. **irhiɔha** [˩ ˩ ˩].

ɔha 2 [˩ ˥]

a position in the **ogwɛga** [˩ \ ˩]-divination (c.o.o.o.); of Yor. origin?

ɔha 1 [˩ ˩]

catarrh;
a cold in the head;
ɔha sa ʊ̃ɛ [˩ ˩ ˥ ˧] I have a cold (*v.* **sa 2** [˥]).

Ɔha 2 [˩ ˩]

name of a river forming part of the western boundary of the Bini-speaking territory (*v.* **Is-iloko** [˩ ˥ ˧ ˩]).

ɔhae [˩ \ ]

a grown-up man without a wife: a bachelor or widower;
emu-ɔhae [˩ ˥ ˥ (4-1)] “ashes of a bachelor”: ashes from a bachelor’s hearth, are used in a cure for **elapurhu** [˩ ˥ ˧ ˧] (fugitive swellings), but bachelors consider their being taken as a mockery;
cf. **ɔha** [˩ ˥] (?).

ɔhɛ [˩ ˥]

present;
gift;
ɔhɛ uɣuho n-uɣaɽe ugbugbɛhia [˩ ˥ ˩ ˥ ˧ ˧ ˧ ˩ ˩ ˥ ˧ ˧] lit. “present (it is that) you like to eat (receive) all the time”;
cf. Yor. **ɔfɛ** [˩ /].

Ɔhɛ̃ [˥ ˩]

name of an **Ɔba** who was crippled in his later days and has been cast in brass as a cripple, *v.* L.R. 51 (on 52 uncrippled) and R.D. xvii, 1, 2, 4.

ɔhɛ̃ [˩ ˩]

red ant;
builds its nest by threading leaves together in the shape of a ball, and lives inside;
they live mostly on kola and **unwɔnwɛ** [˥ / ˩] trees;
they are said to tremble (“shake”) always and are therefore used by doctors, when making “medicines” for frightening people (and other purposes).

Ɔhɛ̃nika [˩ ˥ ˩ ˩]

a chief who performs the purification rites in cases of suicide in Benin City (at **Ogbe** and at the quarter where the suicide occurred).

He is not the “land-owner”.

ɔka [˩ ˥]

(1) headman (always followed by a genitive);
ɔka͜ɛgbɛe [˩ ˥ ˥ (4-1)] headman of a sib;
ɔka͜ɛrhia [˩ ˥ ˥ ˩] ringleader (in a bad sense);
ɔka-kuo [˩ ˥ (4-1)] war-chief;
ɔka͜olotu [˩ ˥ ˥ \ ˩] a title appearing in the history of Benin, “headman of headmen” (Egh. Hist.), also “senior headman”.

(2) when used alone: master of **ogwɛga** [˩ \ ˩].

ɔka [˥ ˩]

corn (maize);
cf. Yor. **ɔka** [˧ ˩] and Ibo **ɔka** [˥ ˩].

ɔkã [˩ ˩]

a position in the **ogwɛga** [˩ \ ˩]-divination (c.c.c.o.);
(*a*) **ɔkã n-abe** [˩ ˩ \ ˩] the same position occurring on both strings of seeds;
it foretells quarrel, hence (*b*) idiom.: quarrel;
v. **gbe 1** [˥];
(*c*) in **erhã n-ɔgb-ɔkã n-abe** [˩ ˩ ˩ ˩ ˩ \ ˩] a creaking tree;
of Yor. origin?

A combination of **ɔkã** with **oɗi** [˩ ˥] is **ɔkãɗi** [˩ / ˥] which is used as an idiomatic word for “heart” (*v.* **ɛkokodu** [˥ ˥ \ ˩]) by old men and masters of the **ogwɛga** [˩ \ ˩]-divination.

ɔkãhuʊ̃u [˩ ˩ ˩ ˩]

“touch-heads”: a catch of two rats in one trap (from both entries, so that their heads touch, counted as trophy at **Ɛfae** [˩ \ ]);
cf. **kã** [/], **uhuʊ̃u** [˩ ˥ ˩].

ɔkaɽuosa [˩ ˥ ˩ ˩] (pl. **e-**)

debtor;
more used than **ɔɽuosa** [˩ ˩ ˩] and **ɔriosa** [˩ ˩ ˩];
cf. **ɽu** [˥], **osa** [˩ ˥].

ɔkeʊ̃iokɔ [˩ ˩ ˩ ˩]

“seed-planter”: planter;

plantation-owner (in contrast to the ordinary farmer);
cf. **kɔ** [˥], **eʊ̃i** [˩ \ ].

ɔkikũ [˩ ˩ ˩]

a tall cap worn by warriors;
cf. L.R. figs. 108, 136.

ɔkotɔ [˩ ˩ ˩]

the undermost;
cf. **ke 1** [˥], **otɔ** [˩ ˩];
v. **Eɣaɛʊo** [˩ ˩ ˩].

ɔkɔdu [˩ \ ˩]

big “dane-gun”, i.e. muzzle loader, used by hunters for big game such as pig and bush-cow.

ɔku [˩ \ ]

damage;
mischief caused to one’s self and others;
ɔɽu ɔku [˩ ˥ ˥ (4-1)] he has done some damage;
a curse: **uɽu ɔku** [˥ ˩ ˩ \ ] may you cause damage!

cf. **ku 1** [˥].

ɔkuiku [˩ ˩ ˩]

player;
cf. **ku** [/], **iku** [˩ ˩].

ɔkpa [˥ ˥]

one (but in counting: **owo** [˩ ˥]);

ow-ɔkpa [˩ ˥ ˥] one house;
ɔkpa kɛkã [˥ ˥ ˩ ˩] one only;
ɔkpa̯irɔ ʊ-ugie [˥ ˥ ˥ \ ˥ ˦] “one is not in twenty”: nineteen;
ɔkpa nya̯ugie [˥ ˥ ˦ ˦ ˧] “one is on twenty”: twenty-one;
ɔkpa nya̯uɽi [˥ ˥ ˦ ˦ ˧] 201: this is a holy number, or denotes a very high number, the maximum that can be reached;
there are e.g. 201 dances at the **Ɔba**’s coronation (apparently the exact number is controlled), or *v.* e.g. Egh. Hist. p. 10, where the **Ɔba Ɛwuaɽe** [˥ ˦ ˩] is said to have conquered 201 towns (but *v.* p. 17, where **Ɔzɔlua** [˩ ˩ ˩] conquers 200).

This is probably due to Yoruba influence, in whose pantheon the number also plays an important role;
v. **ihĩɽɔ̃** [˩ ˥ ˩], **iwenɛ** [˩ / ˩].

ɔkpã 1 [˥ ˥]

wooden plate, always in pairs, smaller than **uro** [˩ ˩];
v. **eʊ̃i** [˩ \ ].

ɔkpã 2 [˥ ˥]

odd number;
term used in a game of guessing grains held in one’s hand, *v.* **isɛ n-ata** [˥ ˩ ˩ ˥] “grain-guessing”;
v. **izu** [˩ ˩].

ɔkpã [˩ ˥]

a blue bird with a long red bill (a kingfisher?);
it is considered to be a great achievement to kill an **ɔkpã**, as it does not go into a trap;
that is why the old people say when they hear

somebody boasting of his hunting exploits: **ugb-ɔkpã ɽa** [˥ ˥ (4-1) ˩] have you killed an **ɔkpã**?

ɔkpa [˩ ˩]

cock;
if a cock crows at night it is killed because it makes the night appear to be day: inasmuch as sexual intercourse during day-time is forbidden to women-followers of the gods **Akɛ** [˩ ˥] and **Ɔxwahɛ** [˩ / ˩], i.e. to most (in former times to all) Bini women, so that they have to make a pacification sacrifice whenever the cry of the cock reaches them during sexual intercourse at night;
ɔkp-okao [˩ \ ˩] "the first cock": the first crow of the cock: early morning;
uɣurhiɔ re ʊ-ɔkp-okao aviɛ [˥ ˩ ˩ ˩ ˩ ˥ / ˥ ˥] "you should get up and come when the first cock is crowing", i.e. at dawn;
cf. **ɔkporhu** [˩ ˩ ˩].

ɔkpakpata [˩ ˩ ˩ ˩] (pl. **i-**)

player of the **akpata** [˥ ˥ ˥] (a native string-instrument);
the players sing historical ballads;
cf. **kpe** [/], **akpata** [˥ ˥ ˥].

ɔkpãnigiakɔ̃ [˩ ˩ ˩ ˥ ˩]

(also **a-**) (1) "what removes the firmness of teeth": tooth-ache brought about by teething in children.

(2) a monster in **ɛɽ̃iʊ̃i** [˩ ˥ ˩];
cf. **kpãnɔ** (?) [˩ ˥], **igie** [˩ ˩], **akɔ̃** [˩ ˩].

ɔkpatalɛ [˩ ˩ ˩ ˩]

gonorrhoea (in a severe form);
cf. **kpatalɛ** (?) [˩ ˥ ˩].

ɔkpatɛ [˩ ˩ ˩]

(1) a trader who buys on full or partial credit and pays when he has sold his goods;
v. **ɔduɛki** [˩ ˩ ˩].

(2) (pl. only, **e-**) a gang of beggars privileged by the **Ɔba** to seize food from the market;
they pay an annual tribute for it.

ɔkpɛ̃ [˩ ˥]

side;
ɔkp-ũgbo [˩ ˥ ˥] side, edge of a farm;
ɔkp-ɛ̃zɛ [˩ \ ˩] bank of a river;
ɔkp-õdɛ [˩ ˥ ˧] edge, margin of a road;
cf. **uɽ-odɛ** [˥ ˥ ˧] “the passable part of the road”.

ɔkpɛlobɔ [˩ ˩ ˩ ˩]

“quick in catching”: a name for the leopard;
cf. **obɔ** [˩ ˥];
v. **ɛkpɛ̃** [˩ ˩].

ɔkpɛtu [˩ ˩ ˥]

mistaken handling of a matter resulting in spoiling it;
misfortune caused by a mistake;
cf. Jekri **ɛkpɛtu** [˩ ˩ ˥];
v. **ɔbɔdidi** [˩ ˩ ˥ ˥].

ɔkpo [˩ ˩]

piles;
haemorrhoids.

ɔkporhu [˩ ˩ ˩]

“the crier”: a name for the cock;
ɔkporhu okao [˩ ˥ ˥ ˩ ˩] “first cock-crow”: early morning;
cf. **kpe** [/], **urhu** [˩ ˩].

ɔkpɔ [˩ ˥]

staff (for walking);
ɔkp-adowɛ [˩ ˥ (4-1) ˩] crutches;
v. **oʊiʊi** [˩ / ˩].

ɔkpɔʊ̃a [˩ ˩ ˩]

“helper”: servant;
employee;
cf. **kpa** [/], ɔʊ̃a [˩ \ ].

ɔlema [˩ ˩ ˩]

“fufu-cooker”: name of a piece of fufu which a man gives to the woman who has cooked it, after his **ihãna** [˩ ˩ ˥] (sacrifice to his father).

He himself takes the first piece, saying: **ihãna** [˩ ˩ ˥], then he offers the second one to the woman with the words: **mi-ɔ̃lema** [˩ ˥ ˩ ˩] “take the **ɔlema**”.

ɔleʊ̃i [˩ ˩ ˩]

“thing-cooker”: female servants (prospective wives), cooking for a chief;

cf. **le** [˥], **eʊ̃i** [˩ \ ];
v. **ibi-ukoni** [˩ ˥ ˥ ˩ ˩].

ɔlɛla [˩ ˩ ˥]

doorless passage in Bini houses leading from one **ikũ** [˩ \ ] to another;
usually **oʊi ɔlɛla** [˩ ˥ ˥ ˩ ˥] small passage;
cf. **la 1** [˥].

ɔlɔza [˩ ˩ ˩]

a kind of dance performed at the **Ɔba**'s coronation;
the **ɔlɔza** [˩ ˩ ˩] people who come from **Oka** [˩ ˥] (?), on the road to Sakpoba, are the only men to sing historical songs at the coronation.

ɔmada [˩ ˩ ˩] (pl. **e-**)

"**ada**-bearers" a group of small boys living at the **Ɛguae** [˩ ˩] who bear the **Ɔba**'s ceremonial sword **ada** [˥ ˥] (but *cf.* **ukwɛbɛ̃** [˩ ˩ ˩]) in front of him when he goes out;
formerly they went about naked, *v.* **rhuã** [/];
cf. **mu 1** [˥], **ada** [˥ ˥];
v. **ibiɛɽuɣa** [˩ ˩ ˥ ˩].

ɔmaɛ [˩ ˩]

old man (or woman);
v. **xĩ** [/].

ɔma(ɔ)ʊ̃aeʊ̃i [˩ ˩ ˩ ˩]

(no pl.) "show-somebody-things": teacher;
cf. **ma 1** [/], **ɔʊ̃a** [˩ \ ], **eʊ̃i** [˩ \ ];

v. **ɔɽuɔʊ̃aeʊ̃i** [˩ ˩ ˩ ˩].

ɔmaxe [˩ ˩ ˩]

(pl. in **i-** is not always used) potter;
pots are made by women only;
cf. **ma4** [˥], **axe** [˩ ˥].

ɔmeto [˩ ˩ ˩]

a yam, the rope of which coils considerably;
cf. **mɔ** [˥], **eto** [˩ ˥].

ɔmɔ iho [˩ ˥ ˩ /]

“children I want”: an **ɛbɔ** [˩ ˩] (human-made idol) constructed by women on a path leading to a river, in order that women and children, when going to the river, may pray there for the increase of children in the village.

In its construction **ulelefe** [˩ ˩ ˩ ˩] (ant-heap) and **unwɛrhiɔ̃tã** [˥ ˩ \ ˩] (a tree) are used.

ɔmiarale [˩ ˩ ˩ ˩]

nickname for people making it their occupation to interfere with the doings of others;
cf. **miɛ** [/], **arale** [˥ / ˩].

ɔmiɔʊ̃afã [˩ ˩ ˩ ˩]

Saviour (Akugbe);
cf. **miɛ** [/], **ɔʊ̃a** [˩ \ ], **fã** [˥].

ɔmizɛ [˩ ˩ ˩]

woman baking native “rice”;
“rice-baker”;
cf. **ma 4** [˥], **izɛ** [˥ ˩].

ɔmɔ [˩ ˥] (pl. **e-**)

(1) son;
child;
ɔm-eha [˩ ˥ ˧] three children (**e-** is not used with numbers);
ɔmɔ n-ibiɛe [˩ ˩ ˥ \ ] the child I have borne;
ɔm-iwu [˩ \ ˩] son (in distinction from “grandson” or “great-grandson”, *v.* **iwu 2** [˩ ˩]);
ɔm-obɔ [˩ ˥ ˧] “child of hand”: baby, *v.* **enwɛ** [˩ \ ];
ɔm-otɔ [˩ \ ˩] “son of ground”: native, inhabitant (of a particular village or country).

ɔmɔ, not **oʊi**, is used with **biɛ** [˥] “to bear”, but it is not used with possessive pronouns, which are used with **oʊi** [˩ ˥].

(2) appellation for the **Ɔba**, **Ezɔmɔ** [˥ ˥ ˥], and some chiefs (**Ɛhi ɔba** [˩ ˥ ˥ ˥]; **Ihama** [˥ ˩ ˥], and all the members of the **Uzama** [˩ ˥ ˩]), when referring to them, e.g. **ɔmɔ r-owa** [˩ ˥ ˧ (3-1)] is the “son” at home?

The term is very respectful, was said to mean “free-born”;
it is mostly used in their own house, for, in the presence of the **Ɔba**, only the **Ezɔmɔ** has the right to be called **ɔmɔ** (besides the **Ɔba**);
v. **d-ɔmɔ** [˥ ˧], which, however, is in general use.

(3) fruit;
ɔm-erhã [˩ ˥ ˧] fruit of a tree.

ɔmɔbe [˩ ˥ ˩]

“harmful child”;
rascal child;
never-do-well.

ɔmuihɛ [˩ ˩ ˩] (no pl. form)

carrier;
cf. **mu 1** [˥], **ihɛ** [˩ ˥].

ɔna [˩ ˩] (pl. **e-**)

this (one);
these (in nominal use, *v.* **na** [˩]);
ɔna nɔ [˩ ˩ ˥] it is this one (**ɔna xĩ** [˩ ˩ ˥] is used as the end of a whole sentence, such as: **odɛ n-aɽu͜ɛe ɔna xĩ** [˩ ˩ ˩ ˥ \ ˩ ˩ ˥] lit. “the way it is done is this”);
ɔna nɔ [˩ ˩ \ ] is it this one?

The reduplicated forms, **ɔnɔna**, and **enena** [˩ ˥ ˩], respectively, are used as well (more emphatic).

ɔnɛ [˩ ˩]

the river crocodile (same as **agbaka** [˩ \ ˩]);
this is the dangerous kind (*v.* **ɛɣuɣu** [˩ \ ˩]);
cf. Yor. **ɔni** [˩ ˩].

ɔni [˥ /] (pl. **e-**)

that one;
those;
in nominal use;
cf. **ni** [/].

Ɔnya [˩ ˥]

a praise-name of the **Ezɔmɔ** [˥ ˥ ˥];
ɔnya n-ogi-uzɛbu [˩ ˩ ˥ ˧ ˧ ˩ ˥] **Ɔnya**, the ruler of **Uzɛbu**;
v. **Uti** [˥ ˩].

ɔnyɛ [˥ ˥]

a tree, *Uapaca heudelotii*;
its roots stand out of the ground “like a gripping hand”.

ɔnyɛʊ̃ɛ [˩ ˩ ˩]

happiness;
pleasure;
ɔnyɛʊ̃ɛ sɛ ʊ̃ɛ ʊ-ihɔ̃ ɣ-ɔʊoxã ʊ̃ɛ biɛe [˩ ˩ ˩ ˩ ˩ ˥ ˥ ˩ ˩ ˩ ˥ (4-1)] I was happy (lit. happiness reached me) when I heard that my wife had been delivered of a child.

ɔnyunua [˩ ˩ /]

surprise;
eʊ̃i̯ɔ̃nyunua uwaɽu̯ɛɽe [˩ ˥ ˥ ˩ / ˥ ˥ ˩ ˩ \ ] it is a surprising thing what you have done to him!

(in a bad sense on account of the **ɛɽe** [˩ \ ], *v.* **ɔsɛxɛrhɛ** [˩ ˩ ˩ ˩]: adding insult to injury);
cf. **nya 1** [˥], **unu** [˩ ˥], **ɽua** [˥].

ɔoo [˥]

an old formula of greeting, same as **doo** [˥];
it is still used by a few old men.

ɔpaxarha [˩ ˥ ˥ ˥]

boastful (Egh. Hist.).

ɔpɛxɛrhɛ [˩ ˩ ˩ ˩]

“palm-oil chop” consisting of yam, ground crayfish,
ground pepper, oil and salt;
meat may be added, but it is not necessary;
it is thus different from what is generally called a
“palm-oil chop”;
v. **eʊ̃i** [˩ \ ].

ɔpia [˥ ˩]

matchet;
“cutlass”;
v. **ixu** [˩ \ ].

Occurs also in Ibo.

ɔpɔrhipɔ [˩ ˩ \ ˩]

a tree, *Sterculia tragacantha*.

Ɔra [˥ ˩]

the **Ɔra** country.

ɔriegie [˩ ˩ ˩] (pl. **i-**)

bearer of a title;
titled man;
uni-ɔriegie eɽ-iɽ̃ã xĩ [˥ ˥ ˩ ˩ ˩ ˩ ˥ ˩ ˥] they are a
family of title-bearers (many members of this family
have titles);
cf. **ɽe 1** [˥], **egie** [˩ ˩].

ɔriɔʋe [˩ ˩ ˩]

foreigner;
v. **orhuʊ̃unyɛ** [˩ ˥ ˩ ˥].

ɔriuxu [˩ ˩ ˩]

“heritage-eater”;
heir;
cf. **ɽe 1** [˥], **uxu** [˩ ˩].

ɔrho [˩ ˩]

muddy, swampy soil;
wetter than **oɽoɣo** [˩ ˩ ˩].

ɔrhɔ̃ [˩ ˩]

“purification” from state of widowhood, usually effected by sexual intercourse;
v. **zɛ 1** [˥].

Ɔrhɔgba [˥ / ˩]

name of an **Ɔba**, probably represented on the brass plate that is reproduced in R.D. xvi, 4.

ɔrhɔre [˩ ˩ ˥]

waterfall;
ɛz-ɔrhɔre nɔ [˩ ˥ ˩ ˥ ˧] it is a brook (or river) with a waterfall;
cf. **rhɔ 1** [/], **re** [˥].

ɔrhɔʊ̃ɔ [˩ ˥ ˩]

worry;
trouble;
v. **ukpokpo** [˩ ˩ ˩].

ɔrhu [˩ \ ]

cluster of yam ropes and branches hanging down from the top of a yam pole (**ikpɛsi** [˩ ˩ ˩] or **ɛɣɛ** [˩ ˥]).

ɔɽa [˩ ˥]

ocro cut and dried, then pounded to powder: thus it lasts from three to five months, and can be taken as provision when travelling (otherwise it would only last two weeks);
this dried ocro is used for soups.

Ɔɽa 1 [˥ ˩]

a god of the **Ɔba**;
v. **Ɔsa** [˥ ˩], **Osuã** [˥ ˩].

Ɔɽa 2 [˥ ˩]

a village situated on the Ifon Road, ten miles from Benin City.

ɔɽe 1 [˩ ˥]

(also: **ɛɽe**, **eɽe**, **-ɽ-**) a particle emphasising the word it follows, e.g. **ebe ɛɽ-itie** [˩ ˥ ˩ ˥ /] “it is a book that I am reading”;
this particle is also used in stories, etc., at the beginning of a sentence, in order to link it to the preceding sentence;
it is also used with a following **nɔ** [˥] in the meaning

“that,” e.g. **ɔɽe nɔ** [˩ ˥ ˧] that’s it;
cf. **ɽe 2** [˥];
v. **ni** [/], **ɔni** [˥ /].

ɔɽe 2 [˩ ˥], [˥ ˩]

(also **ɛɽe**) possessive pron. 3rd pers. sgl.: “his, her, its”.

After nasalised vowels, ɔ̃ɽ̃ɛ̃ (ɛ̃ɽ̃ɛ̃) is used.

ɔɽɛɽɛ [˩ ˩ ˩]

a kind of bean.

ɔɽɔ [˩ ˩]

paralysis;
ɔɽɔ **kiʊ̃i̯ɛ̃** [˩ ˩ ˩ ˥ /] “paralysis has struck him”: he is paralysed.

ɔɽɔ [˥ /]

a cactus, *Hugonia platysepala*;
it is also called **urhuaɽo** [˩ ˩ ˥] “eye-blinder”, because its latex blinds a man, if it touches his eye.

ɔɽɔgiɔ [˩ ˩ ˩]

a rattle composed of a piece of wood carved with grooves in which hard pellets move.

Ɔɽɔma [˩ ˩ ˩]

name of a river;
it has the epithet: **Ɔɽɔma n-ɔnyi k-okũ** (**ke**) [˩ ˩ ˩ ˥ / ˩ ˥] “**Ɔɽɔma** near the sea” (though there is no other

river of the same name).

ɔɽue [˩ \ ] (pl. **i-**)

another wife of the same husband;
co-wife “mate”;
ɔɽue ʊ̃ɛ [˩ ˥ ˧], **ɔɽu-ɛ** [˩ ˥ /], **ɔɽu-ɔɽe** [˩ ˥ ˥ ˧] my, your, her, co-wife;
oʊi͜ɔɽue [˩ ˥ ˥ (4-1)] my co-wife’s child.

ɔɽuerɔ [˩ ˩ ˩]

a temporary lodger in one’s house;
a man who, having no house of his own, stays at somebody else’s house;
cf. **ɽu** [˥], **erɔ** [˩ ˥].

ɔɽueɽo [˩ ˩ ˩]

a cunning man (or woman);
cf. **ɽu** [˥], **eɽo** [˩ ˥].

ɔɽuɛbɔ [˩ ˩ ˩]

heathen, the pure Bini word for **ikefeɽi** [˩ ˩ ˩ ˥] (Yor., Hausa) which is, however, said to be more in use nowadays, except in the bush-villages;
cf. **ɽu** [˥], **ɛbɔ** [˩ ˩], **iɽuɛbɔ** [˩ ˩ ˩].

ɔɽuiɽo [˩ ˩ ˩]

thinker;
cf. **ɽo** [/], **iɽo** [˩ ˩].

ɔɽuosa [˩ ˩ ˩]

debtor;
v. **ɔkaɽuosa** [˩ ˥ ˩ ˩].

ɔɽuɔʊ̃aeʊ̃i [˩ ˩ ˩ ˩]

“teach-somebody-things”: teacher;
cf. **ɽuɛ** [/], **ɔʊ̃a** [˩ \ ], **eʊ̃i** [˩ \ ];
v. **ɔma(ɔ)ʊ̃aeʊ̃i** [˩ ˩ ˩ ˩].

ɔɽ̃ɔ̃ [˩ ˥]

same as **ɛɽ̃iʊ̃i** [˩ ˥ ˩] (world of the dead).

It is said to be a word from the **Akurɛ** dialekt of Yoruba, but to have been used in Bini for a long time;
cf. Yor. **ɔrũ** [˩ ˧].

Ɔɽ̃ɔ̃mila [˩ ˥ ˩ ˩]

god of **Ifa**;
cf. Yor. **ɔrũmila**;
v. **oɽokɛ** [˩ ˩ ˩].

ɔsã [˩ ˥]

a kind of creeper;
the root is about as big as a yam;
the leaf is called **eb-ɔsã** [˩ ˥ ˧].

Ɔsa [˥ ˩]

title of a chief living at **Iduʊ̃-igṵ̃ɛ̃ɽ̃ɔʊ̃ɔ** [˩ ˥ ˩ ˥ ˥ ˩ ˩] (brass-smiths’ quarter).

He used to drink the blood of a human victim (specially killed for him) and to bathe in it during an annual festival.

ɔsa [˩ ˩]

a big ape (chimpanzee?);
v. **alazi** [˥ \ ˥], **emɛ** [˩ \ ].

ɔsama [˩ ˩ ˩]

“plaque-caster”;
brass-worker;
cf. **sa** [˥], **ama** [˥ ˩].

ɔse [˩ ˩]

(1) friend;
ɔgu͜ɔsi͜ɔɾe guã ʊ-ila-owa [˩ ˩ ˩ ˩ ˩ / ˩ ˥ ˥ ˩ ˥] he was chatting with his friend when I entered the house.

(2) mistress;
lover.

ɔsegbe [˩ ˩ ˩]

in **ɔsegb-ɔsegbe** [˩ ˥ ˩ \ ˩] turn by turn;
cf. **sɛ 1** [˥].

ɔsɛba [˩ ˩ ˥]

a cloth worn by women when working at home: it goes from the waist to the knees (not identical with **oʊi͜ukpɔ̃** [˩ ˥ ˩ ˩] which is only an undercloth).

ɔsɛgba [˩ ˩ ˩]

pistol.

ɔsɛlɛ [˥ ˩ ˥]

(also **asɛlɛ**) an insect similar to a locust (?) said to appear during the dry season;
eaten by children mostly;
adekɛ̃ [˩ ˩ ˥] is said to be the female, and **ogoɼo** [˩ ˩ ˥], the male.

Ɔsɛũɛdɛ [˩ ˥ ˩ ˥]

name of an **Ɔba**, said to be represented on R.D. viii, 3.

ɔsɛxɛrhɛ [˩ ˩ ˩ ˩]

great damage (e.g. such as taking a poor man's last belongings, or, stealing things, and escaping on the owner's bicycle);
adding insult to injury;
ɔɼu ʊ̃-ɔsɛxɛrhɛ [˩ ˥ ˧ ˩ ˩ ˩] he caused me great damage.

ɔsierhã [˩ ˩ ˩]

"hauling-boy(s)";
a timbermen's expression;
cf. **si 1** [˥], **erhã** [˩ ˥], **isierhã** [˩ ˩ ˩].

ɔsiukoko [˩ ˩ ˩ ˩]

(1) (pipe) smoker.

(2) comet: its halo is compared with the smoke of a pipe (but there is no myth about it);
cf. **si 1** [˥], **ukoko** [˥ ˩ ˩].

ɔsiwu [˩ ˩ ˩]

cutter of tribal marks;
cf. **sɛ 2** [˥], **iwu** [˩ ˩].

ɔsɔbiɽi [˩ ˥ ˩ ˩]

shovel;
spade;
cf. Engl. shovel.

ɔsuoleɣã [˩ ˩ ˩ ˩]

“leader of prisoners”: prison-warder;
cf. **oleɣã** [˥ ˥ ˩].

ɔta [˩ ˥]

speech;
talk;
conversation;
cf. **ta** [˥].

ɔtã [˩ ˩]

a squirrel.

ɔtɛ̃ [˥ ˥]

a drink obtained by an infusion of red plantains;
cf. **kp-ɔtɛ̃** [˥ ˥].

ɔtɛ̃ [˩ \ ] (pl. **e-**)

(1) relative (general term, applies to all persons belonging to the same **ɛgbɛe** [˩ \ ]);
“brother”.

(“Brother” is exactly **oʊi͜erhã** [˩ ˥ ˥ ˥] and **oʊ-iye** [˩ ˥ ˥].) ɔtɛ̃ ʊ̃ɛ [˩ ˥ ˥] my relative (male and female): **ɔt-uɛ̃** [˩ ˥] your relative;
ɔti͜ẽrha ʊ̃ɛ [˩ ˥ ˥ ˩ ˥] my paternal uncle (usually, may also be used for “cousin”);
ɔt-ĩye ʊ̃ɛ [˩ ˥ ˩ ˥] my maternal uncle;
oʊi ɔti͜ẽrha ʊ̃ɛ [˩ ˥ ˥ ˧ ˧ ˩ ˥] my paternal cousin (most exact term).

(2) “companion” (to non-relatives as well), used in the greeting **koyɔ-tɛ̃** ʊ̃ɛ [˥ ˧ ˧ ˧] hallo, my friend!

ɔtɛʊ̃ɛ [˩ ˩ ˩]

“word-sayer”;
speaker (not any rank);
cf. **ta** [˥], ɛʊ̃ɛ [˩ ˩], **ɔguã**ɛʊ̃ɛ [˩ ˩ ˩].

ɔtigɛdu [˩ ˩ ˩ ˩]

tree-feller;
gang of tree-fellers (timbermen’s expression);
cf. **tɔ̃ 1** [˥], **igɛdu** [˥ ˥ ˥].

ɔtiɔʊ̃aɛzɔ [˩ ˩ ˩ ˩]

“calling-man-to-lawsuit”: plaintiff;
cf. **tie** [/], ɔʊ̃a [˩ \ ], ɛzɔ [˥ ˥].

ɔtõkũ [˩ ˩ ˩]

man (or men) wielding the measure lines: “line-men”; timbermen’s expression;
cf. **tã 1** [˥], **okũ** [˥ ˩], **itõkũ** [˩ ˩ ˩].

ɔtɔ̃ [˩ ˩]

rust.

ɔtɔmiyɔyɔ [˥ ˩ ˥ ˩ ˩]

a praise-name of the god **Ɔxwahɛ** [˩ / ˩];
its meaning is unknown;
cf. **iyɔyɔ** [˩ ˩ ˩] (?), **yɔyɔyɔ** [˩ ˩ ˩] (?).

ɔvaɽ̃aʊ̃ɛ [˩ ˩ ˩ ˩]

butcher;
cf. **va 1** [˥], **aɽ̃aʊ̃ɛ** [˩ ˥ ˩].

ɔvasaɽa [˩ ˩ ˩ ˩]

sawyer;
gang of sawyers;
cf. **va 1** [˥], **asaɽa** [˩ ˥ ˩].

ɔvãʊiɛ [˩ ˩ /]

a traveller who breaks his journey somewhere in order to sleep;
cf. **vã** [/], **ʊiɛ** [/].

Ɔvia [˩ ˥]

(1) name of a river.

(2) name of the god associated with the above-named river.

(3) a society worshipping the god **Ɔvia**;
its members have to undergo a three or four months' initiation away from home;
the members perform masquerade-dances imitating the twisting of the creeper **alɛkɛ** [˩ ˩ ˩] which is sacred to

the god;
the society has a secret language of its own;
v. **Ekpo** [˩ ˩], **iye** [˥ ˥], **odede** [˥ ˩ ˩], **ekeze** [˩ ˩ ˥].

ɔviɛ̃ [˩ ˥]

slave;
the word is used with tree names following in the genitive relationship in order to denote other trees:
ɔvĩ-ɛ̃dũ [˩ ˥ ˥ ˩] *Garcinia polyantha*;
ɔv-ĩnyi [˩ ˥ ˩] *Erythrophloem* (*guineense* and *micrantha*);
ɔv-ĩtue [˩ ˥ \ ] *Harungana madagascariensis*;
wood is stronger than that of **itue** [˥ \ ], but it has no red latex as **itue** has;
ɔvĩ-okã [˩ ˥ ˥ ˥] (F.D. list only) *Fillacopsis discophora*;
ɔvĩ-ũniɛ [˩ ˥ ˥ ˥] same as **aɣako** [˩ ˩ ˥];
F.D. list has *Xylopia quintasii*.

ɔvo [˩ ˥]

reluctance;
reluctant;
redupl. **ɔvo̮ɔvo** [˩ ˥ ˥ ˧] reluctantly;
cf. **igbɔvo** [˩ ˩ ˩], **gbe 1** [˥].

ɔʊa [˩ ˩]

a position in the **ogwɛga** [˩ \ ˩]-divination (o.c.c.c.);
cf. Yor. **ɔbara** [˩ ˩ ˩].

ɔʊehe [˥ ˩ ˥]

another;
another one;

ɔʊehe ɔna xĩ [˥ ˩ ˥ ˩ ˩ ˥] another one is this;
iɽayarhi-ɔʊehe re [˩ ˥ / ˩ ˥ ˩ \ ˥] I am going to bring another one.

ɔʊoxã [˩ ˥ ˩] (pl. **ibiɛka** [˩ / ˩])

(1) child;
ɔʊox-ũʊi [˩ ˥ ˩ ˥], **ɔʊox-õxuo** [˩ ˥ ˩ ˩] “child-woman”: girl;
ɔʊox-õkpia [˩ ˥ ˩ /] “childman”: boy.

(There is only a short nasalised glide in front of the **-o**.)
(2) (with possessive pronouns only) wife;
ɔʊoxã ʊ̃ɛ [˩ ˩ ˩ ˥] my wife.

(3) (only in the pl. usually) servant (only with possessive pronoun).

ɔʊ̃a [˩ \ ] (pl. **e-**)

man;
person;
ɔʊ̃aikɔʊ̃a [˩ ˥ ˩ \ ] everybody;
ɔʊ̃a rhɔkpa [˩ \ ˩ ˩] (with negative verb) nobody;
ɔʊ̃a rhɔkpa ɣɛre [˩ \ ˩ ˩ ˥ (4-1)] nobody shall come!

ɔʊ̃a n-ɔfe (pl. **eʊ̃a n-ife**) [˩ ˩ ˥ \ ] a rich man;
ɔʊ̃-egbe [˩ ˥ ˧] an intimate friend;
ɔʊ̃-ɛ̃ʊ̃ɛ [˩ \ ˩] “a man of palaver”: a troublesome man (but *v.* ɔʊ̃ɛʊ̃ɛ [˩ ˥ ˩] “madman”);
ɔʊ̃-otu [˩ \ ˩] member of a society, *v.* **oʊi** [˩ ˥];
ɔʊ̃-oɽoho [˩ ˥ (4-1) ˩] an idle man;
ɔʊ̃a n-ɛdo [˩ ˩ ˥ ˧] a Bini man;
v. **oʊi** [˩ ˥], **(e)d-**.

ɔʊ̃ababe [˩ ˩ ˩ ˩] (pl. **e-**)

a man who practises **ababe** [˩ ˥ ˩];
a witch;
cf. ʋ̃ɛ [/], *v.* **azɛ̃** [˩ ˥].

ɔʋ̃ɛ [˩ ˥]

a form of the objective (and possessive?) pronoun ʋ̃ɛ (1st pers. sgl.) found after **yi** [˥] “(to put) on, to”;
idiom. **ɔrhi-ɛwu y-**ɔʋ̃ɛ [˩ ˩ ˥ ˩ ˩ ˥] he put a coat on me, i.e. he put the blame on me.

ɔʋ̃ɛʋ̃ɛ [˩ ˥ ˩]

madman;
cf. **e**ʋ̃ɛʋ̃ɛ [˩ ˥ ˩];
different from ɔʋ̃-ɛʋ̃ɛ [˩ \ ˩] “a troublesome man”.

ɔwa [˥ ˥]

epilepsy.

Ɔwa 1 [˩ ˩]

an **Ika** village on Benin territory, near the **Orhi**ɔʋ̃ɔ [˥ ˩ ˩] River.

ɔwa 2 [˩ ˩]

castrated animal (a goat if nothing is added);
ɛw-ɔ**wa** [˩ \ ˩] castrated goat;
ɛmil-ɔ**wa** [˥ ˩ \ ˩], **ɛxwi-**ɔ**wa** [˩ ˥ ˩ ˩] castrated bull: ox (instead of the genitive a relative sentence **ɛmila n-awaɽe** [˥ ˩ ˩ ˥ / ˩] is possible);
aw-ɔ**wa** [˩ \ ˩] castrated dog (dogs are mostly castrated) (**agbo** [˩ ˩] “ram” was given with the relative construction only);

d-ɔwa gũ ʊ̃ɛ ʊ-ɛki [˥ ˩ ˩ ˩ ˥ ˩] buy me a castrated (scil. goat) on the market!

cf. **wa 2** [/].

ɔwaeʊ̃i [˩ ˩ ˩]

men selected out of each **otu** [˩ ˩], who have the duty of distributing any food, etc., obtained by that **otu** as a whole, among its members.

There are also men who do the same for the whole village: they divide communal property such as the bag of a hunt or money given to the whole village such as shares of the taxes and royalties for timber, etc. at **ɔgw-ediɔ̃** [˩ ˥ ˧], the meeting-place of the elders;
cf. **wa 1** [/], **eʊ̃i** [˩ \ ].

ɔwaisɛ [˩ ˩ ˩] (pl. **e-**)

young attendants of the **oh-õsũ** [˩ ˥ ˧], the priest of **Osũ** [˩ ˥], the cleverest of whom become priests themselves in due time;
their duty is to sweep the compound in the morning and to “revive” (*v.* **wa** [/]) the charms (**exwae ʊ-oko** [˥ ˩ ˥ ˩]) at the shrine by spitting chewed kola and alligator-pepper on them.

Besides, they fetch herbs, etc. from the bush and prepare medicines from them;
they dance at the festival called **eh-osũ** [˩ ˥ ˧] (**ehɔ** [˩ ˥]);
cf. **wa 1** [/];
v. **Osũ** [˩ ˥].

ɔwaɽa [˩ ˩ ˩]

(1) straight;
eriri na magũ ʊ̃ɛ **sɔ-ɾe l-ɔwaɾa** [˩ ˥ ˧ / ˥ ˩ ˥ / ˩ ˥ ˩ ˩] (**la** [˥]) “the knotty spot in this creeper does not allow me to split it in its length” (e.g. in order to tie yams to the stack (*v.* **ha̯ema** [˩ ˥ ˩]) or yam branches to the poles (*v.* **n-ema** [˥ ˩]) with the two parts thus obtained).

(2) period;
ʊ-ɔwaɾ-ɛdɛ-hoho [˩ ˥ ˥ ˩ ˥ ˩] for (the period of) a whole day (*v.* **ohoho** [˩ ˥ ˩]).

(3) **(ʊ)-ɔwaɾ-ɔkpa** [˩ ˩ ˥ ˥] (*a*) at the same time: **ɔd-ehia ʊ-ɔwaɾ-ɔkpa** (**dɛ** [˥]) [˩ \ ˩ ˩ ˩ ˥ ˥] he bought (it) all at the same time;
(*b*) suddenly;
at once;
iwaɾ̃-ɔ̃ɾ̃-ɔ̃waɾ-ɔkpa [˩ ˥ ˩ ˩ ˩ ˥ ˥] I knew him at once.

ɔwegbe [˩ ˩ ˩]

“the strong one”: a tree found in the grassy plains (**ato** [˩ \ ]);
it has leathery leaves: *cf.* **wo** [˥], **egbe** [˩ ˥].

ɔwɛe [˩ ˩]

(1) male;
ɔm-ɔwɛe [˩ \ ˩] male child, boy (used by old men);
v. **ukpo** [˩ ˥].

(2) a strong, robust man.

ɔwɛe [˩ \ ]

farmer (the best word, and generally used by the old people);

some young people mistakenly think that it only applies to the **Ɔba**’s farmers, and use, therefore, **ɔgbugbo** [˩ ˩ ˩].

ɔwɛwɛ [˩ ˥ ˥]

a mortar in shape of a funnel;
it is fixed to the ground, filled with powder and lit by a fuse;
used in second burials, mainly of chiefs.

ɔwɛwɛ [˩ / ˩]

course of an unfinished sentence.

Seems to occur only with **ʊ-** “in”, in an idiom given under **s-ukpɛ** [˩ ˥];
cf. **wɛwɛwɛ** [˥ ˥ ˥], **wɛ** [/].

ɔwɔ [˩ ˩]

a big bat-like animal.

ɔxa [˥ ˥]

the cotton tree, *Ceiba pentandra*;
the seeds are used for stuffing pillows (**ukohuʊ̃u** [˩ ˩ ˩ ˩]).

ɔxã [˩ ˩]

white ants;
termites.

ɔxae [˥ ˩]

(1) hero;
brave man;
strong man;
ɔxa-evɛ̃ okpia na xĩ [˥ ˥ ˩ ˥ ˩ / ˩ ˥] this man is a champion in wrestling.

(2) also e.g. a man who is able to hold a big family together and look after them.

ɔxaɛ̃ [˩ \ ]

porcupine (?);
“hedgehog”;
ɔxaɛ̃ rhiɛ̃rhĩ-ũnwɔʊ̃ɛ gbe [˩ \ ˩ ˥ ˥ ˩ ˩ ˥] porcupine is very tasty as soup, lit. “makes soup tasty”.

ɔxaɛʊ̃ɛ [˩ ˩ ˩] (pl. **e-**)

“palaver-decider”: chief;
it applies nowadays to “warrant-chiefs” mostly, i.e. such as take part in the jurisdiction of the country;
ɔxaɛʊ̃ɛ is not as important as **ogie** [˩ ˩] “ruler”, though all the **ogie**s are **exaɛʊ̃ɛ** at present in their quality as members of the Council: *cf.* **xa** [/], ɛʊ̃ɛ [˩ ˩].

ɔxɛ 1 [˩ ˥]

stick at the back of a yam stack (or rather rack, **eru** [˩ ˥]) sustaining the **ugã**s (stripped palm branches) which are tied to the main poles (**utɔ̃yotɔ**).

ɔxɛ 2 [˩ ˥]

hunter’s ambush in the bush: the ground is cleaned and strewn with ashes on account of the visibility (ɔxɛ is used at night-time);

bananas are put in the middle to entice animals, esp. civet-cats.

The hunter sits on **egba** [˩ ˥], a stick with two perches tied across;
cf. **xɛ** [/].

ɔxɛ̃ [˩ ˩] (pl. **e-**)

anybody going to, or coming from the market: (*a*) passer-by;
(*b*) trader;
cf. **xiɛ̃** [˥] (?);
v. **ɔduɛki** [˩ ˩ ˩].

ɔxɛrhɛ [˩ ˩ ˩]

a young palm tree (if nothing is added, the oil palm is understood);
ɔxɛrh-ivĩ [˩ ˥ ˥ ˩] young coco-nut palm;
cf. Jekri **ɛkɛtɛ** [˩ ˥ ˩].

ɔxiɛ̃kuɛ̃ [˩ ˩ ˥]

selling on credit;
cf. **xiɛ̃** [˥];
v. **ɔdɛkuɛ̃** [˩ ˩ ˥].

ɔxɔ [˩ /]

bad deed;
cf. **xɔ** [/].

ɔxɔe [˥ ˩]

worm;

ɔxɔ-tɔ [˥ \ ˩] earth-worm (found in dust-heaps; different from **ikolo** [˥ ˩ ˥]);
ɔxɔ-erhã [˥ ˥ ˥ ˧] “wood-worm”: larvae of wood-beetles (?);
ɔxɔ-ehe [˥ ˥ ˩ ˥] “menstruation worm”: pains before menstruation.

ɔxɔʊ̃ɔ [˩ ˥ ˩]

a sick person;
cf. **xuɔʊ̃i** [˩ ˥].

ɔxɔxɔ [˩ ˥ ˩]

fowl;
hen;
ɔxɔxɔ ʊ-ibiɛ [˩ ˥ ˩ ˥ ˧] “hen and chicken”: the Pleiades (N.W.Th.).

ɔxuɛ̃ [˥ ˥]

a tree, *Brachystegia eurycoma* (? F.D. list has **okwen**); very hardy, like **oxixã** [˥ ˥ ˩].

ɔxuɛ [˩ ˥]

expensive food;
“dandy-chop”;
uri͜ɔxuɛ gbe [˩ ˥ ˥ ˦ ˧] you eat too much costly food!

ɔxuɛ̃niɛzɔ [˩ ˩ ˩ ˩]

“law-suit-answerer”: defendant;
cf. **xuɛ̃niɛ** [˩ ˥], **ɛzɔ** [˥ ˥];
v. **tie** [/].

Ɔxwahɛ [˩ / ˩]

(1) a river.

(2) an **ihɛ̃** said to have been a great hero and magician during the reign of the **Ɔba Ɛwuaɽe** [˥ ˧ ˩].

He then transformed himself into the river bearing the same name.

His cult is one of the most important cults in Benin; *v.* **ahĩaʊ̃ɛ** [˥ (4-1) ˩].

ɔxwɛ [˩ ˩]

parrot;
among parrots there are believed to be some that report anything they may see in a house to witches;
v. **eba** [˩ ˥].

ɔxwɛ̃xwɛ̃ [˥ ˩ ˩]

a thorny creeper.

ɔyara [˩ ˩ ˥]

a man who is careless in behaviour or untidy, e.g. with remains of spilt food on his garments.

The reproach of being an **ɔyara** is mostly made towards poor people;
ɔyara͜uxĩ, **ɣe ʊ-uy-unwɔʊ̃ɛ fũ-egbe hia** [˩ ˩ ˥ ˥ ˧ ˩ ˥ ˥ ˩ ˩ ˩ ˩ ˥ ˧] “you are an untidy man, look how you have taken (**ya** [˥]) soup smeared (**fuɛ̃** [˥]) all (over) the body!”: look how you have smeared yourself all over with soup!

ɔyɔ [˥ ˥]

a number upwards of seven;
in games, e.g. **isɛ n-ata** [˥ ˩ ˩ ˥].

ɔyɔ [˩ ˩]

the small boys (under ten years) at the **Ɔvia** [˩ ˥]-society;
v. **ɔdiɔ̃** [˩ ˥].

ɔyugbo [˩ ˩ ˩]

farmer;
cf. **yo** [˥], **ugbo** [˥ ˥], **ɔgbugbo** [˩ ˩ ˩].

ɔyunugie [˩ ˩ ˩ ˩]

“mouth-sender”: employer of people working on a house;
the word occurs only in a song accompanying the treading of mud;
cf. **ya 1** [˥], **unu** [˩ ˥], **gie** [˥].

Ɔza [˥ ˥]

a name;
Ɔza was a wicked, but powerful man whose wives did not dare to run away from his ill-treatment during his life-time, but were glad when he died;
v. **eve** [˩ ˥].

ɔza [˩ ˥]

a strip of cloth used to fasten **oʋi ukpɔ̃** [˩ ˥ ˩ ˩] (undercloth) by women;

men either wrap it tightly, or wear **ugbɛkũ** [˩ ˩ ˩] (belt).

ɔzedu [˩ ˩ ˩]

interpreter;
cf. **zɛ 4** [˥], **edu** [˩ ˥].

ɔzɛta [˩ ˩ ˥]

(untrue, exaggerating) rumours;
“guess-saying”;
cf. **zɛ 1** [˥], **ta** [˥].

ɔzɛvu; ɔzɔivu [˩ ˩ ˩]

“seed-yam-picker”: a name for the rat **ɔfi͜otɔ** [˩ ˥ ˩ ˩];
cf. **zɔ 1** [/], **ivu** [˩ ˩].

ɔzĩegbe [˩ ˩ ˩]

“endurer”: a name;
cf. **zĩ** [/], **egbe** [˩ ˥].

ɔziʋiɛ [˩ ˩ ˩]

“lonely-maker”: name of a charm employed by thieves to keep the place where they are going to steal lonely, or at least to effect their not being noticed;
cf. **zɛ 1** [˥], **iʋiɛ** [˩ ˥].

Ɔzɔlua, or **Ɔzɔloa** [˩ ˩ ˩]

name of an **Ɔba**, possibly represented on R.D. xvi, 2, 3; xix, 4.

ɔzukpogieva [˩ ˩ ˩ ˩ ˩]

(1) the second.

(2) the second member of the four village elders, the **ediɔ̃ n-enɛ** [˩ ˩ \ ˩], whose senior is the **ɔdiɔ̃weɽe** [˩ ˥ ˩ ˥];
ɔzukpogieha [˩ ˩ ˩ ˩ ˩] the third elder;
ɔzukpogienɛ [˩ ˩ ˩ ˩ ˩] the fourth elder;
cf. **zɛ 1** [˥], **ukpogieva** [˩ ˥ ˩ ˩].

ɔzuɔ [˩ ˩]

fool;
v. **kɔ̃** [˥].

ɔzuwa [˥ ˩ ˩]

hair-pin.

papa [˩ ˥]

(1) to pat (e.g. a dog);
ɔy-obɔ papa ɽ-uhuʊ̃u [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˩] he is patting him on the head.

(2) to dab a liquid on something, e.g. a medicine on some part of the body.

papaapa [˩ ˩ ˩]

describes small things that are flat and smooth (e.g. planks).

pãpããpã [˩ ˩ ˩]

noise made by a slack drum.

pɛrhɛ [˩ ˥]

to be fiat.

pɛrhɛɛ [˩ ˩]

flat;
ɔye pɛrhɛ [˩ ˥ ˩ ˩] it is flat.

pɛɽɛpɛɽɛpɛɽɛ [˧ ˧ ˩ ˩ ˥ ˥]

describes the flight of a small bird (e.g. **asɛsɛ** [˥ ˩ ˥]), moving with short intervals.

pɛɽɛɽɛɽɛ [˩ ˩ ˩ ˩ ˩]

describes the flight of small birds (from a pigeon downwards).

piãpiã [˦˥]

describes the sound of a whip;
ɔfi͜ɛɽ-asã piãpiã [˩ ˥ ˥ ˧ ˧ ⁄ ⁄] he whipped him.

prrrr [˩]

describes the flight of medium-size birds (parrots, pigeons, doves) at a short distance.

pupupu [˩ ˩ ˩]

(short **u**’s) describes the flight of a bird about to die, or of a domestic fowl, i.e. rather an effort to fly;
ɔfi pupupu [˩ ˥ ˩ ˩ ˩] it flutters.

ra [˥]

to rub a part of one’s body with a finger previously dipped into a “medicine” or sacrificial blood.

This is done after sacrifices to **erha** [˥ ˥]: the senior son as well as the **ɔka͜ɛgbɛe** [˩ ˥ ˥ (4-1)] with the elders of the family rub the big toes of their right feet (which stand for one’s male ancestors), the **ɔka͜ɛgbɛe** and the elders doing so in order to give all the family ancestors their share.

When this has been done everybody touches his forehead with a finger dipped in blood in order to give his head (*v.* **uhuʊ̃u** [˩ ˥ ˩]) part of the sacrifice.

(This is also done after a sacrifice made to a deity.) **ɔfi͜obɔ y-esagiɛ̃ rhie ra** [˩ ˩ ˩ ˥ ˩ ˥ / / ˥] “he is dipping his hand into blood taking rubbing (his forehead)”.

When sacrificing to one’s head (at **igwɛ** [˩ ˩]) (which is combined with a fufu-sacrifice to one’s guardian spirit as it is forbidden to kill anything for the **ɛhi** [˩ ˩]), one rubs the middle of one’s forehead with blood, saying: **ɛhae ʊ̃ɛ kokooko** [˩ ˩ ˥ ˧ ˧ ˧] “my forehead strong”, then the back of the neck is rubbed for the **ɛhi** with the words: **uguɛɽ-ugu-ɛhi ɽuɛ** [˩ / ˩ ˩ ˥ ˩ /] “you **guɛ** and **guɛ** your **ɛhi**”, then both ears are touched: **ehɔ ɽuɛ h-ɛ̃ʊ̃ata** [˩ ˩ / ˩ \ ˩] “your ear may hear the truth”.

The heart is touched by somebody saying: **ud-uɛ gb-ɛgĩ** [˩ / ˧ ˧] “your heart may be firm”;
the waist: **ɛkũ͜agbɔ̃ n-ɔma s-uɔ-tɔ** [˩ ˥ ˩ ˩ ˩ / / ˩] “may waist of good life reach your ground”: may your

happiness be firmly grounded;
the knees: **uɣud-igu-**ɛʊ̃ɛ **ya** [˩ ˥ ˩ ˥ ˥ / \ ] “may you not fall on the palaver-knee”: may you not have to kneel (i.e. to beg anybody on your knees) for the sake of a palaver.

At last, the process is applied to the toes, with the words **uɣuxiã rhi-**ɛʊ̃ɛ [˩ ˥ ˥ ˩ ˥ ˩] “may you not go and take palaver”: may you not have trouble through going on a journey (?).

ra is also used of rubbing oneself with a powdered medicine (ɛ**bo** [˩ \ ]) as a remedy against bad spirits, or as a love medicine.

ra 1 [/]

(1) to catch (from the air);
ɔra͜ugbe n-ifi gi͜ɛe [˩ ˩ ˥ ˩ ˥ ˥ ˦ (4-1)] he caught the stone which I threw at him.

(2) to join, in a song;
cf. **uraʊ̃-ĩhuã** [˩ ˥ ˦ ˧].

ra 2 [/]

to prepare a cooked coco-yam for palm-oil chop.

ra 3 [/]

to cross;
ɔra͜ɛzɛ [˩ ˩ ˥ ˩] he is crossing a river;
v. **gbe** [/], **fiã** [˥].

rã [/]

(1) to be warm (of soup, or the body).

(2) to warm up (a soup);
ɔrã͜ũnwɔʊ̃ɛ [˩ ˩ ˥ ˩ ˩] he warms up the soup.

(3) to be healthy (with **egbe** [˩ ˥] “body”, *v.* 1);
egbe rã-ɽ̃ɛ̃ [˩ ˥ / ˧] lit. “body brightens him”: he is healthy.

(4) to be bright (day, weather);
ɛ**d**ɛ **n-**ɛɽɛ **rã**ɽ̃ɛ̃ [˩ ˩ \ ˩ / ˥] “the day of to-day is bright”: to-day is a fine day.

re 1 [˥]

to be in a certain place;
to live at a certain place;
ɔr-eʊa [˩ ˥ (4-1)] he is there;
ɔr-ɛdo [˩ ˥ ˧] he is (lives) in Benin;
ir-agbɛdɛ [˩ ˥ ˩ ˥] I live at **Agbɛdɛ**, *v.* **ye** [˥].

r-ɔ [˥‿/] to be in it (at it);
also equivalent to the English “there is”;
iɣami-eka dɛ ɽa? ɛ̃, ɔrɔ [˩ ˥ ˧ ˧ / ˩ ˩ ˧ ˩ ˥‿/] can I get **akara** to buy?

Yes, there are (some);
ɔkpɛɽe n-ɔkeɣarɔ [˩ / ˩ ˥ ˥ ˧ ˧‿/] it is a long time that he has been at it (i.e. in some job): **n-ɔdiɔ̃ n-ɔrɔ** [˥ ˩ ˩ ˥‿/] the oldest one of them (lit. “who there are”);
n-ɔɽ-ɔw-uɛ rɔ ɽa [˩ ˥ ˧ (3-2) ˩] lit. “what is your own (scil. concern), is it there (or, in it)?”: is there anything of your own concern: is it your business?

(as a rebuke).

re 2 [˥]

to come (not used in the ipf., *v.* **de** [/]);
v. **yo 1** [˥].

re [/]

(also **rei**) (1) to be far;
Isiloko re gbe [˩ ˥ ˧ ˩ / ˧] Siluko is very far;
(2) to be a long time (ago) (only in the perf. which can be **ɔreɽe** as well as **ɔreɽi** (!));
ɔreɽe n-ɔs-unu [˩ / ˩ ˥ ˥ ˧] it is a long time since it happened.

ri 1 [˥]

to tread mud or palm-kernels;
iterat. **rilo** [˩ ˥] to massage;
ɔrilo ʊ̃-egbe [˩ ˩ ˥ ˩ ˥] he massaged my body;
v. **mama** [˩ ˥], **ya 1** [˥].

ri 2 [˥]

(1) to knot together;
r-iri na mɛ [˩ ˥ ˩ ˥] tie me these ropes together!

(2) to make a noose;
r-iri na mɛ [˩ ˥ ˩ ˥] also: make a noose in this rope!

(but for “to make a knot in” **mu** [˥] **ri** [˥] is used).

Iterat. **rilo** [˩ ˥]: (*a*) to knot many ropes together;
(*b*) in **ril-iri** [˩ ˩ ˥] to make nooses in ropes;
and (*c*) (preceded by **mu**) to make knots in ropes;
ril-iri na mɛ [˩ ˩ ˥ ˩ ˥] tie these (many) ropes together!

ri;

cf. also **ɽe 1** [˥].

ria 1 [/]

(1) to graze;
to browse (of an animal).

(2) in **ria** [/] **ixi** [˩ ˩] to take revenge;
ɔria ʊ̃-ĩxi [˩ ˩ ˥ ˩] he is taking revenge on me;
cf. **ɽe 1** [˥] (?);
eria [˩ ˥], **iriaixi** [˩ ˩ ˩], **iriaɛkpɛ̃** [˩ ˩ ˩], **ɔriaɛmila** [˩ ˩ ˩ ˩].

ria 2 [/]

to expound, analyse an oracle (**iha** [˩ ˩]).

riaria 1 [˩ ˥]

to grow (of a plantain fruit).

riaria 2 [˩ ˥]

to go around, mostly with hope of sharing food.

rie [/]

(1) to go away;
ɔrie [˩ /] (*a*) he is going away;
(*b*) he is gone.

(2) to go;
the place where the subject is going to follows the verb;
only used in the ipf., *v.* **yo 1** [˥], e.g. **ɔri-ɛdo** [˩ ˩ ˩ ˥] he is going to Benin.

Idiom.: **ɔri-ɛʊo n-a͜iwua** [˩ ˩ ˩ ˩ ˥ ˥ /‿˩] “he is going to a country which is not taboo”, i.e. where everybody

must go;
where to go is not forbidden to anybody: he is dead;
said of a “big” man;
a respectful term.

ri-eria [˩ ˩ ˥] to go grazing.

ri-ɛɽ̃iʊ̃i [˩ ˩ ˥ ˩] “to go to **ɛɽ̃iʊ̃i**”: to die;
v. **yo 1** [˥], **xiã** [˥].

rieriɛ [˩ ˥]

to turn something over the fire;
e.g. to turn a yam or plantain with the hand over a small fire in order to roast it;
ya rier-inya ni mɛ n-ɔɣɛgiɛ̃ [/ ˩ ˩ ˥ ˦ ˧ ˨ (2-1) /] go and turn that yam for me (so) that it does not burn!

cf. **weriɛ** [˩ ˥].

riɛ [˥]

to become, be smooth;
ɔriɛ [˩ ˥] it is getting smooth;
ɔriɛe [˩ \ ] it is smooth;
cf. **riɛ** [/].

riɛ [/]

to smooth;
ɔriɛ͜erhã [˩ ˩ ˩ ˥] he is smoothing a plank;
ɔri-ɔɽe [˩ ˩ ˥ ˩] he is smoothing it;
cf. **riɛ** [˥].

riɛriɛ [˩ ˩]

lukewarm (of water);

ɔfu re riɛriɛ [˩ ˥ ˧ ˩ ˩] it is lukewarm;
v. **rhiɔɔ̃** [˧].

riɛriɛriɛ [˩ ˩ ˩]

yellow (not of fire);
used after the verb **ba** [/];
v. **ɽuɛɽuɛɽuɛ** [˩ ˩ ˩].

r-iri [˩ ˥];

cf. **ri 2** [˥].

ro [/]

to be durable, of any breakable thing, e.g. a pot.

rɔ 1 [/]

to bear a weight;
ɔrɔ ʊ̃ɛ ʊ-itota nya-ɽ̃ɛ̃ [˩ / ˩ ˥ ˥ ˩ / ˩] it bore me when I sat on it, e.g. a plank or rope.

rɔ 2 [/]

to stir (e.g. porridge);
ɔrɔ͜akasã [˩ ˩ ˩ ˩ ˥] he is stirring the **akasã** [˩ ˩ ˥].

r-ɔ [˥‿/];

cf. **re 1** [˥].

rua [/]

to push (with hand, foot, or the whole body, but not in a magical sense);

irua-wɛ [˩ / ˩] “I pushed foot”, i.e. I hurt my foot by knocking against a stone, etc. **rua** [/] **fua** [˥] to push away;
irua-ɽe fua [˩ / ˧ /] I pushed him away;
v. **sua** [/], **keke** [˩ ˥].

ruɔruɔruɔ [˧ ˧ ˧]

stammering;
ɔguã ruɔruɔruɔ [˩ / ˧ ˧ ˧] he is stammering;
v. **b-ɛʊ̃ɛ** [˥ ˩].

(e)rh-

a possible, but rare, alternative to the particle **(e)t-**; used perhaps only before pronouns of the 2nd pers. sgl.;
rh-uwɛ ʋexiã [˥ ˩ / \ ] are you going, too?

rha [/]

to steal.

The verbal noun **urhaʊ̃ɛ** is not used.

rhã [/]

to untie;
rhã [/] **hĩ** [\ ] to detach;
irhã-ɽ̃ɛ̃ hĩ [˩ / ˧ (3-1)] I detached it.

rh-ãɽo [/ ˩] to become, be civilised (lit. “to be unfolded as to the eyes”);
cf. **irhãɽo** [˩ ˩ ˩].

rhãrhaãrhã [˧ ˧ ˧]

loud.

rhaʊ̃ɛ [˩ ˥]

(1) to touch;
idiom.: **iyarhaʊ̃ɛ** [˩ ˥ ˩ ˥] lit. “I take to touch”: slave; the etymological connection seems doubtful.

(2) to dip in, e.g. fufu into a soup before eating it;
mi-ema ya rhaʊ̃-ũnwɔʊ̃ɛ mɛ [˩ ˥ ˩ ˩ ˩ ˥ ˩ ˩ ˥] lit.

“take (**miɛ** [/]?) fufu to take dip (into) soup give me!” dip some fufu into the soup and give it me!

rhe [/]

an auxiliary verb indicating that the action expressed by the main verb stands in a concessive relation to the rest of the sentence;
ɔrherha ʊ̃ɛ, **ɣa iɣaɣixu͜ɛe gie** [˩ \ ˩ ˥ ˥ ˩ ˥ ˦ ˩ / ˥] “though he has stolen (from) me, who shall I drive him to (lit. send)?” used if the culprit belongs to the same family so that one cannot pursue him.

rhere [˩ ˥]

farewell (from **rherhere** [˩ ˩ ˥] “arrive in time”); said to a man leaving the speaker, or met on the road, going in the opposite direction.

rherhe [˩ ˥]

an auxiliary verb indicating that the main action is carried out in due time;
irherheɽu͜ɛe [˩ ˩ ˥ ˦ (4-1)] I did it in time;
e.g. as answer to the question: **urherhepos͜ebe ni yi** [˩ ˩ ˥ ˦ ˧ ˨ / ˥] did you post that letter in time?

rhia [˥]

to be, become spoilt;
ɔrhiae [˩ \ ] it is spoilt;
also **ɔrhia** [˩ ˥‿/] (containing **a** [/], i.e. **ɽua** [˥]);
cf. **rhia** [/].

rhia [/]

to spoil;
to squander (**rhia͜iɣo** [˩ ˥ ˥]);
also **rhia** [/] **ɽua** (or, **a**) [˥];
cf. **rhia** [˥].

rhiamarhiama [˦ ˦ ˦ ˦]

lean;
also used of a thin plantain;
used with the verb **ye** [˥];
v. **kãgũkãgũ** [˦ ˦ ˦ ˦].

rhie [/]

to take;
v. **mu** [˥] which seems to refer to heavier things: “to lift up”, and was said to refer specially to things containing grains or liquids, not to whole things like **rhie**;
v. further **ya 1** [˥] which implies “to take in order to use”;
ɔrhi-ɛɽe [˩ ˥ ˥ ˦] he took it;
as answer to a question, e.g. Combinations with verbs:
rhie [/] **ba** [/] to add.

rhie [/] **fi** [˥] to (take and) throw something.

rhie [/] **fua** [˥] to throw away, off;
ɣa rhie ʊ̃-ũkpɔ̃ fua ʊ-iri [˥ ˦ ˧ ˩ ˩ ˩ ˥] who threw my cloth off from the rope?

(**rhie kua** is not possible, as **rhie** implies taking one entire object, and **kua**, a collective object like a liquid or grains, *v.* however **mu** [˥]).

rhie [/] **gb-axua** [˩ ˥] to save;
more idiomatic than **rhie** [/] **hĩ** [\ ];
instead of **rhie**, **ya** [˥] may be used here;

ɔrh-iɣo ni gb-axua xɛ ɛzɔ n-ati-ɛɽe [˩ / ˥ ˧ ˩ ˥ ˩ ˥ ˩ ˥ ˧ ˧ (3-1)] he saved that money for the law-suit to which he was summoned.

rhie [/] **gb-otɔ** [˥ ˩] to knock the ground with something;
irhi-unwɛrhiɛ̃ gb-otɔ [˩ ˩ ˥ ˩ ˥ ˧ ˩] I knocked the whip to the ground (in order to frighten somebody).

rhie [/] **hĩ** [\ ] “to take away”: (*a*) to keep; to save;
rhi-abɛ na hĩ mɛ [˩ ˥ ˥ ˩ \ ˥] keep this pen-knife for me!

irh-iɣo hĩ [˩ / ˥ (4-1)] I have saved money (*v.* **rhie** [/] **gb-axua** [˩ ˥]);
(*b*) to take out;
igbã r-ɔʊ̃-owɛ, **dorhi-ɛɽe hĩ mɛ** [˩ ˩ ˥ ˧ ˩ / ˩ ˥ ˩ \ ˥] “a thorn is in my foot, come (and) take it out for me!” (**fua** [/], though possible, need not be used, as its idea of “throwing away” is understood in the sentence).

rhie [/] **lele** [˩ ˥] “to take (and) follow”: (*a*) to take something together with something else;
ɔrhi-emiowo lel-ema ɽe [˩ ˩ ˥ ˧ ˧ ˩ ˥ ˩ ˥] “he took meat (‘along’) with fufu (and) ate (it)”;
(*b*) to rub something along a surface;
ɔrhi-ɔdã lel-ɛe [˩ ˩ ˩ ˥ ˩ \ ] he is painting along it (viz. the surface of a wall, etc.).

rhie [/] **lɛ ɽe** [˩ /] to (take and) hide;
ɔrhi-en-ebe lɛ ɽe [˩ ˩ ˥ ˧ ˧ ˩ /] “he took the book (and) hid (it)”.

rhie [/] **ma** [/] to show something to somebody; to prove;
ɔna rhie ma-ɣ-uɽ-oʊi ʊ̃ɛ [˩ ˩ / / / ˩ ˩ \ ] this shows

that you are not my son (as a reproach when the son has behaved badly, or been disobedient to his father);
ɔrhie ma ʊ̃ɛ **exɔe dã n-ɔgu͜ɛe** [˩ / ˩ ˥ ˥ / ˩ ˩ ˥ /] “he proved to me his bad character that is with him” (the **ma** is half-long).

rhie [/] **na** [˥] to give somebody something;
rhi-eb-ɛɾe nɛ [˩ ˩ / ˩ \ ] give him his book!

(but *v.* **ya** [˥] **na** [˥] “to give an a present”).

rhie [/] **rɔ** [/] (*a*) to (take and) hang up;
ɔrhi-ɛrhu ɾuɛ rɔ y-egbaha [˩ ˩ ˥ ˩ / ˩ ˥ ˩ ˩] “he took your hat (and) hung it on the door beam”;
(*b*) to perch (of birds);
ahiaʊ̃ɛ rhie rɔ y-owa na [˥ ˧ ˩ / ˩ ˩ ˥ ˩] a bird perched on this house (not **rhi-erɔ** [˩ ˩ ˥]!).

rhie [/] ʊ̃ɛ [/] to (take and) hold;
miɛ rhie ʊ̃ɛ ʊ̃ɛ [˩ ˩ ˩ ˥] hold it for me!

ɔrhi-ukpɔ̃ ʊ̃ɛ **ʊ-ɔxiã** [˩ ˩ ˥ ˩ ˩ ˩ ˥] he held a cloth when going.

rhie [/] **ʊ̃ɔ͜obɔ** [˩ ˩ ˥] to take somebody or something with oneself (on a journey);
ɔrhi-ɔti͜ɔ̃ɾ̃ɛ̃ ʊ̃ɔ͜obɔ ʊ-ɔri-ehe [˩ ˩ ˥ ˧ ˧ ˧ ˩ ˩ ˩ ˩ ˩ ˩ ˥] he took his “brother” with him when he went travelling.

rhie [/] **y-otɔ** [˥ ˩] to put something back: to leave when told to do so (but *v.* **sɛ 1** [˥] **ɾae** [/] **y-otɔ** [˥ ˩] which means “to leave behind”);
weri-egbe [˩ ˩ ˩ ˥] may be added in front of **y-otɔ** in order to stress the idea of the object being returned;
ɔrhi-en-ukpɔ̃ (**weri-egbe** [˩ ˩ ˩ ˥]) **y-otɔ** [˩ ˩ ˥ (4-1) ˩ ˥ ˩] he left the cloth (when told to put it back).

Combinations with nouns: **rhi-egbe** [˩ ˩ ˥] to become free from being a servant (*not* from slavery);

a young man working with a senior “brother”, i.e. relation, can leave his service only when his “brother” lets him go, not of his own free will;
the trans. verb is **rhuã** [/] which is also used in reference to the **emada** [˩ ˩ ˩] at the **Ɛguae** [˩ ˩];
uɣurhi-egbe nɛ ʊ-ɔguoʊ̃adia ɽa [˥ ˥ ˩ ˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩]
have you already become free from service?

rhi-egbe [˩ ˩ ˥] **s-otɔ** (**sɛ 1** [˥]) [˥ ˩] to obey;
to submit;
to admit somebody’s superiority (Akugbe);
A. prefers: **rhi-egbe** [˩ ˩ ˥] **ri-otɔ** (**re 2** [˥]) [˥ ˥ ˩];
ɔrhi-egbe ri-otɔ nɛ [˩ ˥ ˥ ˧ ˧ ˧ ˩ \ ] he obeyed him
(possibly **rhi-egbe** [˩ ˥ ˧]).

rhi-obɔ [˩ ˩ ˥] **y-ebe** [˩ ˥] “to put hand to a paper”: to sign (A. Biogr.).

rhi-ɔha [˩ ˩ ˥] to marry (a woman);
ɔrhi-ɔha n-odɛ [˩ ˩ ˥ ˩ \ ˩] he was married yesterday.

rhiɛ̃rhiɛ̃ [˩ ˥]

(1) to taste well;
“to be sweet”;
but not “sweet” in the strict sense of the word;
ema rhiɛ̃rhiɛ̃ gbe [˩ ˩ ˩ ˥ ˧] fufu tastes very well.

(2) to be pleasant to look at or see;
iku na rhiɛ̃rhiɛ̃ gbe [˩ / ˩ ˩ ˥ ˧] this dance is very pleasant;
iɽoɽiʊ̃i na rhiɛ̃rhiɛ̃ gbe [˩ ˩ ˩ / ˩ ˩ ˥ ˧] this funeral is very “grand”;
v. **miɛmiɛ** [˩ ˥].

rhigɔɔ [˧ ˧]

tall and lean, of a man;

used with the verb **ye** [˥];
v. **rhiamarhiama** [˧ ˧ ˧ ˧].

rhiĩɽ̃ĩ [˥ ˥]

all the time;
max-ɔɽe rhiĩɽ̃ĩ [˩ / ˩ ˥ ˥] “we are (have been) waiting for him all the time” (may be followed by **ke naʊ̃ũsĩ ɣade** [˩ ˥ ˥ ˧ ˧ /] “from all the time to come”: since all the while);
cf. **rhirhi** [˥ ˥].

rhiɔ [˥]

(1) when used by itself: to start early.

(2) with another verb: to be early in doing something;
ɔrhiɔ kpaʊ̮ugbɛ hia [˩ ˥ ˥ ˩ ˥ ˧] he always leaves early;
ɔrhiɔ xiã [˩ ˥ ˧] he went early.

rhiɔ [˥] **re** [˥] to wake up, lit. “to be early in coming”, is especially important;
ɔrhiɔ re [˩ ˥ ˧] he is awake.

rhiɔɔ̃ [˧]

very cold;
e.g. of rain-water;
a higher degree than **xwɛrhɛɛ** [˩ ˩];
ɔfu re rhiɔɔ̃ [˩ ˥ ˧ ˧] it is very cold;
v. **riɛriɛ** [˩ ˩].

rhirhi [˥ ˥]

an auxiliary verb indicating: (1) that the action expressed by the main verb is continuous, or, at least,

fairly extended (when used in the pf.: “for some time”);
ɔrhirhiɽu̯ɛe [˩ ˥ ˥ ˥ \ ] he is doing it all the time;
or (2) expressing the idea translated by “whoever”, “whatever”, etc.;
n-ɔrhirhiɣaxĩ [˥ ˥ ˥ ˥ ˥ ˥] “whoever he may be”: anyone;
cf. **rhĩiɽ̃i** [˥ ˥].

rhixã [˩ ˥]

to become solid, of mud in house-building.

rho 1 [/]

to praise somebody for some achievement;
ɣɛrho ʊ̃ɛ [˥ ˩ \ ] don’t praise me!

rho 2 [/]

in **rho** [/] **da** [/] (**Ɔba** [˥ ˥]) to insult the **Ɔba** (by a mistake in etiquette, or by irreverence);
gua guã n-uɣɛ rho [/ / ˧ (4-1) /‿˩] “know how to talk lest you make a mistake in etiquette!”.

rhoʊiɛ [˩ ˥]

to insult;
to abuse;
cf. the preceding (?).

rhɔ 1 [/]

to rain;
amɛ rhɔ [˩ ˩ /] it is raining.

rhɔ 2 [/]

(1) to pick up small things from the ground;
irhɔ-ɽe si koko [˩ / ˧ ˩ ˩ ˥] I picked it up (and) gathered (it) together, e.g. scattered palm nuts when the bunch has been cut off;
rhɔ͜eʊ̃-ĩzobo [˩ ˩ ˥ (4-1) ˩] to gather the things necessary, for **izobo** [˩ \ ˩].

(2) to sort out;
same as **hãnɔ** [˩ ˥].

rhu 1 [˥]

to light a lamp, also **rh-ukpa** [˥ ˥];
cf. **urhukpa** [˩ ˩ ˩].

rhu 2 [˥]

(1) to cover;
not with a lid, *v.* **gue** [/], but e.g. by putting some big object over a small one.

(2) to be leafy, of yam (the poles and yam ropes are covered by the leaves).

(3) to be blind, in **rhu͜aɽo** [˥ ˥ ˩];
cf. **arhuaɽo** [˩ \ ˩].

(4) to blind somebody (not only “to dazzle”, *v.* **gb-ebibi** [˥ / ˩], but in the full sense of the word);
(5) in **rhu** [˥] **gba** [˥] **ma** [˥] to come closely together.

rhuã [˥]

(1) to wear;
to put on;
to dress;

irh-ũkpɔ̃ [˩ ˥ ˩] (*a*) I have put clothes on;
I have dressed;
(*b*) I wear a cloth, clothes;
ɔrhuã-ɽ-ukpɔ̃ [˩ ˥ ˧ ˩] he is wearing his (i.e. somebody else’s) cloth(es);
(**ɔrh-ũkpɔ̃-ɽ̃ɛ̃** [˩ ˥ / ˩] he wears his own dress).

(2) to dress somebody;
ɔrhuã-ɽ̃-ũkpɔ̃ [˩ ˥ ˧ ˩] he dressed him (with nasalised **ɽ̃**);
cf. **rhuã** [/].

rhuã [/]

(1) to peel off (skin of snakes, or of human beings after some kinds of illness; or the bark of certain trees, *v.* **ugbɔ̃gbɔ̃** [˥ ˩ ˥]);
egbe ʊ̃ɛ rhuãɽ̃ɛ [˩ ˩ ˥ / ˩] “my body peeled”.

(2) “to be clothed”, of an **ɔmada** [˩ ˩ ˩];
the **emada** used to go naked during the term of their service so that “to be clothed” is an equivalent to “to terminate one’s time of service with the **Ɔba**”.

(3) to clothe, i.e. to terminate the term of service of an **ɔmada**;
also **rhuã** [/] **ʊ-ɔguɔʊ̃adia** [˥ ˩ ˩ ˩] “to free (somebody) from servanthood”.

(4) in **rhuã͜egbe** [˩ ˩ ˥] to be on one’s guard.

v. **rhi-egbe** [˩ ˩ ˥];
cf. **rhuã** [˥].

rhuɛ 1 [/]

to circumcize (males and females);
cf. **arhuɛ** [˩ ˩].

rhuɛ 2 [/]

to set a trap (the trap is bent when it is set);
the verb is used with all names of traps, except ɔɣɔɽɔ [˩ ˩ ˩] (verb: **fi** [˥]).

irhuɛ͜ifi [˩ ˩ ˩ ˥] I am setting a trap.

rhuɛ 3 [/]

to congeal (of oil);
v. **ki** [/].

rh-ulɛ [˩ ˥]

to run;
ɔrh-ulɛ [˩ ˥ ˧] he ran;
v. **lɛ** [/], **t-ulɛ mu** [˩ ˥ ˥] “to start running”.

rhurhɛ [˩ ˥]

to pour;
rhurhɛ [˩ ˥] **kua** [˥] to pour out;
ɔrhurh-ofigbɔ̃ kua [˩ ˩ ˥ ˥ ˩ /] he poured palm-oil out.

ɔfɔ rhurhɛ ku-ɔʊ̃ɛ [˩ ˥ ˩ ˥ ˥ ˥ ˧] lit. “perspiration is pouring on me”: I am streaming with perspiration.

rhurhurhu [˧ ˩ ˥]

staggering;
tumbling against things;
ɽu rhurhurhu [˥ ˧ ˩ ˥] to move in the way described above;
v. **ɛnyaɛ** [˩ ˩].

rhuʊ̃uda [˩ ˩ ˥]

(1) a verb indicating that the action of the main verb is done because of something (followed by a pronoun);
ɔrhuʊ̃uda-ɽe ɣagb-ɔʊoxã-ɽ̃ɛ̃ [˩ ˥ ˩ / ˩ ˥ ˩ ˩ / ˩] “on account of it he beat his wife”;
ɔrhuʊ̃uda-ɽe tota [˩ ˩ ˩ ˩ / ˥ /] “he is sitting down because of it”.

(2) also used with the meaning “in spite of”;
irhuʊ̃uda-ɽe ɽu͜ɛe [˩ ˥ ˩ / ˩ ˥ \ ] I did it in spite of him.

(3) the conjunction “because”;
ɔg̃i-owa-ɽe hia, **rhuʊ̃uda-ɣ-ɔɽa-kpaɔ** [˩ ˩ ˥ / ˩ ˥ ˩ ˩ ˥ ˩ ˥ /] he burnt all his houses, because he was going to leave (done by the Sobo people) (**-ɣ-** from **iɣe** [˥ ˩]).

(4) because of (noun or preposition?);
iɣayo rhuʊ̃ud-ɔse ʊ̃ɛ [˩ ˥ ˧ ˩ ˩ ˥ ˩ ˥] I shall go because of my friend;
rhuʊ̃ud-ɔni and **rhuʊ̃ud-ɔɽ̃i** [˩ ˩ ˥ /] “because of that”: therefore;
rhuʊ̃ud-ɔni imaɣinagwi gbe [˩ ˩ ˥ / ˥ ˥ ˥ ˥ ˥ ˥ ˥] “(it is on) account of that (that) I never quarrel any more”:
rhuʊ̃ud-ɔni ɔɣazɛ-ɣ-iyo [˩ ˩ ˥ / ˩ ˥ ˧ ˩ \ ] lit. (it is) account of that (which) will cause me to go (**-ɣ-** from **iɣe** [˥ ˩]).

ɽa [˥]

an auxiliary verb denoting imminence of the action expressed by the main verb;
“going to”, “about to”;
ɔɽasu͜ɛe [˩ ˥ ˥ \ ] he is going to accompany him;
ɔteɽasu͜ɛe [˩ ˥ ˥ ˥ \ ] he was going to accompany him (but it did not happen).

ɽa [˩]

(1) or;
mɛ ɽa͜iɽ̃ɛ̃-ɽ-ɔɣayo [˩ ˩ ˩ ˩ ˥ ˧ ˧] “I or he (it is who) must go”.

(2) particle indicating a question: **t-uxiã ɽa** [˥ (4-1) ˩] are you going?

ɽae [/]

to go;
iɣiɽae [/ ˥ (4-1)] I am not going again;
ɔɽae [˩ /] he is gone (same as **ɔrie** [˩ /]);
cf. **ɽa** [˥].

ɽaɣoɽaɣo [˧ ˧ ˧ ˧]

light (of the sky);
blue;
ɔye ɽaɣoɽaɣo [˩ ˥ ˧ ˧ ˧ ˧] it is blue.

ɽe 1 [˥]

(1) to eat;
in front of vowels, **ɽe** becomes **ri-**.

This occurs in the following combinations: **ri͜abe** [˩ ˩ ˥] to be, become guilty (in a lawsuit);
ɔri͜abe [˩ ˥ ˥ ˦] he is guilty (he has lost the lawsuit).

ri͜aɽa [˩ ˩ ˥] to be bitter.

ri-arha [˩ ˥ ˩] to be accepted in ɛɽ̃iʊ̃i [˩ ˥ ˩], of a dead man.

ri͜ase [˩ ˩ ˥] to be, become innocent (especially in court);
n-ɔri͜ase [˥ ˥ ˥ ˦] innocent.

ri͜egie [˥ ˥ ˩] to obtain a title.

ri͜eɽe [˥ ˥ ˩] to make a profit.

ri͜eʊ-aɽe [˩ ˩ ˩ ˥] “to eat food”, to eat something.

ri͜ɛbɔ [˥ ˥ ˩] “to eat juju”;
to swear a false oath;
to violate a promise given on oath (e.g. of a woman who has committed adultery; women must swear that they will be faithful to their husbands; if they break the oath, the jujus and ancestral spirits by which the oath was sworn must be pacified (*v.* **zɔ 2** [⁄])).

ri͜ok-odɛ [˩ ˩ ˥ ˦] “to eat the parcel of the way”: to embezzle;
Ozo ri͜ok-odɛ [˩ ˥ ˦ ˦ ˧ ˨] Ojo has embezzled (sc. money).

ri [˥] **osa** [˩ ˥] to owe a debt;
v. ʊ̃ɛ [⁄], **ɽu** [˥].

ri͜ovã [˩ ˩ ˥] to take, have a nickname or praise-name.

ri͜oya [˥ ˥ ˩] to suffer misfortune or disgrace.

ri͜ɔba [˥ ˥ ˥] to be **Ɔba**;

to reign as **Ɔba**;
ɔri͜ɔba n-ɛkp-ugie [˩ ˥ ˥ ˩ ˥ ˧ ˧] he reigned (as **Ɔba**) for twenty years.

ri͜uxu [˥ ˥ ˩] to inherit something.

(2) to wear out through long use, e.g. knife, axe, shoes; but *v.* also **nwiɛ** [/].

(3) to cheat, in idiom. **ɔri͜ɔɽ-obɔ ri͜ɔɽ-owɛ kpɛɽɛkpɛtɛ** [˩ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˥ ˥ ˥] lit. “he ate his hand ate his leg entirely”: he cheated him properly (the usual term is **mu** [˥] **ɽu** [˥]);
v. **do 3** [˥].

ɽe 2 [˥]

to be, with a noun predicate;
Ozo ɽ-akɔwe [˩ ˥ ˧ ˩ /] Ojo is a clerk;
ɛɽe [/ ˩] — **ɛɽe** [/ ˩] neither — nor;
cf. **ɔɽe 1** [˩ ˥], (**eɽe**, **ɛɽe**).

ɽe [/]

(1) to hide (something);
ɽ-egbe [˩ ˥] **na** [˥] to hide oneself from something or somebody.

(2) to bury;
ɔɣaɽ-oɽ̃iʊ̃i ʊ-is-eʊa [˩ ˥ ˩ ˩ ˩ ˥ ˥ (4-1)] “he was burying a dead man when I arrived (**sɛ** [˥]) there”;
cf. **uɽeʊ̃ɛ** [˩ \ ˩], **iɽoɽ̃iʊ̃i** [˩ ˩ ˩ ˩].

ɽeɣeɽeɣe [˧ ˧ ˧ ˧]

(or **ɽeɣee** [˧ ˧]) loud (of shouting);
ɔda tu ɽeɣee [˩ ˥ ˧ ˧ ˧] he shouted aloud;
v. **rhãrhaãrhã** [˧ ˧ ˧].

ɽeɽe [˥ ˦]

(**ɽeɽe o** [˥ ˦ ˧]) welcome;
v. **ɔb-oxiã** [˥ ˥ ˦].

ɽɛɣɛɽɛɣɛ [˩ ˩ ˩ ˩]

pink;
used with the verb **ba 1** [/].

ɽɛɽɛ [˩ ˥]

to deceive;
cf. **eɽɛɽɛ** [˩ \ ˩].

ɽo [˥]

(1) to overflow;
to inundate;
ɛzɛ na ɽo [˩ / ˩ \ ] this river has overflowed;
ɛki ɽo [˩ ˩ \ ] the market is full (all the traders have come).

(2) to be cheap;
ɔɽo [˩ \ ] it is cheap;
ɔɽo [˩ ˥] it is (always) cheap.

(3) to discharge pus, matter (of a boil).

ɽo [/]

to think;
iɽo ʊ-eriɔ [˩ ˩ \ /] I think so;
ɽo͜iɣo [˩ ˥ ˥] to add up (e.g. prices of goods bought or sold);
cf. Yor. **ro** [˩];

cf. **ɽoɽo** [˩ ˥], **iɽo** [˩ ˩];
v. **mu** [˥] **ɽo** [/].

ɽoɣo [˩ ˥]

to be watery, soft, e.g. of fufu, gari;
cf. **oɽoɣo** [˩ ˩ ˩].

ɽoɽo [˩ ˥]

(1) to think;
ɔɣ-ũʊ̃ɛ̃͜iɽoɽo [˥ ˩ ˥ ˩ ˩ ˥] “it is of my own (e.g. money) that I am thinking”.

(2) to calculate;
iɣo n-aɽoɽo [˥ ˩ ˩ ˩ ˥] money calculation.

(3) to add, in **ɽoɽo** [˩ ˥] **ku** [˥] **gbe** [˥];
eʊ̃i n-aɽoɽo ku gbe [˩ ˩ ˩ ˩ ˥ ˥ ˥] “things that are added together”: addition;
cf. **ɽo** [/].

ɽɔxɔ [˩ ˥]

(1) to be ripe (and soft; highest stage of maturity; for ripe fruits that are still hard *v.* **ʊo 2** [/]);
uhoɽo na ɽɔxɔe [˥ ˥ / ˩ ˩ \ ] this pawpaw is ripe.

(2) to be cheap (*v.* **ɽo** [˥]);
eʊ̃i n-idɛ-ʊ-ɛki-ɽɛ ɽɔxɔe [˩ ˩ ˥ ˥ ˩ / ˩ ˩ \ ] the things I bought in the market to-day are cheap.

(3) to be easy, in: **ɔɽɔxɔ ʊ̃-egbe** [˩ ˩ ˥ ˩ ˥] I have an easy life, i.e. I have all I want;
cf. **egbeɽɔxɔʊ̃ɛ** [˩ ˩ ˥ \ ˩];
v. **fu** [˥] **egbe** [˩ ˥].

ɽu [˥]

(1) to do;
ɔɽu͜ɛe fo [˩ ˥ ˧ /] he finished doing it.

ɽu [˥] **dɔɣɔrɔ** [˩ ˩ ˩] to let the lip hang down.

ɽu [˥] **xɔ** [/] to ill-treat.

Combinations with nouns: **ɽu͜egbe** [˩ ˩ ˥] (*a*) to drag one another;
(*b*) to kick.

ɽu ekɛ̃ [˥ ˥ ˩] to collect and mix mud for house building (*v.* **hɔ** [/]).

Idiom.: **ɽu eʊ̃i n-egb-ɛɽe** [˩ ˩ ˩ ˥ / ˩] “to do the things of his body”: to bury him (**Ɔxw.** song 7).

ɽu͜ɛse [˩ ˩ \ ] to be kind (in the meaning: “to bestow favours”, i.e. to give “dashes”);
ɔɽu͜ɛse mɛ [˩ ˩ ˩ / ˥] he always favours me (viz. with presents).

ɽu͜iko [˩ ˩ ˥] to hold a meeting.

ɽu͜ohuɛ [˩ ˩ ˥] to hunt.

ɽu [˥] **osa** [˩ ˥] to owe a debt (*v.* **ɽe 1** [˥], **ʊ̃ɛ** [/]);
n-aɽu͜ɛɽ-osa [˥ ˥ ˥ ˩ ˥] “to whom people owe a debt”: creditor.

ɽu͜ɔbafi [˩ ˩ ˩ ˥] to hunt (also **ri-ɔbafi** [˩ ˩ ˩ ˥], *v.* **rie** [/]).

ɽu [˥] **uhe** [˩ ˥] to cohabit with (direct object) (indecent, worse than **ho** [/]; for decent expressions *v.* (**gu** [˥] “with”) **ku** [/]).

(2) to offer a sacrifice (to ancestors, the guardian spirit, and deities).

ɽu͜ehɔ [˩ ˩ ˥] to make the annual ancestral festival (including the sacrifice);
also **ri͜ehɔ** [˩ ˩ ˥] (**ɽe 1** [˥]).

ɽu͜erha [˥ ˥ ˥] to sacrifice to one’s father.

ɽu͜ɛbɔ [˥ ˥ ˩] to offer a sacrifice to a deity.

ɽu ɛhi [˥ ˥ ˩] to sacrifice to one’s guardian spirit.

ɽu͜ɛɽiʊ̃i [˩ ˩ ˥ ˩] to sacrifice to the dead people (used of sacrifices to the deities as well).

ɽu͜uhuʊ̃u [˩ ˩ ˥ ˩] to make a sacrifice to one’s head, when advised to do so by the oracle (**ogwɛga** [˩ \ ˩]); (**gwɛ** [/] means: to sacrifice to one’s head at the **igwɛ** [˩ ˩] day).

ɽu can further be used with the name of the particular deity to whom one offers the sacrifice, e.g. **ɽu ɔxwahɛ** [˩ ˩ / ˩] to offer a sacrifice to **Ɔxwahɛ** [˩ / ˩];
v. **rhi-eɣo** [˩ ˥ ˩] and **mi-eɣo** [˩ ˥ ˩], **y-eʊ̃i** [˩ \ ] **na** [˥], **zɛ** [˥] **na** [˥], **wa** [/] **na** [˥], **mu** [˥] **ze** [˥] **na** [˥], **gwɛ** [/], **rhɔ** [/].

(3) to become, be, of a certain quality which is indicated by a reduplicated collective noun; corresponds to English constructions like “to be sandy, watery”, etc.;
ɔɽu͜exexae (**exae** [˥ ˩]) [˩ ˥ ˥ / ˩] it is becoming sandy (e.g. a path that is frequently used).

ɔɽu amaamɛ (**amɛ** [˩ ˩]) [˩ ˩ ˩ \ ˥] it is becoming watery (of soup);
ɔɽu͜amaamɛ [˩ ˥ ˥ ˧ ˧] it is watery.

ɽua [˥]

second part of verbal combinations which seems to intensify the meaning of the first part in some way, or, to indicate that the action implied by the first part is carried out to its utmost limit, e.g. **gbe** [˥] “to hit”, **gbe** [˥] **ɼua** [˥] “to kill”, **z-iɣo** [˥ ˥] and **z-iɣo** [˥ ˥] **ɼua** [˥] “to squander money”, **rhi-a** [˥ /] “to be spoilt (entirely)”.

After nasalised vowels the word occurs in a nasalised form: **ɼ̃uã** [˥], and shortened forms are frequent: **-ua**, **-a** [˥] (**-uã**, **-ã**).

ɼubuɼubu [˧ ˧ ˧ ˧]

entirely round (like a ball; used with the verb **ye** [˥]).

ɼue [/]

to be jealous (of women).

ɼueɣe [˩ ˥]

to shake;
ɔɼueɣ-erhã ni [˩ ˩ ˥ ˧ /] he shook that tree;
v. **xue** [/] (to move, or shake, faintly).

ɼueɼueɼue [˧ ˧ ˧]

very small;
of things only;
used with the verb **ye** [˥];
v. **ɼ̃uɛ̃ĩɼ̃uɛ̃ĩɼ̃uɛ̃ĩ** [˧ ˧ ˧].

ɼuɛ 1 [/]

possessive pronoun of the 2nd pers. sgl. “your”: **ebe ɼuɛ** [˩ ˩ /] your book.

After nasalised vowels, **ɽ̃uɛ̃**: **agbɔ̃ ɽ̃uɛ̃** [˩ ˩ /] your life; short forms are **-uɛ**, **uɛ̃** [/], **-a** [/].

ɽuɛ 2 [/]

(1) to learn;
also **ɽuɛ͜ebe** [˩ ˩ ˥] lit. “to learn book”;
ɔɽu-ɔɽe [˩ ˩ ˥ ˩] he is learning it.

(2) to teach;
also: **ɽuɛ** [/] **ebe** [˩ ˥] “to teach book”;
ɔɽuɛ ʊ̃-ebe [˩ ˩ ˩ ˥] he is teaching me;
ɔɽu-ɔɽe [˩ ˩ ˩ \ ] he is teaching him (implying “it” as well);
cf. **iɽuɛʊ̃i** [˩ ˩ ˩], **uɽuɛʊ̃ɛ** [˩ \ ˩].

ɽuɛ 3 [/]

to have a good effect;
of a sacrifice;
(only used of **ese** [˩ ˩]);
to be accepted.

ɽuɛ [/] **na** [˥] to have a good effect in somebody’s favour, e.g. **ese n-izɔɽe ɽuɛ mɛ** [˩ ˩ ˥ / ˩ / ˧] the sacrifice I performed had an effect that was favourable for me.

ɽuɛɽuɛɽuɛ [˩ ˩ ˩]

faintly burning, used with the verb **ba** [/];
v. **riɛriɛriɛ** [˩ ˩ ˩].

ɽuɽuɽu [˩ ˩ ˩]

describes a pregnant woman;
also used to describe swellings caused by elephantiasis

(**eve** [˩ ˩]), and pregnancy in cows or pigs; used with the verb **ye** [˥].

ɽ̃aʊ̃ɛ [˩ ˥]

to fry (with oil or lard);
oko, **doɽ̃aʊ̃-ɔ̃xɔxɔ na n-ima ɽe** [˩ ˥ / ˩ ˩ ˩ / ˩ ˩ / ˩]
“friend, come and fry this fowl for us to eat!”;
emiowo n-aɽ̃aʊ̃-ɔ̃na xĩ ɽa [˩ ˥ ˩ ˥ ˩ \ ˩ \ ˩] is this fried meat?

ɽ̃ɛ [/]

to know;
n-ɔɽ̃ɛ̃-ʊ̃i [˥ ˧ (3-1)] or **ɔʊ̃-ĩɽ̃ɛ̃ʊ̃i** [˩ ˥ ˩ ˩] an intelligent man.

aiɽ̃ɛ̃ [/ /‿˩] lit. “one does not know”: perhaps, in case...;
itama bũa, **aiɽ̃ɛ̃ ʊ-u-aɽu͜ɛ** [˩ ˥ / ˩‿\ / ˩ ˩ / ˥ \ ] “I have told you all the time (scil. all about the consequences), in case you do it” (lit. something like: “one does not know whether you will do it”);
cf. **iɽ̃ɛ̃ʊ̃i** [˩ ˩ ˩].

ɽ̃ɛ̃hũɽ̃ɛ̃hũ [˩ ˩ ˩ ˩]

(1) a specific adverb describing sawdust, or worm-dust;
(2) feeble, defeated.

ɽ̃ɛ̃ɽ̃ɛ̃ [˩ ˥]

to tickle;
v. **so 1** [˥] **iguɛ̃guɛ̃** [˥ / /].

ɽ̃i [/]

a variant of **ni** [/].

ɽ̃iʋ̃ia [˩ ˥]

to supplicate;
ɔɽ̃iʋ̃ia ʋ̃ɛ n-iɣɛɣigb-ɛe [˩ ˩ ˥ ˧ ˧ ˧ ˩ \ ] he begged me not to flog him again.

ɽ̃iʋ̃ia [˩ ˥] **na** [˥] to plead for somebody;
ɔɽ̃iʋ̃ia nɛ [˩ ˩ ˥ \ ] he is pleading for him.

ɽ̃ɔʋ̃ɛ [˩ ˥]

to marry (used of both sexes);
iri-od-ɔɣ-erha ʋ̃ɛ n-iyaɽ̃ɔʋ̃-ɔ̃dɔ [˩ ˩ ˩ ˥ ˥ ˩ ˥ ˧ / ˩ ˥ ˩] I am going (way of my father’s) to my father’s place in order to (go and) marry a husband.

ɽ̃ɔʋ̃-oxuo [˩ ˥ ˩] to mary a woman;
ɔɽ̃ɔʋ̃-ɔɛ̃ [˩ ˩ ˥‿/] (*a*) she married him;
(*b*) he married her;
cf. **oɽ̃ɔʋ̃ɛ** [˩ ˥ ˩].

ɽ̃uã [/]

(1) to affect;
to befall (esp. trouble).

(2) to poison;
cf. **eɽ̃uã** [˩ ˥].

ɽ̃uɛỹɽ̃uɛỹɽ̃uɛỹ [˧ ˧ ˧]

or **ɽ̃wɛỹ** [˧] very small indeed;
more so than the degree indicated by **tinɛ** [˧ ˧];
of infants, or of things;
used with the verb **ye** [˥];
v. **ɽueɽueɽue** [˧ ˧ ˧].

ɽ̃ũɽ̃ã [˩ ˥]

to start, be startled;
once, suddenly, as result of a fright;
(but *v.* **gwɔ** [˥] “to tremble”);
used with **giɽi** [˩ ˩];
ma ʊ-ɔɽe de kũ͜egbe ʊ-ebiebi, **ɔkewaɽ̃ũɽ̃ã giɽi** [˩ ˥ ˧ ˧ ˩ ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˧ ˩ ˥ ˩ ˩] I and he dashed against each other in the dark, and he suddenly gave a start.

sa 1 [˥]

(1) to scoop (water);
ɔs-amɛ ʊ-uhae [˩ ˥ ˩ ˥ ˩] he drew water from the well (**ɔs-amɛ** [˩ ˥ ˩] he drew water; **ɔsa mɛ** [˩ ˥ ˦] he drew, viz. water, for me).

(2) in **sa** [˥] **y-ɔ** [\ ] to scoop into (part of a liquid);
v. **rhurhɛ** [˩ ˥] (to turn the container over so that all the water is poured out);
tue 1 [/] (from vessels with a narrow neck, like calabashes).

(3) to cast (in brass);
ɔsa͜e y-ɛɽ̃ɔʊ̃ɔ [˩ ˥ ˦ ˧ ˩ ˩] or **ɔy-ɛɽ̃ɔʊ̃ɔ sa͜e** [˩ ˥ ˩ ˩ ˥ ˩] he cast him in brass (no. 3 is put in here as the casting in brass also necessitates pouring the brass into the moulds).

sa 2 [˥]

to shoot (with gun, bow, and cross-bow);
ɔy-osisi s-uzo [˩ ˥ ˥ ˥ ˦ ˩] he shot an antelope with a gun (**gbe** [˥] is more used);
ɔsa ʊ̃ɛ [˩ ˥ ˦] he hit me (same as **ɔfi ʊ̃ɛ** [˩ ˥ ˦] which, however, applies to shooting with a gun only).

sa 1 [/]

(1) to plait one’s hair (of women);
ɔsa͜et-ɛɽe [˩ ˩ ˥ / ˩] she has plaited her hair;
v. **tue 2** [/].

(2) to start weaving or net-making (i.e. to weave, or make, the first stripes);
ɔsa͜ido [˩ ˩ ˩ ˥] he is weaving the first stripes;

ɔsa͜ewa [˩ ˩ ˩ ˥] he is beginning a mat.

Iterat. **salɔ** [˩ ˥] in **sal-eto** [˩ ˩ ˥] to comb one’s hair;
rhi-oyiya gũ ʊ̃ɛ **n-iya sal-eto** [˩ ˥ ˩ ˩ ˩ ˥ ˧ ˩ ˩ ˩ ˥] “give me a comb in order that I may take it to comb (my) hair!”

sa 2 [/]

(1) to burst;
ibi-emɔto na saɽe [˩ ˥ ˥ ˧ / ˩ / ˩] this tyre (“intestines of motor-car”) is burst;
oɽ̃iʊ̃i na sa **ʊ-ɛko** [˩ ˩ / ˩ / ˩ \ ] this corpse is burst at the abdomen (vɛ [˥] also used).

(2) to crack (of a falling tree);
erhã na sa, **gi-alɛ** [˩ ˥ ˩ / ˩ / ˩] this tree is cracking, let’s run!

Iterat. in **salɔ** [˩ ˥] **kua** [˥] to burst, of several tyres (**kua** is not used with **sa**);
v. sɔ [/] (of cloth).

sa 3 [/]

to raise;
ɔs-ada lel-oh-ɔ̃xwahɛ [˩ / ˥ ˩ ˩ ˥ / ˩] “he raises the ada sword follows the **Ɔxwahɛ** priest”: he follows the **Ɔxwahɛ** priest with raised **ada** (— **lel-ɔba** [˩ ˥ ˥] “follows the **Ɔba**”).

sã 1 [/]

to jump.

sã 2 [/]

occurs in **sã͜ibo** [˩ ˥ ˩] to guess the identity of something hidden, e.g. the contents of a closed box, as test for a new “doctor” or a man chosen by an **ihɛ̃** to be his priest;
v. **ha͜ibo** [˩ ˥ ˩], under **ha 3** [/].

saba [˩ ˥]

to be able;
ɔɣasaba ɽu͜ɛe [˩ ˥ ˩ ˥ ˧ (4-1)] he will be able to do it;
ɔsaba ɽu͜ɛe [˩ ˥ ˧ ˧ (3-1)] he knew how to do it;
cf. Port. saber, Pidgin savvy, or **sɛ 1** [˥] (?);
v. **s-ɛt͠i** [˩ ˥].

sahɛ [˥ ˩]

to faint;
ɔsahɛ [˩ ˥ ˩] he fainted, or, has fainted.

s-akɔ̃ [˥ ˩];

cf. **sɛ 2** [˥].

sakpãɽ̃ɛ̃ɣod͠i [˥ ˥ / ˩ ˩]

the fifth generation of children;
cf. **ɛɣod͠i** [˥ ˩ ˩] (?);
v. **iwu 2** [˩ ˩].

s-amɛ [˥ ˩];

cf. **sa 1** [˥].

se [˥]

(1) to nail;

y-ise s-ɛe [˩ ˥ (4-1)] “take a nail and nail it”.

(2) to sew (cloth and leather);
ɔs-ukpɔ̃ [˩ ˥ ˩] he sews cloth;
ɔs-ohiã [˩ ˩ ˥] he is sewing leather;
cf. **ise** [˩ ˥].

s-ebɛ̃ [˩ ˥];

cf. **sɛ 1** [˥].

sɛ 1 [˥]

(1) to reach;
ɔs-ɔe [˩ ˥‿/] he reached it.

sɛ [˥] **ʊ-eriɔ** [˥ /] “reach thus”: so far;
or conjugated: **ɔsɛ ʊ-eriɔ nɛ n-uɣu-yavã͜eʊ̃a** [˩ ˥ ˧ / ˩ ˥ ˥ ˥ ˩ ˩ \ ] lit. “has it reached so far already that you are not going to branch off here?”: something like: “are you so angry that you do not want to call on us any longer?” (said e.g. to a disappointed lover by relations of the girl).

(The high tone of **-ya-** indicates the negation.) (**s-ɛriɔ** [˥ /] is also used).

(2) to come true, *v.* **s-unu** [˩ ˥];
ɛʊ̃ɛ ʊ̃ɛ sɛe [˩ ˩ ˥ (4-1)] my word has come true.

(3) to be enough;
ɔsɛe [˩ \ ] it is enough;
ɔmahesɛ [˥ ˥ ˥ \ ] it is not yet enough;
ɔsɛ ʊ̃ɛ [˩ ˥ ˧] it is enough for me (but: **ɔsɛ mɛ** [˩ ˥ ˧] it is effective for me, viz. a charm or medicine);
ɔsɛ ʊ-eriɔ [˩ ˥ ˧ /] that is enough (e.g. when pouring out medicine).

(4) to visit;
us-eke n-iye [˩ ˥ ˩ ˩ (3-5)] “have you reached the place where I am?”: have you ever come to see me?

(5) Idiom.: **ɔs-umɛɛ** [˩ ˥ ˧] “what a nuisance”;
an expression of regret or annoyance at some mistake (also **ɔsɛ ʊ̃ɛ s-egbee** [˩ ˥ ˧ ˩ ˥]) one has made oneself;
ɔs-uɛɛ [˩ ˥ ˧] “oh, you are a trickster” (to somebody who e.g. has broken a pot, and put the pieces together so that it looks undamaged) (also **ɔs-uɛs-egbee** [˩ ˥ ˧ ˩ ˥]);
ɔs-ɔɽee [˩ ˥ ˧] “I’m sorry for him” (when learning of something bad that has happened to a man known to the speaker) (also **ɔs-ɔɽe s-egbee** [˩ ˥ ˧ ˩ ˥]), *v.* **sɛ** [˥] **egbe** [˩ ˥].

The lit. meanings are possibly something like “it has reached me, you, him”, but **umɛ** is a very strange form.

The last vowel is lengthened in these exclamations.

s-ebɛ̃ [˩ ˥] to make a boundary between two (or more) farms;
gi-ay-ɔka s-ebɛ̃ y-ugbo na [˩ / ˥ ˩ ˩ ˥ ˧ ˧ ˩] let’s take corn to make a boundary on this farm!

sɛ [˥] **egbe** [˩ ˥] “to reach body”: (*a*) to befall;
to affect (of curses, not diseases);
(*b*) to be one’s turn;
ɔs-ɔɽ-egbe [˩ ˥ ˩ ˥] (*a*) it befell him;
(*b*) it is his turn;
hence: **n-ɔs-ɔɽ-egbe** [˥ ˥ ˩ ˥] the next one;
n-ɔɣis-ɔɽ-egb-ɔna xĩ [˥ ˥ ˩ ˩ \ ˩ ˥] the next one is this, *cf.* **ɔsegbe** [˩ ˩ ˩], *v.* **zɛ** [˥] **lele** [˩ ˥].

s-ɛɽi [˩ ˥] to give evidence (same as **s-osɛe** [˥ ˩]);
ɔs-ɛɽi mɛ [˩ ˥ ˧ ˧] he gave evidence for me;
ɔs-ɛɽi gbe ʊ̃ɛ [˩ ˥ ˧ ˩ ˥] he gave evidence against me.

s-ɛfi [˩ ˥] to be able (*v.* **m-ɛfi** [˩ ˥]).

s-obɔ [˩ ˥] **y-ɔ** [\ ] (*a*) to begin;
(*b*) to catch (also: to find out somebody’s guilt by oracle);
is-obɔ mu̯ɛ̃ (or, **y-ɔ**) [˩ ˥ ˦ ˧ (3-1)] I have caught him, or found him out.

Must not be mistaken for **s-obɔ** [˩ ˥] “to clap hands”, *v.* **so 1** [˥].

s-osɛe [˥ ˩] to give evidence;
ɔs-osɛe gb-ɛe [˩ ˥ ˩ \ ] he bore evidence against him.

s-otɔ [˥ ˩] “reaching ground”: down;
d-iguɛ s-otɔ [˩ ˩ ˥ ˩] kneel down!

tota(a) s-otɔ [˥ ˩ ˥ ˩] sit down!

sɛ [˥] **ɔkɛ̃** [˩ ˥] to satisfy;
not of food;
ɔs-ɔʊ̃-ɔ̃kɛ̃ [˩ ˥ ˩ ˥] “it has satisfied me”: I am content;
ɔs-ɔɽ-ɔkɛ̃ [˩ ˥ ˩ ˥] “it has satisfied him”: he is content,
cf. **isɔkɛ̃** [˩ ˩ ˩], *v.* **ɛko** [˩ \ ];
s-ukpɛ [˩ ˥] (**ukpɛ** [˩ ˥] “beak”) “to poke one’s nose into something”: to interrupt (a talk);
to be “pompo” (too forward);
idiom.: **ɔs-ukpɛ ʊ-ɔwɛwɛ** [˩ ˩ ˩ ˩ / ˩] he is interrupting in the course of the sentence;
ɔʊoxã na s-ukpɛ gbe ʊ-ɔta [˩ ˩ / ˩ ˥ ˦ ˩ ˩ ˥] this boy meddled much in the talk.

s-uma [˥ ˩] to hold a council;
cf. **isuma** [˩ ˩ ˩].

s-unu [˩ ˥] (*a*) to happen;
(*b*) to come true.

sɛ 2 [˥]

to break;
to split;
sɛ [˥] **fua** [˥] to split off, e.g. a corner of a pot;
uwawa na sɛ fua ʊ-ehɔ [˩ ˩ / ˩ ˥ ˩ ˩ ˥] this soup-pot has split off at the edge.

s-ivĩ [˥ ˩] (*a*) to husk palm kernels;
mu͜egbe n-ugi-aya s-ivĩ [˩ ˩ ˥ ˧ ˩ / / ˥ ˩] "get ready that you let go (that we may) and husk kernels!" (*b*) to bear twins;
cf. **ivĩ** [˥ ˩].

s-akɔ̃ [˥ ˩] to file teeth.

This is done by Yoruba people mostly, but also by the Binis of **Akurɛ** and the people of **Usɛ̃** [˥ ˥].

With Bini people it is said to be a modern copying only.

The two middle upper incisors are filed mostly and by means of a knife or file;
ɔs-akɔ̃ [˩ ˥ ˩] he has his teeth filed;
ɔsɛ ʊ̃-ãkɔ̃ [˩ ˥ ˧ ˩] he filed my teeth;
n-akpa s-ɔɽ-akɔ̃ [˩ ˥ ˥ ˧ ˩] lit. "whom a foetus has filed the teeth": a man with a natural tooth-gap.

s-iwu [˥ ˩] to make the tribal body-marks (**iwu** [˩ ˩]).

Whether **s-iwu** belongs to this verb, does not seem to be quite certain.

sɛ 3 [˥]

in **sɛ** [˥] **ɽae** [/] to leave;
ɔs-ɔe ɽae [˩ (5-3) /] he left him.

sɛ [/]

to surpass (means to express the comparative idea);
ɔkpɔlɔ sɛɛ ʊ̃ɛ [˩ ˩ ˥ ˩ ˥] he is bigger than I (“pass me”);
ɔɽ̃ɛ̃ **sɛɛ** ʊ̃ɛ [˩ / ˩ ˥] he is becoming cleverer than I (the **sɛɛ** is spoken on a low falling tone);
cf. **sɛ 1** [˥].

sɛrhiɛ̃ [˩ ˥]

to revoke a curse;
this is, in the case of a simple curse, done by saying:
isɛrhĩ-ɔ̃ [˩ ˥ ˩ /] I take the curse from you (reduplicated: **isɛrhiɛ̃rhĩ-ɔ̃** [˩ ˥ ˩ ˩ /], shortened into **isɛɛrhĩ-ɔ̃** [˩ \ ˩ /]).

If it is, however, a curse sworn at an **ihɛ̃**-shrine, a sacrifice must be made to the **ihɛ̃**, whereupon water from a cup is spat on the man on whom the curse lies, or into the air if he is absent, and the above mentioned formula is said.

lf the cursed man is absent, the formula is **isɛrhiɛ̃rhiɛ̃** [˩ ˥ ˩ ˥], or **isɛrhiɛ̃rhĩ-ɔɛ̃** [˩ ˥ ˩ ˥ \ ] “I take the curse from him”.

s-ɛɽi [˩ ˥];

cf. **sɛ 1** [˥].

s-ɛfĩ [˩ ˥];

cf. **sɛ 1** [˥].

si 1 [˥]

(1) to draw;
to pull;
ɔs-ikã ʊ-uw-oha [˩ ˥ ˩ ˥ ˥ ˧] “he is drawing **ikã** in the bush” (**ikã** is a creeper; when it is wanted, it is cut and pulled down).

si [˥] **maama** [˩ ˥] to be pressed together;
iɽ̃ã si maam-egbe [˥ ˩ ˥ ˩ ˩ ˥] they are pressed together (of a crowd).

si [˥] **xua** [/] to equip oneself;
to get, be, ready, (lit. “to pull and turn one’s clothes up”).

si amɛ [˥ ˥ ˩] (*a*) “to draw rain”: to make rain, by charm;
(*b*) to be lean.

si͜egbe koko [˩ ˩ ˥ ˩ ˥] to gather, intrans., **egbe** may be omitted;
wa hia si egbe koko y-eʊ̃a (ʊ-)itere [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˩ \ ˥ ˩ ˥] you all gather together here until I come!

s-irhũrhũ [˥ ˩ ˥] to become (be) mouldy;
ɔs-irhũrhũ [˩ ˥ ˩ ˥] it is mouldy, *v.* **mu 1** [˥].

si osa [˩ ˩ ˥] to reclaim a debt;
“to draw debt”;
ɔsi osa gbe [˩ ˥ ˥ ˧ ˧] he is too harsh in reclaiming debts.

si ukoko [˥ ˥ ˩ ˩] to smoke a pipe;
ɔsi ukoko gbe [˩ ˥ ˥ ˩ / ˥] he smokes too much.

(2) to crawl (of a baby);
oʊ-uɛ na si nɛ [˩ / ˩ ˥ ˥] this your child is crawling already.

(3) to cause, esp. **si͜ɛzɔ** [˥ ˥ ˥] to cause a “palaver”;

iɣ-ɔsi ɛzɔ [˥ ˥ ˥ ˥ ˥] it is money that has caused the palaver;
oxuo ɔsi ɛzɔ [˩ ˩ ˩ ˥ ˥ ˥] it is woman that (always) causes palavers;
v. **ya 1** [˥], **zɛ 1** [˥].

si 2 [˥]

in **si** [˥] **kɛ** [/] (*a*) to be near;
owa-ɽe si k-ɔɣ-uʊ̃ɛ [˩ / ˩ ˥ / ˩ ˥] his house is near to mine, *v.* **dia** [˥];
(*b*) to go near;
to go towards a certain direction;
si kɛ͜iyeke [˩ ˩ ˥ ˩ ˩] go further back!

si k-ɔdɔ [˩ ˩ \ ] (**odɔ**) “go further there”: go further in that direction!

(*c*) to place near, as in **si** [˥] **k-ɔtɔ** [/ ˩] (**otɔ**) to turn down (the wick of a lamp, but without turning the lamp out);
si ukpa na k-ɔtɔ [˥ ˥ ˥ ˩ / ˩] turn the lamp down!

cf. **si 1** [˥] (?).

si 3 [˥]

in **si** [˥] **kpaɔ** [˥] to remove from;
to leave a certain place;
cf. **si 1** [˥] (?).

sĩ 1 [˥]

(1) to give thread (of loom).

(2) to spin;
isĩ oɽuɽu [˩ ˩ ˩ ˥ ˥] I am spinning cotton (but **do** [˥] “to weave” is used of the spider).

sĩ 2 [˥]

in **sĩ͜ãɽo** [˥ ˥ ˩] to “give the glad eye” (same as **sĩ 1**?);
ɔsĩ͜ãɽo dɔɔɔ̃ [˩ ˥ ˥ ˩ ˩] she is flirting.

sĩ [˥] **ɛɽo** [˥ ˩] to watch;
to observe;
cf. **yi 3** [˥] **ɛɽo** [˥ ˩].

sie 1 [/]

to be black;
ɔsieɽe duduudu [˩ / ˩ ˥ ˥ ˥] it is quite black;
cf. **usie** [˩ ˥].

sie 2 [/]

to take a pot from the fire;
ɔsi-ɛɽe [˩ ˥ ˥ ˧] he took it down.

siɛ̃ [˥]

to deny;
ɔsiɛ̃ ʊ-inɔɽɛ̃ [˩ \ ˥ (4-1) ˥] he denied (it) when I asked him.

siɛ̃ [/]

to break down (collapse, fall in, owing to subsidence) (same as **suo** [/]);
uye na siɛ̃ɽɛ̃ [˩ / ˩ / ˩] this hole has collapsed.

ɔsiɛ̃ɽɛ̃ [˩ / ˩] may also be used in the following case: when cassava has been ground it is put on a bag to dry, and a heavy weight is put on top.

If this weight gradually drops off, the cassava is dry, and can be used.

In this case, **ɔsuoɽo** [˩ / ˩] would not be possible.

siɛ̃(ɽ̃ɛ̃) 1 [˩ ˩]

describes bright moonlight, used with the verb **ba** [/].

siɛ̃(ɽ̃ɛ̃) 2 [˩ ˩]

describes the dropping of water;
ɔla kua siɛ̃ɽ̃ɛ̃ [˩ ˥ ˥ ˩ ˩] it is dropping (“passing”) out gradually;
cf. **siɛ̃** [/].

siɛ̃siɛ̃siɛ̃ [˩ ˩ ˩]

a word used in the introductory formula of stories;
cf. **sĩ 1** [˥];
v. **um-aɽaʊ̃ɛ** [˩ ˥ ˧ ˩].

sĩgɛ̃sĩgɛ̃ [˧ ˧ ˧ ˧]

very lean;
ɔye sĩgɛ̃sĩgɛ̃ [˩ ˥ ˧ ˧ ˧ ˧] he is very lean;
v. **kãgũkãgũ** [˧ ˧ ˧ ˧].

sigosigo [˧ ˧ ˧ ˧]

tall and lean, of human beings only;
used with the verb **ye** [˥].

siɣe- [˩ ˥]

auxiliary expressing a doubtful question (same as **kwe**

[˥]: “really”);
ɔsiɣenwina [˩ ˩ ˥ ˩ ˥] is he really working?

ɔsiɣere [˩ ˩ \ ˥] has he really come?

(**-re** is actually spoken with a rise from mid to high).

s-ihuã [˩ ˥];

cf. **so 3** [˥].

sikã [˩ ˥]

to shake each other, holding one another at the upper arms;
first phase in wrestling;
after that, the partners let go of each other, and the real match starts;
perhaps the original meaning is “to stick to each other”, “to clasp each other”.

sikã [˩ ˥] **mu** [˥] to stick, gum to something;
ibob-otiɛ̃ sikã mu͜ɛɽ-ukpɔ̃ [˩ ˥ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˩] an **otiɛ̃** [˥ ˥] (a fruit) skin has stuck to his cloth (**mu** is low here, not a low-fall);
cf. **sikãsikã** [˩ ˩ ˩ ˩].

sikãsikã [˩ ˩ ˩ ˩]

tough, of meat, or wood which does not split easily;
ɔye sikãsikã [˩ ˥ ˩ ˩ ˩ ˩] it is tough;
cf. **sikã** [˩ ˥].

simosimo [˧ ˧ ˧ ˧]

very lean;
very thin, of plantains;

ɔye simosimo [˩ ˥ ˧ ˧ ˧ ˧] it is very lean;
v. **kãgũkãgũ** [˧ ˧ ˧ ˧].

sioi [˧]

a specific adverb describing an erect way of sitting;
v. **gũkã** [˩ ˩];
ɔtota sioi [˩ ˥ / ˧] he sits erect.

sira- [˩ /]

in the presence of;
sira-ɽe ɽ-okpia na narha [˩ / ˩ ˥ / / \ /] “in his presence it was (that) this man stole”.

s-ivĩ [˥ ˩];

cf. **sɛ 2** [˥].

siʊ̃i 1 [˩ ˥]

to claim something by force or tricks;
“from somebody” is expressed by **gu** [˥];
gu͜ɛe siʊ̃i͜ɛ̃ [˥ \ ˩ ˥ ˩] claim it from him!

siʊ̃i 2 [˩ ˥]

to be next of kin to somebody;
m-ɔ (or **mɛ-ɽ-ɔ** [˩ ˥])

siʊ̃i͜ozo [/ ˩ ˥ ˥ ˧]

Ojo is next of kin to me, i.e. brother of the same father and mother;
in this case I am the senior;
perhaps it really means “it is I who claims **Ojo** viz. as

his brother”, *v.* **siʊ̃i 1**;
Odɛ eɽ-ɔsiʊ̃i Osagie [˩ ˥ ˩ ˥ ˩ ˥ ˥ / \ ] **Osagie** is next of kin to **Odɛ** (**Odɛ** being senior).

siʊ̃i 3 [˩ ˥]

(1) to cure;
gũ ʊ̃ɛ siʊ̃i ɔʊ̃a na [˩ ˥ ˩ ˩ ˩ / ˩] help me to cure this man.

(2) to protect, e.g. in prayers.

s-iwu [˥ ˩];

cf. **sɛ 2** [˥].

so 1 [˥]

to stab, knock, push, with something pointed: **su͜ɔe** [˥ \ ] knock it (with a pointed instrument);
espec.

to butt (of rams, goats, cows).

su͜anyɔ̃ [˥ ˥ ˩] to tap rubber;
so can mean “to tap juice” from any tree, by means of a curved tapping instrument or knife;
v. **bɛ** [/].

so [˥] **asefɛ̃** [˥ ˩ ˩] (**su͜asefɛ̃** [˥ ˥ ˩ ˩]) to tickle under the ribs with one finger;
ɔso ʊ̃-ãsefɛ̃ [˩ ˥ ˧ ˩ ˩] he tickled me under the ribs.

so [˥] **iguɛ̃guɛ̃** [˥ / /] (same meaning as the preceding);
ɔso ʊ̃-ĩguɛ̃guɛ̃ [˩ ˩ ˥ / /] he is tickling me.

This word is also used when speaking of somebody’s

intrigues or other (magical) exertions to damage a man;
v. ɽ̃ɛ̃ɽ̃ɛ̃ [˩ ˥].

so [˥] **obɔ** [˩ ˥] to shake one’s hand;
isu̯ɛɽ-obɔ [˩ ˥ ˥ ˩ ˥] I shook his hand.

s-obɔ [˩ ˥] to knock at the door.

is-obɔ ʊ-ɛxu̯ɛɽe [˩ ˥ ˩ ˩ ˩ ˥ ˩] I knocked at his door.

so 2 [˥]

to be dark;
only used with the subject **ebiebi** [˩ ˥ ˧] “darkness”, and with **oɽuʊ̃u** [˥ ˩ ˩] “avocado-pear” (in the imperf.) to denote its ripening;
the state of being ripe is expressed by **bi** [˥];
cf. Yor. **ʃu** [˥].

so 3 [˥]

to make a noise;
amɛ so [˩ ˩ ˥] the rain is pelting down;
ɔso ti-ɛɽe [˩ ˥ ˩ ˥ ˩] he is shouting to call him.

s-ihuã [˩ ˥] to sing a song;
ɔs-ihuã [˩ ˥ ˧] he sang a song.

s-obɔ [˩ ˥];

cf. **sɛ 1** [˥], **so 1** [˥].

s-oɣo [˩ ˥]

to shake a vessel containing water in order to rinse it;
v. **kp-oɣo** [˩ ˥] (to shake a pole, in order to pull it out

of the ground).

sokpã [˩ ˥], [˥ ˧]

(1) to leave out;
to exempt, mostly as a butt of one’s boasting;
uɣarhuɔ gie n-ikɛɽe hia, **sokpã** ʊ̃ɛ [˩ / ˥ ˩ ˥ / ˩ ˥ ˩ ˩ ˥] if you are boasting towards all the others, leave me out.

(2) but.

(3) unless.

Sokpɔ̃ba [˥ ˧ ˧]

name of a village: “Sakpoba”;
its population consists of Jekri people only;
cf. **sokpã** [˩ ˥], **Ɔba** [˥ ˥].

solo [˩ ˥]

(1) to pick, of birds.

(2) to bore a hole with a pointed instrument, *v.* **ha** [˥];
ɔsol-ɛe [˩ ˩ ˥‿/] he bored (or, picked) it.

(3) idiom. to come true, of a suspicion, e.g. **eʊ̃i n-ɛd-ɔ hɛkosolo** [˩ ˩ ˥ \ ˩ / ˩ ˥] “the thing of the other day is gradually coming true”;
v. **s-unu** [˩ ˥].

sologãsologã [˧ ˧ ˧ ˧ ˧ ˧]

describes walking with one sore foot, so that it makes no full footprint;

ɔxiã sologãsologã [˩ ˥ ˧ ˧ ˧ ˧ ˧ ˧] he is walking with one sore foot.

s-osɛe [˥ ˩];

cf. **sɛ 1** [˥].

s-otɔ [˥ ˩];

cf. **sɛ 1** [˥].

sɔ̃ 1 [˥]

to grow, of grass and hair;
v. **iɽ̃uʊ̃u** [˩ ˩ ˩].

sɔ̃ 2 [˥]

to be hard;
ɛsɔ̃-ɽ̃-uɽuʊ̃ɛ [/ ˩ ˩ \ ˩] it is not hard for him to do;
cf. ɛsɔ̃ [˩ ˩]: *v.* **lɔɣɔ** [˩ ˥].

sɔ [/]

(1) to split (wood);
ɔsɔ **erhã** [˩ ˩ ˩ ˥] he is splitting wood.

(2) to split (intrans.);
erhã sɔ [˩ ˥ /] the wood splits.

(3) to tear (cloth);
ɔsɔ-ʊ̃-**ũkp**ɔ̃ [˩ / ˧ ˩] he tore my cloth.

sɔgwɔgwɔ [˩ ˩ ˩ ˩]

tender, of a child;
ɔmɔ **ne sɔgwɔsɔgwɔ** [˩ ˩ ˥ ˩ ˩ ˩ ˩] the tender child.

sɔnɔ [˩ ˥]

(1) to grieve, anger, annoy.

(2) to disgust, be disgusting.

sɔsɔsɔ [˩ ˩ ˩]

describes something that foams;
v. **hu** [˥].

sɔtɛ [˥ ˩]

to rebel;
ɔsɔtɛ [˩ ˥ ˩] he rebelled;
cf. Yor. **ʃɔtɛ** [˩ ˧], **ɔtɛ** [˩ ˩], and Bini **isɔtɛ** [˩ ˩ ˩].

sss

Interjection used in calling dogs (same as **gba** [\ ]).

sũ 1 [˥]

(1) to be powdery, of ground or pounded foodstuffs like corn or soup herbs;
ɔsũ [˩ \ ] it is (ground and) powdery.

(2) to make powdery;
ɔka n-alɔ sũ gbe [˥ ˩ ˩ ˥ ˧ ˧] grinding corn makes (it) very fine, or powdery;
v. **lɔ** [˥], **duʊ̃u** [˩ ˥].

sũ 2 [˥]

(1) to be sticky (like gum).

(2) to be slow;
usũ gbe [˩ ˥ ˧] you are too slow!

sua [/]

(1) to push, with hand;
ɔsua ʊ̃ɛ ɣ-iyeke [˩ ˩‿\ ˥ / ˩ ˩] he pushed me back.

(2) to “push” into dangerous actions, etc.;
of harmful charms.

su͜anyɔ [˥ ˥ ˩];

cf. **so 1** [˥].

suɛ̃ [/]

to begin;
ɔʊesuɛ̃ nɛ [˩ / / ˥] he is beginning again.

suɛ̃ỹ [˥]

describes the sound of some light object dropping into water (small stones, sticks, etc.), but also of some bather jumping straight into the water;
ɔsã fi ɛzɛ suɛ̃ỹ [˩ ˥ ˩ ˥ ˩ ˥] he jumped into the river plop!

v. **gbidii** [˩ ˩].

suku [˩ \ ]

in **aɽo-ɛ suku** [˩ ˩ / ˩ \ ] “your eyes look full of fear”: you are shy.

s-ukpɛ [˩ ˥];

cf. **sɛ 1** [˥].

sulele [˥ ˩ ˥]

“on the shoulder”, in **ɔmu-ɛ̃ sulele** [˩ ˥ ˦ ˧ ˩ ˥] he carried him on his shoulder.

s-uma [˥ ˩];

cf. **sɛ 1** [˥].

sũnɔsũnɔ [˩ ˩ ˩ ˩]

describes a lazy kind of walk, with a slack limp body, and, possibly, slightly moving arms;
ɔxiã sũnɔsũnɔ [˩ ˥ ˩ ˩ ˩ ˩] he slouches.

s-unu [˩ ˥];

cf. **sɛ 1** [˥].

suo [/]

to collapse, of undermined soil;
same as **siɛ̃** [/].

sũsũsũ [˦ ˦ ˦]

dark blue, used with the verb **bi 1** [˥];
same as **dũdũdũ** [˦ ˦ ˦].

suũ [˦]

describes a fixed look such as that of fortune-tellers, but also a foolish gape, *v.* **ohuã** [˥ ˥], **gbɔɔ** [˩].

(e)t-

a particle found in front of the conjunctive and absolute pronouns, emphasizing the following verb or imparting the idea of necessity;
this kind of emphasis may also be expressed by tonal means only, e.g. **ɔgb-ɔɛ̃** [˥ (4-1)] is equivalent to **t-ɔgb-ɔɛ̃**;
t-uxiã ɽa [˥ (4-1) ˩] are you going?

ɔɣagb-ɔɛ̃ ɽa [˩ ˥ (4-1) ˩] will he write it?

t-ɔgb-ɔɛ̃ [˥ (4-1)] he must write it, and also: he is writing it (with stress on the verb).

Instead of **t-**, **rh-** may be used before singular pronouns, or possibly only before the 2nd and 3rd pers. sgl.

ta [˥]

(1) to speak;
to say;
to tell;
ɔt-en-ɛʊ̃ɛ [˩ ˩ \ ˩] he is telling the (already mentioned) story;
ɔta ʊ-eriɔ [˩ ˥ ˧ /] he said so.

ta [˥] **ma** [/] to tell somebody.

t-ohoɣe [˩ \ ˩] to tell a lie;
to lie;
ɔt-ohoɣe [˩ ˥ (4-1) ˩] he lied;
ohoɣ-ɔta [˩ ˥ ˩ ˥] "it is a lie he is telling".

t-ɔta [˩ ˥] to tell something;
ɔt-ɔta ʊ̃ɛ maɽ̃ɛ̃ [˩ ˥ ˩ ˥ / ˩] he talked to him of me.

(2) to guess a riddle;
used without an object only, in the request: **ta** [˥] guess!

(with **iro** [˥ ˩] “riddle”, the verb **mu** [˥] is used).

The same meaning “to guess” is perhaps underlying the following two combinations verb + object: **t-isɛ** [˥ ˩] to play the **isɛ** [˥ ˩] game, and **t-ile** [˥ ˩] to bet.

Iterat.: **talɔ** [˩ ˥] to talk much: to jabber (a more respectful term is **guã** [/]);
talɔ does, however, also mean “to report”, probably because this entails a somewhat lengthy talk.

tã 1 [˥]

(1) to spread.

(2) to hang.

tã [˥] **yi** [˥]: (*a*) to spread in..;
t-ũkpɔ̃ y-ovɛ̃ [˥ ˩ ˥ ˩] spread the cloth in the sun!

(*b*) to hang on..;
tã͜ɛ̃ y-egb-ekɛ̃ [˥ ˩ ˩ ˥ ˩] hang it on the wall!

atã͜ɛ̃ y-egb-ekɛ̃ [˩ ˥ ˩ ˩ ˥ ˩] it hangs on the wall.

tã [˥] **gu** [˥]: **t-ũkpɔ̃ gu͜etebuɽu** [˥ ˩ ˩ ˩ ˥ ˩ ˩] spread the cloth on the table!

tã [˥] **lele** [˩ ˥] would be used if a cloth were to be spread on several tables.

t-ĩri [˩ ˥] to put up a rope (as a clothes line);
ɔt-ĩri y-ovɛ̃ [˩ ˥ ˧ ˧ ˩] he fixed a clothes line in the sun.

t-õkũ [˥ ˩] to measure by means of a line (mostly in

timber work);
t-õkũ y-ɔ [˥ ˩ \ ] measure it!

(lit. “stretch a rope to it!”);
cf. **tã 2** [˥](?).

tã 2 [˥]

to be tall (of human beings);
ɔʊ̃a na taɛ̃ [˩ / ˩ \ ] this man is tall;
cf. **tã 1** [˥](?).

ta [/]

(1) to imitate;
ɣɛtaa ʊ̃ɛ [˥ ˩ \ ] don’t imitate me!

(2) to compare;
ɣɛya͜e taa ʊ̃ɛ [˥ ˧ ˩ ˩ \ ] don’t compare him with me!

tab- [˩]

in idiom.: **tab-ɛɽ-ɛʊ̃ɛ** [˩ ˥ ˥ ˩] what is the matter?

what is wrong?

(lit. “or is it not the matter”, viz. “is there anything the matter or is it not?”);
w-ɔɽ-u͜ɛe ɽa tab-ɛɽ-uwɛ [/ ˧ (4-1) ˩ ˩ ˥ ˥ ˥] are you the one who did it, or was it not you?

cf. Yor. **tabi** [˩ /].

tafia [˩ \ ]

to interfere;
to meddle in other people’s affairs;
utafia gbe [˩ ˩ \ ˥] you interfere too much!

cf. Engl. interfere;
v. **mi-arale** [˩ ˥ / ˩].

taĩtaĩ [˩ ˩]

describes the smell of corpses and of dog-blood (the **ĩ** is not short here);
cf. **tãtaãtã 2** [˩ ˩ ˩].

tãtaãtã 1 [˩ ˩ ˩]

(to be stretched) straight and long;
used with the verb **niɛ** [/];
v. Texts: **Uke keʊe arhuaɽo**;
cf. **tã 1** [˥].

tãtaãtã 2 [˩ ˩ ˩]

(1) salty;
ɔfiã (“it cuts”) **tãtaãtã** [˩ ˥ ˩ ˩ ˩] it is salty.

(2) sharp (of smells, e.g. of urine);
cf. **taĩtaĩ** [˩ ˩].

te [˥]

an auxiliary verb indicating (1) that something was going on or was in a certain state in the past but implying that the end of the action was not attained, or that the state referred to is no longer existing;
ɔtema [˩ ˥ /] it was good (but it is no longer so);
itewu [˩ ˥ ˥] I was dying, viz. **ʊ-uhuʊ̃u ni amu ʊ̃ɛ** [˩ ˩ / ˩ / ˩ ˥] “(always) when that illness attacked me”.

This leads to the meanings “nearly”, e.g. in **itewu** [˩ ˥ ˧] I nearly died, and “mistakenly”: **utew-ɛr-eʊa-nwa** (**re** [˥], **enwa** [˩ \ ]) [˩ ˥ ˧ ˧ ˩ \ ] “you were mistaken in saying: he is not there now”.

(2) that the action of the verb to which it is linked follows another action (“before”);
imi-ɔɛ̃, **(ʊ-)ɔtekpaɔ** [˩ ˥ ˩ ˥ \ /] I saw him before he had left;
imi-ɔ̃‿ɛ̃dɛgbegbe, (ʊ-) **ɔteɣaxiã** [˩ ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩ ˥ ˥] I see him every day before he leaves.

te [/]

to decorate;
t-ɛɽe [/ ˩] decorate it!

ɔt(e)‿owa [˩ ˩ ˥] he is decorating the house;
ɔt-egbe [˩ ˩ ˥] he is decorating himself (“the body”).

t-ẽgbe [˩ ˥] **mu** [˥];

cf. **tɔ̃ 4** [˥].

teitei [˧ ˧]

imitates the beating of pulses (generally with fear);
in the case of the tortoise, **leilei** [˧ ˧] is used (in stories) (the **i** is long);
v. **afiama** [˩ ˩ ˩].

tete [˩ ˥]

to save, to be economical with something;
tet-ɛe [˩ \ ] save it!

Ozo, **tet-inya n-iviɔ nwɛ ni n-ɔmi-eke nay-usɛ̃** [˩ ˥ ˩ ˩ ˩ ˥ / / / ˧ ˩ ˩ ˥ ˩ ˥ ˧] **Ojo**, be economical with the yams I brought you so that they will last (“get a chance to last”) for five days!

tɛ [˥]

to be contemptible;
“to be useless”;
utɛ nɛ ʊ-en-uye na [˩ ˥ ˩ ˩ ˩ ˥ ˩] you are already “useless” in (the state in) which you are now!

tɛ [/]

to urge somebody on (to do something, by flattering him, or by acclamations);
ɣɛtɛ ʊ̃ɛ ɽu͜ɛe [˥ ˩ ˥ ˧ (4-1)] don’t urge me on to do it!

(e.g. for I shall be overtired).

tɛ̃ [/]

(1) to put in a file (or row?);
tɛ̃-biɛka na n-iɽ̃ã ya y-uviɛ̃-sɛse [˩ / ˥ ˩ ˥ / ˩ ˥ ˩ ˥ ˧] arrange these children so that they may be properly in a single file!

(e.g. may be said by a teacher).

(2) to claim as one’s relative (**ɔtɛ̃** [˩ \ ]).

(Perhaps this should be a separate item).

t-ɛ̃zɔ [˥ ˥] **mu** [˥];

cf. **tɔ̃ 4** [˥].

ti 1 [˥]

to be famous (but usually this is **titi** [˩ ˥]).

ti 2 [˥]

to be fat;
ɛwe na fɛko ti [˩ ˥ ˩ ˩ / ˥] this goat is (gradually) becoming fat.

ti 3 [˥]

to boil;
amɛ ti [˩ ˩ ˥] the water is beginning to boil;
amɛ ti [˩ ˩ \ ] the water boils;
cf. **ti** [/].

tĩ 1 [˥]

to fly;
ahĩaʊ̃ɛ tĩ [˥ ˧ ˩ \ ] the bird flew.

tĩ 2 [˥]

in **t-ĩhĩ** [˩ \ ] to sneeze;
ɔt-ĩhĩ [˩ ˥ (4-1)] he sneezed;
v. **zɛ 1** [˥].

ti [/]

(1) to warm up liquid food (soups);
unwɔʊ̃ɛ n-atiɽi [˩ ˩ ˩ ˥ / ˩] a warmed-up soup.

(2) to weld broken iron together;
ti͜ematɔ̃ na mɛ [˩ ˩ ˥ ˧ ˩ ˥] weld this iron for me!

tiã [/]

to flatter;
ɣɛɣitiã ʊ̃ɛ [˥ ˩ ˩ \ ] don’t flatter me any longer!

v. **tɛ** [/].

tie [/]

to call;
ɔtie ʋ̃ɛ [˩ ˥ ˧] he called me.

ti-ebe [˩ ˩ ˥] to read;
ɔti-ɛɽe [˩ ˥ ˥ ˧] he read it.

ti-ɛbɔ [˩ ˥ ˩] to “curse juju” (in the meaning of “to curse”, but *v.* **vɛ̃** [˥]);
this is not the worst way of cursing a man (which is done with an **exwae** [˥ ˩]).

t-ihɛ̃ (long **i**) [˩ \ ] **na** [˥] to curse (not very seriously);
ɔt-ihɛ̃ mɛ [˩ / ˧ ˧] he cursed me;
also **ɔt-ihɛ̃ nɛ** [˩ / (4-1) \ ] he swore at him (same as **ti-ɛbɔ** [˩ ˥ ˩]);
v. **xa͜ɛʋ̃ɛ** [˩ ˥ ˩], **mu͜ɛbɔ gbe** [˥ ˥ ˩ ˥].

t-iko [˩ ˥] to call a meeting.

tie [/] **ɛzɔ** [˥ ˥] “to call to a lawsuit”: to summon;
n-ati-ɛɽ-ɛzɔ [˥ ˩ ˥ ˧ ˧] “who is called to a lawsuit”: defendant (same as **n-agugwi** [˩ ˥ ˥] (*v.* **gwi** [˥]);
ɔxuɛ̃niɛzɔ [˩ ˩ ˩ ˩]);
n-ɔti-ɔʋ̃a͜ɛzɔ [˥ ˩ ˥ ˩ ˥ ˥] “he who has called a man to a lawsuit”: plaintiff;
v. **ɔtiɔʋ̃aɛzɔ** [˩ ˩ ˩ ˩], **n-ɔgu͜ɔʋ̃a gwi** [˩ ˩ ˩ / ˥], **n-ɔgwi** [˩ ˥] (*v.* **gwi** [˥]).

tiɣi [˩ ˥]

(1) to twist;
ɔtiɣi͜ɛe [˩ ˩ ˥ /] he twisted it.

(2) to become, be twisted;
ɔtiɣi [˩ ˩ \ ] it is twisted;

cf. **tiɣitiɣitiɣi** [˧ ˧ ˩ ˩ ˥ ˥], **tiɣitiɣi** [˩ ˩ ˩ ˩], **otiɣiɽi** [˩ ˥ ˩ ˥].

tiɣitiɣi [˩ ˩ ˩ ˩]

(also **tiɣitiɣitiɣi** [˧ ˧ ˩ ˩ ˥ ˥]) twisted;
oɽu na ye tiɣitiɣi [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this thread is twisted.

The word also describes matter congealed over a wound, *v.* **iku** [˩ ˩];
cf. **tiɣi** [˩ ˥].

t-ĩhɛ̃ [˩ \ ];

cf. **tie** [/].

t-ĩhĩ [˩ \ ];

cf. **tĩ 2** [˥].

tii [˩]

powerful;
harmonious, of a unanimous shout of applause;
used with the verb **we** [/].

tiidigbɛ̃ỹ [˧ ˧ ˩]

imitates the sound produced by the big **em-ɛdo** [˩ ˥ ˧] drum;
used with **kpe** [/] or **ɽu** [˥];
v. **tititititititi** [˥ ˥ ˥ ˥ ˥ ˥ ˥].

t-iko [˩ ˥];

cf. **tie** [/].

tila [˩ ˥]

to despise;
ɔtila ʊ̃ɛ [˩ ˩ ˩ ˥] he despises me.

t-ile [˥ ˩];

cf. **ta** [˥].

tinɛ [˧ ˧]

very small;
tiny, of babies and things;
a higher degree than **xerhe** [˧ ˧];
ɔye tinɛ [˩ ˥ ˧ ˧] it is tiny.

t-ĩri [˩ ˥];

cf. **tã 1** [˥].

t-isɛ [˥ ˩];

cf. **ta** [˥].

titi [˩ ˥]

to be famous;
ɔtetiti gbe ʊ-ɔye xerhe [˩ ˥ ˩ ˩ ˩ ˩ ˥ ˧ ˧] he was (formerly) very famous when he was young;
v. **ti 1** [˥].

titiiti 1 [˩ ˩ ˩]

noise made by Borassus palms in the wind;

used with the verb **kpe** [/];
v. **uɽua** [˩ ˩].

(This item has been contested by A. who wanted to substitute **dididididi** [˩ ˩ ˩ ˩ ˩] for it.)

titiiti 2 [˩ ˩ ˩]

fat, stout, and at the same time short.

tititititi [˥ ˥ ˥ ˥ ˥ ˥]

imitates the sound produced by the small **uke** [˩ ˥] drum;
used with the verbs **kpe** [/] and **ɽu** [˥];
ɔkp-ɛɽe t. [˩ / ˩ ˥ ˥ ˥ ˥ ˥ ˥] "he is beating it **t.**";
v. **tiidigbɛ̃ỹ** [˧ ˧ ˩].

to [˥]

(1) to be hot (of pepper).

(2) to burn high (of burning farm land).

(3) to be "active", of an **ɛbɔ** or **ihɛ̃**, i.e. quick in complying with prayers and curses.

toba [˩ ˥]

in **toba** [˩ ˥] **mu** [˥] to stick to.

tobatoba [˩ ˥ ˩ ˩]

gumming together (occurs in a magical formula only);
cf. **toba** [˩ ˥].

t-obɔ [˩ ˥]

added to the personal pronouns and, at the same time, followed by the possessive, it conveys the idea of “self”;
mɛ t-obɔ ʊ̃ɛ [˩ ˩ ˩ ˥] l myself;
wɛ t-obɔ̰ɔ̰ [˩ ˩ ˩ ˥] you yourself (or, in commands: **t-obɔ ɽuɛ** [˩ ˩ /]: **t-obɔ ɽuɛ ɽṵɛ̰e** [˩ ˩ / ˧ (4-1)] do it yourself!);
ɽ̃ɛ̃ t-obɔ-ɽe [˩ ˩ / ˩] he himself;
ma t-ob-ima [˩ ˩ ˥ ˩] we ourselves;
wa t-ob-uwa [˩ ˩ ˥ ˩] you yourselves;
iɽ̃ã t-ob-iɽ̃ã [˥ ˩ ˩ ˥ ˩] they themselves;
iɽ̃ã t-ob-iɽ̃ã̰ɔ̰ɽṵɛ̰e [˥ ˩ ˩ ˥ / ˥ ˥ /] they did it themselves;
cf. **obɔ** [˩ ˥] (?).

toɣa [\ ˥]

an interjection asking for the truth: “is it true? really? indeed”.

The answer is **isɛ** [˩ ˥].

t-ohã [˩ ˥]

to pity;
it-ohã-ɽ̃ɛ̃ [˩ ˩ / ˩] I pity him;
cf. **itohã** [˩ ˩ ˩].

t-ohoɣe [˩ \ ˩];

cf. **ta** [˥].

t-õkũ [˥ ˩];

cf. **tã 1** [˥].

tota [˥ /]

to sit down;
to sit.

t-õtɔ [˥ ˩];

cf. **tɔ̃ 2** [˥].

tɔ [˥]

to live long;
ɔt-utɔʊ̃ɛ n-ɔma [˩ ˥ (4-1) ˩ ˩ /] he lived a long good life;
uɽatɔ [˥ ˧ ˧] may you live long!

uɣatɔ kpɛɽe [˩ ˩ ˥ / ˩] “if you live, may it be long (?)”: may you live long!

(a mode of address to the **Ɔba** of Benin, and to chiefs).

tɔ̃ 1 [˥]

to fell a tree;
v. **gbɔ** [˥] (special term referring to felling trees on the site chosen for a farm).

Iterat.: **tɔ̃nɔ** [˩ ˥]: **tɔn-iku͜erhã ni gb-otɔ** [˩ ˩ ˥ ˥ ˧ ˧ ˨ ˩] cut those shrubs down!

(with a matchet).

tɔ̃ 2 [˥]

to dig into the ground (e.g. pots, poles, etc.);
t-õtɔ [˥ ˩] to dig (into) the ground (the **õ** is only nasalised in the beginning).

Iterat.: **tɔnɔ** [˩ ˥];
tɔ̃n-ɔɛ diʊ̃i ɛsɛse n-am-ukeɽu y-ɔ [˩ \ ˩ ˩ ˩ ˥ ˦ ˧ ˩ ˥ ˦ (3-1)] “dig them (i.e. holes) deep and well so that we can put the yam poles in!” *cf.* **utɔ̃yotɔ** [˩ ˩ ˩ ˩];
v. **gwa 2** [˥] (to dig something out).

tɔ̃ 3 [˥]

(1) to be hot (not of taste, or the weather, but of liquids, or metal);
ʊ̃-ɛ̃nwaɛ̃, ɔtɔ̃ gbe [/ ˩ ˩ ˥ ˦] be careful (“have sense”), it is very hot!

(2) to roast;
ut-ĩnya ni nɛ [˩ ˥ ˦ ˧ (2-1)] have you roasted that yam already?

inya n-atɔɛ̃ [˩ ˩ ˥ \ ] roasted yam;
cf. **inyatɔ̃** [˩ ˥ ˩];
v. **ti 3** [˥], **rã** [/], **ʊ̃ɛ** [/], **ʊiɛʊiɛ** [˩ ˥], **ɽ̃aʊ̃ɛ** [˩ ˥], **le** [˥], **tue 3** [/].

tɔ̃ 4 [˥]

in **tɔ̃** [˥] **mu** [˥] (1) to lift up;
(2) to increase;
tẽ-ʊ̃i na mu [˩ / ˩ ˥] lift this thing up!

t-ẽgbe mu [˩ ˥ ˥] “to lift body”: to be proud;
ɔt-ẽgbe mu [˩ ˥ ˦ ˧] he is proud;
cf. **itẽgbemu** [˩ ˩ ˩ ˩].

t-ɛ̃zɔ mu [˥ ˥ ˥] to reopen a lawsuit (by appeal, e.g.);
ɔt-ɛ̃zɔ mu [˩ ˥ \ ˥] he reopened the lawsuit.

tɔlɔ [˩ ˥]

(1) to itch;

obɔ tɔlɔ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] “my hand is itching me”.

(2) to scratch;
tɔl-ɔe [˩ \ ] scratch it!

(3) to cough;
in **tɔl-ohuɛ̃** [˩ ˥ ˥].

t-ɔta [˩ ˥];

cf. **ta** [˥].

tu [˥]

(1) to shout.

(2) to cry (for something, as a complaint);
uɣazɛtu, **deɣ-uɣakw-ɛfi** [˩ ˩ ˩ ˥ ˥ ˩ ˥ ˧ ˧] lit. “if you cry continuously, (I hope) you will stop!” (an angry word in response to such a form of discontent).

(3) to strike (of the clock);
ɛgog-isɛ̃ mahetu [˥ ˥ \ ˥ ˥ ˥ \ ] five o’clock has not yet struck.

tu͜asɛ̃ [˥ ˥ ˩]

to spit;
ɣɛtu͜asɛ̃ ku-ɔʊ̃ɛ [˥ ˧ ˧ ˩ ˩ ˩ \ ] don’t spit on me!

(“splash me”, i.e. by accident; but *v.* **gie** [/]);
cf. **tue 1**? [/].

tua 1 [/]

to pull strongly together (things which are tied together);
tua͜eʊ̃i n-ugbae ni n-ɔɣɛrhã [˩ ˩ ˩ ˥ ˥ ˧ ˧ (3-1) /] pull

those things you have tied strongly together so that they do not get loose!

ɔtua͜ihɛ ni [˩ / ˥ ˧ /] he tied that load tightly.

tua 2 [/]

to be loud (of human voice and drum, stronger than **la 2** [˥]; when referring to the voice, it is used with **ukpɛ** [˩ ˥] “beak”);
tua-kpɛ [˩ ˥], e.g. **ɔtua (u)kpɛ rhãrhaãrhã** [˩ / ˧ ˧ ˧ ˧] he spoke loudly (*v.* **gboɾogboɾo** [˧ ˧ ˧ ˧]).

tua 3 [/]

to swell (of corpse).

tua 4 [/]

(1) to hasten;
to hurry;
ɣɛtua͜inwina na [˥ ˩ ˩ ˩ / ˩] don’t hurry this work!

(2) to be hurried (of work, etc.; not “to be in a hurry”);
inwina na tua gbe [˩ ˩ / ˩ / ˧] this work is too much hurried (i.e. and therefore hard).

(3) to be serious.

(A. Biogr.) “To take serious” is expressed by **mu** [˥] **gogoogo** [˥ ˥ ˥] **gbe** [˥] “to take too high”.

tue 1 [/]

(1) to ooze out;
to bleed;
esagiɛ̃ yetue ʊ-ɛnwɛ na [˩ \ ˩ / ˩ ˩ / ˩] the blood is

still oozing out of this wound;
esagiɛ̃ tue ʊ-egbe ʊ̃ɛ [˩ \ ˩ ˩ ˩ ˩ ˥] I am bleeding (“blood is coming out of my body”).

(2) to squeeze out (viz. the contents of the bowels of game);
tu-ibi-aɽ̃aʊ̃ɛ ni ɛsɛse [˩ ˥ ˥ ˥ ˩ / ˩ ˩ ˥ ˧] squeeze the bowels of this animal well out!

(3) to pour out (if the liquid is kept in a vessel with a narrow mouth, *v.* **rhurhɛ** [˩ ˥]);
ɔtu-amɛ ʊ-uko [˩ ˩ ˩ ˩ ˥ ˥] he is pouring water out of a calabash.

tue 2 [/]

to dress one’s hair (of women);
oxuo na ɣatu-eto [˩ / ˩ ˥ ˩ ˩ ˥] this woman is dressing (her) hair.

tue 3 [/]

to prepare “medicine” over a fire, i.e. to “fry” it in a pan, but without oil or lard;
ɽ̃aʊ̃-uxuʊ̃u [˩ ˥ ˩ ˩] is nowadays used by the young people, but it is not correct, *v.* **Ɔxwahɛ** text;
v. **le** [˥], **ɽ̃aʊ̃ɛ** [˩ ˥], **tɔ̃ 3** [˥].

tuɛ [˥]

(1) to visit (a certain place).

(2) to greet;
to salute;
koyɔ! **idotu-ɔ** [˥ ˧ ˩ ˥ ˩ /] **koyɔ** I have come to salute you!

cf. **otuɛ** [˩ ˥].

t-uɣu [˩ ˥]

to stir up;
to disturb;
utuɣ-amɛ na [˩ ˩ ˥ / ˩] you have disturbed this water (by stirring up the dirt);
cf. **l-uɽu** [˩ ˥];
z-uɣu [˩ ˥].

t-ulɛ mu [˩ ˥ ˥]

to start running;
ɔt-ulɛ mu [˩ ˥ ˧ ˧] he has started running;
v. **rh-ulɛ** [˩ ˥].

tuo [˥] **re** [˥]

to descend;
to come down;
ɔtuo re nɛ ʊ-ɛɣɛ ʊ-igbera [˩ ˥ ˩ ˩ ˩ ˩ ˥ \ /] he had (already) come down by the time I passed by;
tuo re ʊ-od-uxuʊ̃u [˩ ˩ ˩ \ ˩ ˩] come down (from above)!

tuʊ̃u [˩ ˥]

to have sexual intercourse with (used with direct object; not decent);
v. **gu** [˥] **ʊiɛ** [/], **gu** [˥] **ku** [/], **ho** [/].

u- [˩]

pron. (personal) of the 2nd pers. sgl. abbreviated form;
ugb-ɛe [˩ ˥‿/] you killed him;
uɣare [˩ ˥ (4-1)] shall you come?

ubã͜ɛ̃zɛ [˩ ˥ ˩ ˩]

F.D. list: a tree, *Ochrocarpus africanus*;
cf. **ɛzɛ** [˩ ˩];
v. **otiɛ̃** [˥ ˥].

ube [˥ ˩]

a women’s drum;
of varying length, may be as long as 4 feet;
beaten alternatively with a drumstick and the hand;
played during **ugie** [˩ ˩] and **ehɔ** [˩ ˥].

ubelu [˥ / ˩]

a tree, *Strombosia pustulata*.

Ubi [˥ ˥]

the son of one amoug the **Ogiaʊ̃ɛs** [˩ ˩ ˥];
his name has become a symbol for wickedness, hence:
ɛd-ubi [˩ ˥ ˥] a bad day;
v. **Ɛweɽɛ** [˥ ˥ ˥].

ubi [˩ ˥]

pointed stick used by farmers for making the holes for yam-sticks;

v. **gbe 1** [˥], **ogba 2** [˥ ˩], **asɛgiɛ** [˥ ˥ ˥].

ubi [˥ ˩]

a slap;
cf. **gbe 1** [˥].

ubidɔ̃ [˩ ˩ ˩]

a leopard-like animal, but smaller.

ubo [˩ ˥]

a creeper, with a very thick stem;
fruit eaten by monkeys.

ubɔrhɛ [˥ ˩ ˩]

stockings (the word is not much used);
cf. Yor. **ibɔsɛ** [˧ ˩ ˩].

ubɔʊ̃ɛ 1 [˩ \ ˩]

act of building;
cf. **bɔ 1** [˥].

ubɔʊ̃ɛ 2 [˩ \ ˩]

act of predicting;
prediction;
cf. **bɔ 2** [˥].

ububã [˥ ˥ ˩]

(1) a tree, *Vitex rivularis*.

(2) stocks (for offenders);
ɔkã-ɽ̃ɛ̃ y-ububã [˩ / ˧ ˧ ˧ ˩] he put (lit. fixed) him in the stocks.

ubũʊ̃ɛ [˩ \ ˩]

being numerous;
great number;
crowd;
ubũʊ̃-ɛ̃ʊo iɽ̃ã ya ɣade [˩ ˥ ˧ ˩ ˥ / ˥ ˧ /] they were coming in crowds;
cf. **bũ** [˥].

udahae [˩ ˩ ˩]

coral-bead strings (about 6) tied round the forehead (worn by the **Ɔba** and some big chiefs);
cf. **ɛhae** [˩ ˩].

udasuɛ [˥ / ˥]

a small blue and red lizard;
said to be poisonous (?).

Udazi [˥ / ˩]

an attribute of **Osa** [˩ ˩]: **Osa n-Udazi** [˩ ˩ ˥ / ˩]: the meaning is not clear.

ude [˥ ˩]

enlarged spleen (mainly as a babies’ disease) (visible swelling in the abdomen, movable; a pinching feeling; sleepiness and lack of appetite);
v. **oʊa** [˥ ˩] (name of the organ).

ude [˩ ˩]

advice;
ude n-ubu ʊ̃ɛ ɽe ma gbe [˩ ˩ ˥ / ˧ ˩ / ˧] the advice you have given me is very good;
cf. **ibude** [˩ ˩ ˩];
v. **bu 2** [/].

udefiagbɔ̃ [˩ ˥ / ˩]

“fallen into the world”: a man without any support (“backstay”, *v.* **oseɣe** [˥ ˩ ˩]);
a full orphan;
v. **de 1** [˥], **fi** [˥], **agbɔ̃** [˩ ˩].

udegwɔɣɔ [˩ ˥ ˩ ˩]

“fall-break”: (1) a tree, *Swartzia fistuloides*;
produces a seed which is used as soap by poor people,
v. **eʊ-axuɛ** [˩ / /].

(2) a long hanging coral necklace;
cf. **de 1** [˥], **gwɔɣɔ** [˩ ˥].

udegbotɔ [˥ ˩ ˥ ˩]

a kind of palm-wine;
v. **exwɛxwɛ** [˩ ˥ ˧];
cf. **de 1** [˥], **gbe 1** [˥], **otɔ** [˩ ˩].

uderhu [˥ ˩ ˥]

“fall-upon”: (1) a big kind of hawk with white wing-tips, “gives a whistling sound”.

(2) a man who has committed a rape;
cf. **de 1** [˩], **rhu 2** [˥].

udɛ̃ [˥ ˥]

oil from fried palm-kernels, grease;
cf. Ibo **udɛ** [˩ ˥].

Udɛni [˩ ˩ ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

uɗi [˩ ˥]

(1) the oil palm, *Elaesis guineensis*;
uɗi͜uxuʊ̃u [˩ ˥ ˩ ˩ ˩] a drink obtained from the oil palm;
the cut starts from the spot where the palm bunch begins, no other part of the tree suffers (lit. “palm of the topside”);
this is the best kind of drink to be given as an offering to a god.

(2) a kind of white water-yam which is very long (hence the appellation).

udiã [˩ ˥]

tsetse-fly;
uɗi-eni [˩ ˥ ˥ ˧] “elephant-fly”: a big stinging fly.

uɗiʊ̃ɛ [˩ \ ˩]

courage: *cf.* **ɗi 1** [˥].

udiʊ̃iʊ̃ɛ [˩ ˥ \ ˩]

being deep;

depth;
cf. **diʊ̃i** [˩ ˥].

udɔ̃ʊ̃ɛ [˩ \ ˩]

thinness;
leanness;
cf. **dɔ̃** [˥].

udu [˩ ˩]

(1) liver;
in **udu n-ɛko** [˩ ˩ ˥ (4-1)] “**udu** of the abdomen”.

(2) lungs;
in **udu n-ohoɣa** [˩ ˩ ˥ ˩ ˥] the “empty **udu**”.

(3) heart;
v. **ɛkokodu** [˥ ˥ \ ˩], **ɔkãdi** [˩ / ˥].

ududu [˩ ˩ ˩]

lump: **udud-ugbe** [˥ ˥ ˥ ˥] (note the tone!) “a lump of a stone”;
udud-uʊ̃ɛ [˩ ˥ ˩ \ ] a lump of salt, *v.* **ukp-uʊ̃ɛdugie** [˥ ˥ (4-1) ˩ ˩] (the better expression);
udud-uʊ̃ɛ̃-bo [˩ ˥ ˩ ˥ ˧] a lump of sugar;
ududu͜eʊaxuɛ [˩ ˥ ˩ ˩ / /] a ball of soap (native soap is sold in balls);
v. **oso** [˩ ˥], **osɔʊ̃ɛ** [˩ ˥ ˩].

uduohoɣo [˩ ˥ ˥ ˩]

a tree, with light wood, *Sterculia tragacantha*.

uduʊ̃uɗi [˩ ˩ ˩ ˩]

(also **udeʋ̃udi**) suddenly;
ɔde kũ ʋ̃ɔ̃-duʋ̃udĩ [˩ ˥ ˩ ˥ ˩ ˩ ˩] he dashed against me all of a sudden (unintentionally).

ufeɽe [˥ ˩ ˩]

any instrument blown from one end;
fife, bugle, whistle (the player is **olufeɽe** [˥ ˥ ˩ ˩]),
(for whistle, **enwiso** [˩ ˥ ˩] (Engl.) may be used);
cf. Yor. **fere** [˩ ˩];
v. **ɛkpeɽɛ** [˩ \ ˩] flute, i.e. an instrument played from the side.

ufieʋ̃ɛ [˩ \ ˩]

act of “clearing” the bush;
cf. **fie** [/];
v. **ifie** [˩ ˥].

ufoʋ̃ɛ [˩ \ ˩]

end;
eʋ̃i re͜ɔmaʋ̃ɔ-foʋ̃ɛ [˩ ˥ ˥ ˥ ˥ ˩ \ ˩] “things do not happen that have (ʋ̃ɛ [/]) no end”: everything has an end;
cf. **fo** [˥].

ufɔ [˩ ˥],

also ɔfɔe [˩ \ ] the messenger of **Ogi-uwu** [˩ ˥ ˥ ˧], the King of Death;
its head is in the middle of the body, hands and feet issuing immediately from the head (feet up, and hands downward);
it seizes sick people and carries them to **ɛɽ̃iʋ̃i** [˩ ˥ ˩],
and it becomes visible to a man who is about to die;

if the patient is delirious, it means that he is going to be seized by it.

This is invariably regarded as fatal;
consequently when this is likely to happen the witch doctor is called in at once;
he dances in order to please **ufɔ** [˩ ˥] and avert it from its prey.

Another name for it is **ukɔ n-ɛʈ̃iʊ̃i zɛe** [˥ ˩ ˩ ˩ / \ ] “the messenger which the underworld has sent”.

ufua [˩ ˥]

a kind of **ikpɛ̃** [˥ ˩] “red yam”, but white.

ugã [˩ ˩]

small vertical poles between the **uhoho** [˩ ˩ ˩] at **eru** [˩ ˥] (yam stack);
the yams are tied to them by means of creepers and cane.

ugãgã [˥ / ˩]

two trees, *Bridelia micrantha* and *Cuviera nigrescens* (F.D. list **ogangan**).

ugaʊ̃ɛ [˩ \ ˩]

(1) act of serving, e.g. for a wife, to one’s father-in-law;
e.g. **eʊ̃i͜ugaʊ̃ɛ** [˩ ˥ ˥ (4-1) ˩] gifts made as part of that service for a wife.

(2) Church-service;
cf. **ga 1** [˥].

ugiaʊ̃ɛ [˩ ˥ ˩]

cowries of the value of about 6s. 6d. (obsolete).

Ugiãʊ̃ɛ [˩ \ ˩]

the first Ishan-speaking village on the **Ekpoma** Road; six miles north of **Ehɔ** [˥ ˩].

ugie [˩ ˥]

twenty.

ugie [˩ ˩]

(1) (next) occasion;
(next) time;
ugi-ɛki [˩ ˥ ˩ ˩] the next market (**ɛki n-ɔgbera** [˩ ˩ ˥ ˥ /] the last market);
ɣade ugie n-ɔde [˥ ˩ ˩ ˩ ˩ /] “come at the next occasion!”, i.e. at an indefinite time (said when there is no time to attend to a guest).

(2) Any of the **Ɔba**’s ceremonies.

The principal **ugie**s are: **ugi-ama** [˩ ˥ ˥ ˧] (**ama** [˩ ˥] is one of the **Ɔba**’s gods);
ugi-azama [˩ ˥ ˥ ˧ ˩] (for the **Ɔba**’s children);
ugi-oʊi͜ozuɔɽe [˩ ˥ ˥ ˥ ˥ / ˥] (at which titles are given);
ixurhɛ [˩ ˩ ˩] (devoted to **Otɔe** [˩ ˩], the ground);
ugi-ɔɽɔ [˩ ˥ ˩ ˩] (a cycle of **ugie**s opened by **ami-ɔɽɔ** [˩ ˥ ˩ ˩], it consists of **ugie**s devoted to the **Ɔba**’s ancestors which take place at intervals of five days, and which are called **ugi-iɽɔ̃** [˩ ˥ ˧] or **iɽɔ̃** [˩ ˥], and ends with **ugi-erh-ɔba** [˩ ˥ ˥ ˥ ˥], the **ugie** made for the **Ɔba**’s father, after about three months).

After this period, the annual ancestors’ festival **ehɔ** [˩ ˥] seems to be celebrated in Benin.

After **ehɔ**, there is, according to one informant, another cycle of **ugie**s devoted to the royal ancestors which is called **ugi-igũ** [˩ ˥ ˧], and which again consists of **ugi-iɽɔ̃**’s leading up to **ugi-erh-ɔba** [˩ ˥ ˥ ˥ ˥].

After this, i.e. after about four months, **orhu** [˩ ˥] is performed, and an **ugie** called **emobo** [˩ ˥ ˥] (?).

This is followed by **igwɛ**, the annual festival devoted to one’s Head, which is performed first by the **Ɔba**, then by his people.

After **igwɛ**, the annual war-procession **isiokuo** [˩ \ ˩] was held (no longer now) which included **egbala** [˥ ˥ ˥] and **amufi** [˩ ˩ ˩].

Then comes **agwɛ** [˩ ˩], the New-Yam festival at the **Ɛguae**, which is followed by the general practice of **ihuã** [˩ ˥], giving new yam to the gods, and finally **agw-ɔɣɛnɛ** [˩ ˥ ˩ ˥].

(The order of these **ugie**s is very doubtful, and the collected statements differ, neither is their number complete).

ugieʊ̃ɛ [˩ \ ˩]

comparison;
cf. **igieʊ̃i** [˩ ˩ ˩], **gie 1** [/].

ugiɛ̃ʊ̃ɛ [˩ \ ˩]

act of burning;
blaze;

cf. **giɛ̃** [/].

ugĩʊ̃ɛ [˩ \ ˩]

leaking;
cf. **gĩ** [˥].

ugo [˩ ˥]

a sort of red yam (**ikpɛ̃** [˥ ˩]) which has gone wild;
v. **ogigbã** [˩ \ ˩], **ema 2** [˩ ˩].

Ugo [˩ ˩]

two villages distinguished in the following way: **Ugo n-iyek-orhiɔʊ̃ɔ** [˩ ˩ ˥ ˧ ˧ ˩ ˩] "the Ugo behind the Ossiomo River";
and: **Ugo n-iyek-ikpoba** [˩ ˩ ˥ ˧ ˩ ˩ ˩] "the Ugo behind Ikpoba" (lying on the road to Agbor).

ugoʊ̃ɛ [˩ \ ˩]

(1) act of shouting.

(2) songs accompanying the **akaba** [˩ ˩ ˩] dances of the **Ɔxwahɛ** [˩ / ˩] cult;
sung by the head-dancers while the women dancers clap hands.

When the head-dancers pause, the women sing **uke** [˥ ˩] songs, and both groups stamp their feet as accompaniment (**gb-uke** [˥ ˩]);
cf. **go** [˥].

ugɔ̃gie [˩ ˩ ˩]

worship (Akugbe);

cf. **gɔ̃** [/], **ugie** [˩ ˩].

ugɔ̃gɔ̃ [˥ ˩ ˥]

(1) Bini name for the Sobo tribal marks: a straight line leading from the middle of the forehead to the tip of the nose.

(2) **ugɔ̃g-ĩyeke** [˥ ˩ \ ˩ ˩] spine (same as **uv-ĩyeke** [˥ \ ˩ ˩], *v.* **uviɛ̃** [˥ ˥]);
cf. **gɔ̃gɔ̃ɔ̃gɔ̃** [˥ ˥ ˥].

ugu [˥ ˩]

a tree, *Saccoglottis gabonensis*;
its bark is pounded and mixed with palm wine in order to make it red;
ugu mu͜anyɔ na͜ɛsɛse [˥ ˩ ˥ ˥ ˧ ˩ ˩ \ ˥] the **ugu** has changed this wine very much.

ugu [˩ \ ]

vulture, Common or Hooded V.;
cf. Yor. **igũ** [˧ ˥].

uguɔmaifiã [˥ ˩ / ˥]

lit. “you do not help an old man to cut it”: a tree with very soft wood, *Discoglypremna coloneura*.

ugwe [˩ ˥]

(1) lid, cover (e.g. of a pot);
ugw-ɛkpokĩ [˩ ˥ ˥ ˩] “cover of leather box”: a tree, *Hannoa klaineana*.

(2) **ugw-akpata** [˩ ˥ ˥ ˥] “cover of native harp”:

(besides the literal meaning) a curved tuft of hair above the forehead, worn by the **Ɔba** and by all the chiefs as a sign of their rank;
also: tuft of feathers on the head of some birds, e.g. **awɛ** [˥ ˥] and **esikpoɣo** [˩ ˥ ˧ ˩].

(The latter meaning was disputed by A. who said that **osusu** [˩ ˩ ˩] should be used for a tuft of feathers).

(3) shade.

ugwowɛ [˥ ˥ ˩]

“does-not-fit-foot”: natural cutting or hollow (without water), so narrow that both feet cannot be placed together in it;
there is one near the village of **Ɔgba** [˩ ˥];
cf. **gwa 3** [˥], **owɛ** [˩ ˩] (the “not” is contained in the high **u-** [˥]);
v. **iya** [˩ ˩], **ɛzɛ** [˩ ˩].

ugba [˥ ˩]

a dance performed e.g. at second burials;
the dancers, with rattles round their feet, move in revolving circles, sideways;
cf. **d-ugba** [˥ ˩].

ugbadiyɛ [˩ ˩ ˩ ˩]

“killer of fowls”, a disease of chickens: the victims are sleepy first, then giddy;
they spread their wings, gasp, and knock their heads on the ground;
watery discharge from the beak;
same as **lukuluku** [˩ ˥ ˩ ˥];
cf. **gbe 1** [˥], **adiyɛ** [˥ ˩ ˥];

v. **okuku** [˩ ˩ ˩] (dull, cold weather is said to be mainly responsible for this disease).

ugbaɽo [˥ \ ˩]

(1) eye-brow;
forehead.

(2) face;
cf. **aɽo** [˩ ˩];
v. **uhaɽo** [˥ \ ˩].

ugbe [˥ ˥]

missile;
stone (that is thrown).

ugbe [˩ ˥]

swelling of lower abdomen, probably due to distended bladder.

ugbẽ̆be [˩ ˩ ˩]

writing utensils;
cf. **gbɛ̃** [˥], **ebe** [˩ ˥];
v. **ukeke** [˩ ˥ ˥].

ugbefɛ̃ [˩ ˩ ˩]

side of body;
cf. **efɛ̃** [˩ ˩].

ugbeto [˩ ˩ ˩]

“hair-clipper”: scissors;

this is the native Bini expression, but *v.* **alumagazi** [˩ ˩ ˥ ˩ ˥], **etuheɽu** [˩ ˩ \ ˩];
cf. **gbe 1** [˥], **eto** [˩ ˥].

ugbeʊ̃ɛ [˩ \ ˩]

(1) flogging, (2) dancing;
cf. **gbe 1** [˥].

ugbezaɽo [˩ ˥ ˧ ˩]

a tree, *Antrocaryon micraster*;
the fruit, called **gbɛezaɽo** [\ ˥ ˩], has a shell covered with many cavities;
the shells are put over objects in order to keep thieves away from them.

A. was in doubt about the existence of the name **ugbezaɽo** and described **gbɛezaɽo** as the fruit of **iyɔha** [˩ ˩ ˩].

ugbɛ̃ [˩ ˩]

when;
probably originally “time”, because it is followed by the relative particle **n-** or **ʊ-** “in”;
further, there is **ugbɛ̃-so** [˩ ˩ ˥].

(*a*) sometimes;
at times;
ugbɛ̃-so ɔɣar-owa [˩ ˩ ˥ \ ˥ ˥ ˧] at times he will be at home.

(*b*) perhaps, *v.* **kɛe** [/];
ugbɛ̃-s-ɔɣar-owa [˩ ˩ ˥ ˧ ˧ ˧] perhaps he is at home;
cf. **ugbugbɛhia** [˩ ˥ ˧ ˧].

ugbɛkũ [˩ ˩ ˩]

belt;
cf. **gba** [˥], **ɛkũ** [˩ ˥].

ugbɛrherhe [˩ ˩ ˩ ˩]

deplaced fontanelle (with a baby);
cf. **gbe 1** [˥] (here, perhaps, “to push in”), **ɛrherhe** [˩ ˩ ˩].

ugbizin [˩ ˩ ˩]

cork-screw (also **ugbizĩ**, **ugbezĩ**, **ugbuzin**);
cf. **gbe 1** [˥], **ezin** [˩ \ ].

ugbo [˥ ˥]

farm;
ugb-ɔgbɔ̃ [˥ ˥ ˩] new farm;
gi-aɣari-ugbo [˩ / ˥ ˧ ˧ ˧] let us go to the farm;
v. **ogo** [˩ ˩].

ugbodoko [˩ ˩ ˩ ˩]

(**ugbodioko**, or **-lioko** are also heard);
bone;
ugbodok-ɔsa [˩ ˥ ˥ ˩ ˩] “bone of chimpanzee”: a tree, *Randia dadantha*;
its wood is very durable;
v. **uvɛ** [˩ ˩].

ugbogioɽ̃iʊ̃i [˥ ˥ ˥ ˩ ˩]

(1) a monster living at **ɛɽ̃iʊ̃i** [˩ ˥ ˩];
it has three (or seven) heads and a human body;

it breathes flames, blood, smoke, etc.;
was believed to be the senior of the **iɣele** [˥ ˩ ˩] age-group at **ɛɽ̃iʊ̃i** [˩ ˥ ˩].

Occasionally carved in wood.

It is only considered as a kind of bogey, and there is no belief in it.

(2) jocular appellation for somebody who has lost his incisor-teeth;
cf. **ogie** [˩ ˩], **oɽ̃iʊ̃i** [˩ ˥ ˩].

ugbore [˩ ˥ ˩]

(1) the shea-butter tree, *Parkia biglobosa*.

(2) shea-butter (obtained from Hausa people).

ugbɔ̃gbɔ̃ [˥ ˩ ˥]

a tree, *Kigelia africana* (?);
its bark falls off in patches;
v. **rhuã** [/].

ugbɔxa [˩ ˩ ˩]

a tree, *Bombax buonopozense*.

ugbudiã [˩ ˩ ˩]

“tsetse-killer”: fly-killer;
cf. **gbe 1** [˥], **udiã** [˩ ˥].

ugbugbe [˩ ˥ ˧]

(1) tree with scaffold on which victims of certain Bini

sacrifices (to the sun and the rain) were crucified.

(2) Cross (in the Christian sense).

(3) crosswise;
ɔmu͜erhã (u)gbugbe [˩ ˩ ˩ ˩ ˥ ˦] he is carrying the tree (or stick) crosswise (so as to block the whole breadth of the path; boys do so to stop their playmates overtaking them on the road).

ugbugbɛhia [˩ ˥ ˦ ˧]

(1) often;
ugbugbɛ hia eɽ-iyas-eʊa [˩ ˥ ˦ ˧ ˩ ˥ ˦ ˩ \ ] “it is often (that) I go (lit. ‘reach’) there”.

(2) always;
imi-ɔ̃(ɛ̃͜u)-gbugbɛ hia ʊ-i͜aɣari-ugbo [˩ ˩ ˩ ˥ ˦ ˧ ˩ / ˥ ˦ ˦ ˦] (“**ɛ̃͜u**” [˩ ˩] are left without tone-marks above; **ri-ugbo** is possibly [˩ ˥ ˥] in slow speech) I see him always when I am going to the farm;
cf. **ugbɛ̃** [˩ ˩] (identical?).

uɣa [˩ ˩]

a quadrangle in the **Ɛguae** [˩ ˩] where an **Ɔba** is buried and has his shrine;
formerly, each **Ɔba** had his own quadrangle which was made after his death.

uɣaɛ̃ [˩ ˩]

difference;
uɣa(ɛ̃) ɔna xĩ [˩ ˩ ˩ ˩ ˥] the difference is this;
uɣaɛ̃ ni xĩ ɽa [˩ / ˩ \ ˩] is that different?

cf. **l-uɣaɛ̃** [˥ ˩].

Uɣaɽa [˩ ˩ ˩]

a village with mixed Jekri-Sobo population, on or near the boundary of Warri Province.

uɣ-ãvã [˩ ˥ ˧]

(1) thunderbolt;
believed to be thrown by **Ogi-uwu** [˩ ˥ ˥ ˧] “the King of Death”, i.e. the god of Thunder (Yor. **ʃãŋgo** [˩ /]);
it is used in the **awasɛ** [˩ \ ˩] that is kept on the shrine of **Osũ** [˩ ˥].

It is obtained by pouring four tins of oil into the hole where it has fallen down: then it comes up and can be exhumed.

The **uloko** [˩ ˥ ˩] tree (“Iroko”) is believed to withstand the **uɣ-ãvã**, while other trees are broken to pieces;
this is due to its importance for witches.

Uɣ-ãvã are, therefore, said to be found if **uloko** wood is sawed;
cf. **uɣã-** in **uɣaʊ̃a** [˩ ˩ ˩], **avã** [˩ ˥].

(2) the main “pebble” on the shrine of **Ɔxwahɛ** [˩ / ˩];
it is red, and in the shape of an axe (**Ɔxw.**).

uɣaʊ̃a [˩ ˩ ˩]

axe;
uɣaʊ̃-ɔ̃ra [˩ ˥ ˥ ˩] an axe with a broad blade;
formerly used for splitting wood;
cf. **uɣãvã** [˩ ˥ ˧].

uɣãʊ̃ɛ [˩ \ ˩]

(1) being dear, i.e. expensive;
dearness.

(2) pride, (in a bad sense);
cf. **ɣã** [/].

uɣaeʋ̃ɛ [˩ \ ˩]

same an **eɣae** [˩ ˥];
act of dividing;
cf. **ɣa(e)** [/].

uɣe [˩ ˥]

dances;
any performance;
show;
cf. **ɣe** [/].

uɣe [˥ ˩]

entrance of a village;
v. **agba** [˩ ˩], **egbɔ̃** [˥ ˩], **omɛ** [˥ ˥].

uɣegbe [˩ ˩ ˩]

“look body”: (1) mirror.

(2) glass (but not vessel!).

(3) **uɣegb-aɽo** [˩ ˥ ˩ ˩] “eye-glass”: spectacles;
cf. **ɣe** [/], **egbe** [˩ ˥].

uɣeʋ̃e [˩ \ ˩]

look, appearance;
uɣeʋ̃e ɽ̃uɛ̃ m-ohã gbe [˩ ˥ ˩ / ˧ ˧ ˨] your appearance

is terrible (e.g. when a man is ill, or angry; or referring to a masked dress);
cf. **ɣe** [/], **uɣe** [˩ ˥].

uɣɛdɛ [˩ ˩ ˩]

(1) “day-looker”: clock;
watch;
v. **utɛɣɛ** [˩ ˩ ˩], **umuɛɣɛ** [˩ ˩ ˩], **ɛgogo** [˥ ˥ ˥].

(2) spectacles (older than **uɣegb-aɽo** [˩ ˥ ˩ ˩]);
cf. **ɣe** [/], **ɛdɛ** [˩ ˥].

Uɣɔtɔ̃ [˥ ˩ ˥]

(1) name of a Bini village near **Ɛkɛhuã** [˩ ˥ ˥] through which the Bini people made their first contacts with Europeans: “Gwatto”;
a certain sib has its central area at **Uɣɔtɔ̃**;
their headman is the **oh-ɔ̃kũ** [˩ ˥ ˧] there, i.e. the priest of **Okũ** [˩ ˥] or **Olokũ** [˥ ˥ ˧].

Other members of the sib are found at Jesse (**Ijehe** [˩ ˩ ˥]) where there is also an hereditary priest and chief **Oh-ɔ̃kũ** [˩ ˥ ˧].

Jesse is said to have Sobo population.

The sib-greeting is **la͜okũ** [˥ ˩ ˥];
v. **ɛgbɛe** [˩ \ ].

uɣuɣa [˥ \ ˩]

closed room in a Bini house with one or two entrances;
v. **ɔgwa** [˩ ˥], **ikũ** [˩ \ ];
cf. **uɣa** [˩ ˩].

uɣũɣã [˩ \ ˥], [˩ ˥ ˧]

(different) species, kinds, sorts, ways;
uɣuɣã dɔʊ̃adɔɣɔe nwa [˩ ˥ (4-1) ˥ ˩ ˥ ˩ /] lit. “in a different way everyone is sensible”: every man has different ways of thought (if something is interpreted in several ways);
cf. **uɣaɛ̃** [˩ ˩].

uɣuɣɔ̃ [˥ ˥ ˥]

empty shell of a snail.

uɣũɣuʊ̃u [˩ ˩ ˩ ˩]

(1) stump of tree that is nearly level with the ground.

(2) also: roots of trees swelling out of the ground;
v. **ɛzi** [˩ ˩], **utukpuʊ̃u** [˩ ˩ ˩ ˩].

uhãbɔ [˥ ˥ ˧]

bow (for shooting);
cf. **abɔ**, **obɔ** [˩ ˥];
v. **ifɛʊ̃ɛ** [˥ ˩ ˩], **ikã** [˥ ˩].

uhae [˥ ˩]

well;
uhae na͜ir-amɛ [˥ / ˩ ˥ / ˩] this well does not hold (**rɔ 1** [/]) water;
uhae na s-agba-eha [˥ / ˩ ˥ ˩ ˩ ˥] (**sɛ** [˥]) this well is three layers deep.

uhaeso [˥ ˥ ˧]

swallow;

cf. **iso** [˩ ˥] (?).

uhãhã [˩ ˩ ˩]

(1) a small plank used as a pad when carrying yams.

(2) **uhãh-ɛ̃kũ** [˩ ˥ ˩ ˥] the small of the back.

uhaɽo [˥ \ ˩]

forehead;
cf. **ɛhae** [˩ ˩], **aɽo** [˩ ˩];
v. **ugbaɽo** [˥ \ ˩].

uhe [˩ ˥]

(1) lower end of a long object: **uh-inya** [˩ ˥ ˧] lower end of a yam;
uh-ɔɣɛdɛ [˩ \ ˩ ˩] do.

of a plantain;
cf. **uh-erhɛ̃** [˥ \ ˩];
uh-erhã [˩ ˥ ˧] lower part of a felled tree that is standing upright.

(2) bottom of a vessel: **uh-axe** [˩ ˥ ˧] bottom of a pot;
uh-odo [˩ ˥ ˥] bottom of a mortar.

(3) vulva.

(4) anus.

uh-erhɛ̃ [˥ \ ˩]

a stick of firewood one end of which has caught fire, also **uw-erhɛ̃** [˥ \ ˩];
cf. **uhe** [˩ ˥] (?).

Uhɛ [˥ ˩]

Ifɛ (Yor. tones: [˧ ˩]);
the name occurs also in the morning greeting of a certain sib, **de la͜uhɛ o** [˩ ˥ ˥ ˩ ˩];
v. **ɛgbɛe** [˩ \ ].

Uhɛ̃ [˩ ˩]

a village on the Bini-Yoruba boundary.

uhɛwɛʋ̃ɛ [˩ ˥ \ ˩]

breathing;
breath;
cf. **hɛwɛ** [˩ ˥].

uhi [˩ ˩]

law;
custom;
uhi na wegbe gbe [˩ / ˩ ˥ ˧ ˧] this law is very strict.

uhiaʋ̃ɛ [˩ \ ˩]

(1) keeping up appearances.

(2) struggling (to recover one’s health);
cf. **hia** [/].

uhiɽi [˥ \ ˩]

a big kind of monkey (N.W.Th.: baboon).

uhiʋ̃iaʋ̃ɛ [˩ ˥ \ ˩]

swelling (of a whole limb);

uhiʊ̃iaʊ̃-obɔ ʊ̃ɛ na mu ʊ̃-ohã gbe [˩ ˥ ˥ ˦ ˩ ˥ ˩ ˥ ˩ ˥ ˦] lit. “the swelling of this my hand makes me afraid much”;
cf. **hiʊ̃ia** [˩ ˥];
v. **hue** [/].

uho [˩ ˥]

a trap for birds: lime obtained from a creeper.

uhobo [˩ ˩ ˩]

the Sobo people;
uhoboriahe [˩ ˩ ˩ ˥ ˦] lit. “the Sobos are guilty”: a kind of red yam that is said to have come from the Sobo country comparatively recently;
its surface is “hairy ”, and it ripens within five months.

uhoho [˩ ˩ ˩]

the space between two main poles (**utɔ̃yotɔ** [˩ ˩ ˩ ˩]) of a yam stack (**eru** [˩ ˥]);
equals 2 **ɛkp-ɔxɛ** [˥ ˥ ˦];
2 **uhoho** equal 1 **ɛwɛ** [˩ ˩].

uhoɽo [˥ \ ˩]

pawpaw;
uhoɽ-ebo rhiɛ̃rhiɛ̃ gbe [˥ ˥ ˦ ˧ ˩ ˥ ˦] “European pawpaw” (a special kind of p.) is very good.

uhosa [˩ ˩ ˩]

a kind of leaf covered with pimples;
also called **eb-uhosa** [˩ \ ˩ ˩] and **uhosa n-ofi fi** [˩ ˩ ˩ ˩ ˥ \ ];

cf. **osa** [˩ ˩] (?).

uhueʊ̃ɛ [˩ \ ˩]

swelling (not a whole limb);
uhueʊ̃-eke n-ɔxia ɽuɛ so fua gɔgɔɔgɔ [˩ ˥ ˧ ˩ ˩ ˩ / ˧ / ˩ ˩ ˩] “the swelling at the place that pains you bulges out”;
cf. **hue** [/];
v. **hiʊ̃ia** [˩ ˥].

uhuki [˥ / ˩]

an influence or power (spirit?) which causes people to do things that are to their disadvantage, and seem to be senseless.

Uhuki is said to be caused by ill-treatment of, or lack of consideration for, one’s wife or husband in the preceding reincarnation.

The actual cause seems to be the “swearing” uttered during one’s previous reincarnation by the injured party against the offender.

Offences leading to this swearing and consequent **uhuki** are e.g. a man’s not giving his wife food and clothes, or not having intercourse with her on the day when she purifies herself after menstruation, or a wife’s promiscuous way of living (so that the husband forsakes her), or her omitting to mourn for her deceased husband properly (*v.* **xiɛ̃** [/]);
uhuki ɔkpokp-ɛe [˥ / ˩ ˩ ˩ \ ] “**uhuki** (it is that) is troubling him (or her)”.

The “trouble” caused by **uhuki** may manifest itself in very different ways, and in different degrees of intensity.

A man may refuse to marry and may hate women, or even be temporarily impotent or mad;
with a woman it is believed to be the cause of frigidity and certain misdemeanours.

A sacrifice can “bring them (i.e. the **uhuki**s) to sense”: a “doctor” makes an image representing the husband or wife, respectively, of the preceding reincarnation, and makes a sacrifice to it.

Afterwards, the image is buried with the sacrifice (**ɔɽe͜uhuki** [˩ ˩ ˥ / ˩] he buried the **uhuki**).

The **uhuki** was said not to be the dead man (or woman) himself.

uhukpa [˥ / ˥], [˥ ˧ ˧]

(1) once;
ɽu͜ɛe͜uhukpa [˩ / ˥ / ˥] do it once (and also: “at once”).

(2) at once;
ikɛk-ɔɽe wamu bũ-hukpa [˥ ˩ / ˩ ˥ ˩ / / ˥] his bicycle broke at once.

uhuʊ̃ova [˩ ˥ ˥ ˩]

sickness (general term);
uhuʊ̃ova lɔɣɔ ʊ̃ɛ [˩ ˥ ˥ ˩ ˩ ˩ ˥] “sickness is paining me”: I am ill;
cf. **emiaʊ̃ɛ** [˩ ˩ ˩].

uhuʊ̃u [˩ ˥ ˩]

(1) head;
it is believed to report to one’s **Ɛhi** [˩ ˩] every

evening about one’s doings, and it is given sacrifices, *v.* **gwɛ** [/];
hence **uhuʊ̃u dã** [˩ ˩ / ˩] “bad head”: bad luck;
uhuʊ̃u͜esi [˩ ˥ ˩ ˩ ˩] “good head”: good luck;
an idiomatic expression is **uhuʊ̃u ya y-ɔ** [˩ ˥ ˩ ˥ \ ] “head takes for it”: you, or he, will get into hot water for it (when scolding somebody for some mischief he has done), (in a proverb).

uhuʊ̃-oɽ̃iʊ̃i [˩ ˥ ˩ ˥ ˩] “head of corpse”: skull;
uhuʊ̃-elao [˩ ˥ ˩ ˩] wooden sculptures representing heads, forming part of the ancestral shrines (*v.* **erha** [˥ ˥] and **iye** [˥ ˥]) in Bini houses.

The **Ɔba**’s and **Ezɔmɔ**’s [˥ ˥ ˥] **uhuʊ̃-elao** are of brass.

(2) upside;
upward;
on top;
uhuʊ̃-ɛ̃ɽ̃ɛ̃ [˩ ˩ / ˩] on top of it;
uhuʊ̃-ɛ̃zɛ [˩ ˥ ˩ ˩] up-stream;
uhuʊ̃-oke [˩ ˥ ˩ ˥] up-hill;
uhuʊ̃-owa [˩ ˥ ˩ ˥] “top of house”: roof (from outside, *v.* **ɛrhũrhuʊ̃u** [˩ ˩ ˩ ˩]).

(3) message (in connection with **gie** [˥] “to send”);
cf. **uhuʊ̃ova** [˩ ˥ ˥ ˩].

uhuʊ̃uɽ̃ũ [˩ ˩ ˩ ˥]

period of nine days (2 **ekɛ̃** [˩ ˥]);
uɣade ʊ-uhuʊ̃uɽ̃ũ [˥ ˧ ˩ ˩ ˩ ˩ ˥] you should come within nine days;
uhuʊ̃u-ɛ̃ɽɛ [˩ ˩ ˩ / ˩] (**ɽ** not nasalised) nine days from to-day;
cf. **ihĩɽ̃i** [˩ ˩ ˥].

ukata [˩ ˩ ˩]

straw-hat, usually **ɛrh-ukata** [˩ ˥ ˩ ˩];
cf. Yor. **akata** [˩ ˩ ˩].

ukaʊ̃aʊ̃ɛ [˩ ˥ \ ˩]

smallness;
small size;
cf. **kaʊ̃a** [˩ ˥].

uke [˩ ˥]

(1) top of a thing lying on the ground, e.g. a load that has been put down, or a tree lying on the ground (**ogwe** [˥ ˩]), *v.* **uhuʊ̃u** [˩ ˥ ˩];
mu-ɛ̃ y-uk-ɛɽe [˥ \ ˩ / ˩] put it on top of it!

(2) a pad used to raise women's hair in some styles of hair-dressing, e.g. **okuku** [˩ ˩ ˥];
it was mostly made of **itaxuɛ̃** [˥ \ ˩].

(3) a stopper put into native guns in order to prevent the powder and charge from falling out;
it is made from rolled coconut fibre;
the gun is charged as follows: first the powder (**exae** [˥ ˩]) is put in, then **uke**, then **igele** [˩ ˩ ˩] (shot) or **efu** [˩ ˩] (bullet) which is again followed by an **uke**.

(4) a small round drum used by men.

uke [˥ ˩]

stamping (in dancing);
v. **gbe 1** [˥].

uke 1 [˩ ˩] (pl. **ike**)

(1) (cross-legged) cripple.

(2) porter at the **Ɛguae** [˩ ˩]: cripples are doing the service of porters at the **Ɛguae**, because they are reliable: they do not steal nor commit adultery at the **Ɛriɛ** [˩ ˥] (harem), because they cannot run away.

(3) crooked, in **uk-adɛ̃** [˩ ˥ ˥] hook for picking fruit; *v.* **aɽɔe** [˩ ˩].

uke 2 [˩ ˩]

something hollow: (1) tortoise-shell, also **uk-egwi** [˩ ˥ ˧].

(2) lap, when followed by **egbe** [˩ ˥] "body": **uk-egbe** [˩ ˥ ˧];
ɔmu̯ɛ̃ nya uk-egbe [˩ ˥ ˧ ˩ ˩ ˥ ˧] she (or, he) took it on her (his) lap (a baby e.g.).

ukeke [˩ ˥ ˥]

stick;
ukeke n-aya gbẽbe [˩ ˥ ˩ ˩ ˥ ˩ ˥] "stick for writing": pen;
ukeke n-aya kpɛ̃ma [˩ ˥ ˩ ˩ ˥ / ˩] "stick for playing drum": drumstick;
ukeke n-aya bowa [˩ ˥ ˩ ˩ ˥ ˩ ˥] "sticks for house-building": beams put on the walls in order to support the rafters (**n-aya**: lit. "which one takes");
ukek-ɔvia [˩ ˥ ˥ ˧] "sticks of **Ɔvia**": two sticks knocked against each other by the masked dancers of **Ɔvia** [˩ ˥] (there is no drumming at these dances); the correct name is, however, **ikpata** [˥ ˥ ˥].

ukelu [˥ ˥ ˩]

(1) a wooden mallet.

(2) piece of wood (stuck through an iron cramp behind the door): door-bolt.

uki [˩ ˩]

(1) moon;
uki de ɽo [˩ ˩ ˥ ˧] “the moon has hidden herself”: the moon is covered by clouds;
uki h-em-ota (**hɛ** [/]) [˩ ˩ / (4-1) ˩] “the moon is carrying the evening fufu”: the moon is coming out late in the night, e.g. when it is full moon;
uki ota [˩ ˥ ˩ ˩] “evening moon”: early moon (when waxing and still small);
uki͜ɔgbɔ̃ [˩ ˩ ˥ ˩] new moon (i.e. the very small waxing moon);
oʊi agb-ɛ̃dɛ [˩ ˥ ˥ \ ˥] (meaning not clear, it means perhaps: “makes the night bright like the day”): praise-name of the moon when shining brightly;
uki ra uki de [˩ ˩ / ˩ ˩ /] “moon passes, moon comes”: the period when there is no moon;
during this time all the evil forces are believed to be “travelling”;
ɣade ʊ-uki n-ɔba [˥ ˩ ˩ ˩ ˩ /] come while the moon is shining!

(2) month;
cf. **aki-** [˥ ˩];
v. **hɔ͜uro** [˩ ˥ ˩], **ko-ro** [/ ˩], **hĩ** [/], **bɛlɛ** [˩ ˥], **vɛwae** [˥ \ ].

uko [˥ ˥]

calabash;
uk-edɔlɔ [˥ ˥ (4-1) ˩] a pot or calabash where some **itaxuɛ̃** [˥ \ ˩] is kept with water and red mud, for the

purpose of rubbing (**dɔlɔ** [˩ ˥]) the walls of a house.

uk-ɛgbo [˥ ˥ ˩] calabash for holding water and other liquids;
uk-axuɛ [˥ ˥ ˧] calabash used in taking a bath (also **uk-ɛgb-axuɛ** [˥ ˥ ˥ ˧]), *v.* **uwawa** [˩ ˩ ˩];
uk-eʊ-axuɛ [˥ ˥ / /] calabash for holding soap.

ukobozo [˩ ˩ ˩ ˩]

also **ukoɣobozo**, Latham’s or Forest Francolin (or bush-fowl).

ukohuʊ̃u [˩ ˩ ˩ ˩]

“head-supporter”: pillow;
cf. **ke 1** [/], **uhuʊ̃u** [˩ ˥ ˩].

ukoko [˥ ˩ ˩]

pipe.

ukoko [˥ ˥ ˥]

(1) swelling, e.g. **ukokod-iyeke** [˥ ˥ ˥ (4-1) ˩ ˩] swelling on the back.

(2) Something bulging out, in **ukok-owɛ** [˥ ˥ \ ˩] ankle;
ukoko-bɔ [˥ ˥ ˥ ˧] can be used instead of **igu-abɔ** [˩ ˥ ˥ ˧] “elbow”;
v. **igwɛ 1** [˩ ˩].

ukokɔɣɔ [˥ ˩ \ ˩]

calabash used for storing medicines;
cf. **uko** [˥ ˥].

ukoni [˩ ˩ ˩]

kitchen, at the women’s side of the Bini house.

ukotĩ [˩ ˥ ˥]

hair-pin;
cf. Yor. **ikoti** [˩ / ˥].

ukɔ 1 [˥ ˩]

(1) messenger;
uk-ɔba [˥ ˥ ˥] messenger of the **Ɔba**;
ukw-ekɛ̃ [˥ ˥ ˩] attendant of an **Ɔba** or chief, going in front of his master;
also supposed to be with the **ihɛ̃s Olokũ** [˥ ˥ ˧] and **Ɔxwahɛ** [˩ / ˩] and **Igbaɣɔ̃** [˥ / ˩] when they are “travelling”;
uk-ɛbɔ [˥ \ ˩] (*a*) (invisible) messenger of a god affecting offenders against the god with sickness;
(*b*) man employed by a Native Court to lead litigants to a shrine in order to take an oath;
(*c*) man leading a procession of juju masqueraders.

He picks up anything that drops out of the masquerade-dress;
uk-usuɛbɔ [˥ \ ˩ ˩] “messenger of accompanying (or, leading) juju”: same as **uk-ɛbɔ**.

(2) worry;
v. **kãɛ̃ 4** [/].

ukɔ̃ɣɔ̃ɽ̃ɔ̃ [˩ ˥ ˩ ˥]

(idiomatic) (1) irreparable damage;
ɔna ɽ-ukɔ̃ɣɔ̃ɽ̃ɔ̃ [˩ ˩ ˩ ˥ ˩ ˥] (**ɽe** [˥]) this damage

cannot be recovered;
v. also **mu** [˥].

(2) action of always reminding a debtor of his debt; dunning.

ukɔʊ̃ɛ [˩ \ ˩]

(1) act of planting.

(2) act of erecting the shrine of a god, or of **Erha** [˥ ˥] (at the “second burial”, on the day when the **arha** [˩ ˩]-ceremony is finished);
cf. **kɔ** [˥].

ukɔ̃ʊ̃ɛ 1 [˩ \ ˩]

being foolish;
foolishness;
cf. **kɔ̃ 1** [˥].

ukɔ̃ʊ̃ɛ 2 [˩ \ ˩]

(1) grazing, of cattle;
cf. **kɔ̃ 2** [˥].

(2) wandering of a doctor in search of practice.

uku [˥ ˥]

a praise-name of the **Ɔba**;
cf. Ibo **uku** [˥ ˥];
v. **Ɔba** [˥ ˥].

ukuãʊ̃ɛ [˩ \ ˩]

act of injuring oneself;

ukuãʊ̃-ɛ̃nyɛ [˩ ˥ ˧ ˧] snakebite;
cf. **kuã** [/].

ukugba [˩ ˩ ˩]

belt;
ukugb-oʊi͜aɽueɽue [˩ ˥ ˩ ˥ ˥ ˩ ˥] “belt of small pulsing boils”: probably chronic inflammation of groin glands, e.g. due to syphilis.

ukuoki [˥ ˥ ˩]

(1) a piece of cloth or some leaves forming a round pad which one puts on the head when carrying loads.

(2) pad for silencing doors.

ukusɛ [˥ ˥ ˩]

calabash rattle mostly used by women when dancing, by men, e.g. at the **ohoɣo** [˩ ˩ ˩], **ugba** [˥ ˩], and **emaba** [˩ ˩ ˩] dance.

ukuʊ̃ɛ [˩ \ ˩]

act of playing;
cf. **ku** [/], **iku** [˩ ˩].

ukwɛbɛ̃ [˩ ˩ ˩]

“**ɛbɛ̃** [˩ ˩] folder, or, lowerer”: title of a chief who carries the **Ɔba**’s **ɛbɛ̃** (sword) when the **Ɔba** goes out; he also hands the **ada** [˥ ˥] (sword) to the **ɔmada** [˩ ˩ ˩] who is going to carry it in front of the **Ɔba** (when **ɛbɛ̃** is used, **ada** is left behind).

So he is in charge of both the ceremonial swords.

Ɛbɛ̃ is raised only in presence of the **Ɔba**, otherwise it must be lowered;
cf. **kuɔ** [/] (here “to lower”), **ɛbɛ̃** [˩ ˩].

ukpa [˥ ˥]

(artificial) light;
lantern;
cf. **urhukpa** [˩ ˩ ˩].

ukpabɔ [˩ ˩ ˩]

a wooden plate used to wash hands before eating fufu;
cf. **kpe** [˥], **abɔ** [˩ ˥].

ukpafɛ̃ [˩ ˥ ˩]

hollow in the floor of Bini and Yoruba houses, in the rooms called **ikũ** [˩ \ ], to which the rain falling through an opening in the roof is led, *cf.* the Roman piscina at the atrium;
ukpaf-õgboɽe [˩ ˥ ˥ ˥ ˥] hollow along the inside of the front part of **oɗi** [˥ ˥], the compound wall;
it goes as far as the gate-part of **oɗi** is roofed.

ukpakɔ̃ [˥ ˥ ˩]

toothpick, chewing-stick;
ukpak-ẽka [˥ ˥ ˥ ˧] “toothpick of **Eka** (**Ika**) people”: two trees, viz. *Lonchocarpus griffonianus* and *Hymenostygia afzelia*;
cf. **kpe** [˥], **akɔ̃** [˩ ˩];
v. **edia nukpakɔ̃** [˩ ˩ ˥ ˥ ˩].

ukpaɽo [˩ ˥ ˥]

a dangerous disease called “black-tongue”, due to bowel complaints (**ezɛgizɛgi͜uw-ɛko** [˩ ˥ ˥ ˥ ˥ ˥ ˥ (4-1)] “diarrhoea of inside of abdomen”);
there is a small swelling over the stomach and lack of appetite, pain in the joints, headache, and no stool;
in the beginning there is a slight fever.

ukpe [˥ ˥]

two trees, used as firewood only;
ukpe n-exwi [˥ ˩ ˥ ˧], “black” **u.**, *Phialodiscus unijugatus*;
ukpe n-ɔfua [˥ ˩ ˥ ˧], “white” **u.**, *Blighia sapida*.

ukpenwɛ [˥ ˥ ˩]

visible pulsation of heart;
palpitation.

ukpɛ [˩ ˥]

(1) tip, point;
ukp-aɽ̃aʊ̃ɛ [˩ ˥ ˥ ˩] tip of the tongue;
ukp-ehɔ [˩ ˥ ˧] ear-lobe;
ukp-enwɛ [˩ ˥ (4-1)] tip of breast (male and female);
ukp-asoɽo [˩ ˥ ˥ ˥] point of a spear.

(2) beak, also **ukp-ahĩaʊ̃ɛ** [˩ ˥ (4-1) ˩] beak of a bird;
ukp-ɔxɔxɔ [˩ ˥ ˧ ˩] “beak of a fowl”: a style of hair-dressing worn by the wives of an **Ɔba** (**iloi** [˥ ˥]);
there are said to be two different sub-styles.

This **ukp-ɔxɔxɔ** can be seen on the female attendants accompanying the idol of the goddess **Olokũ** [˥ ˥ ˧] and **Igbaɣɔ̃** [˥ / ˩].

ukpɛ ɽ-ɛɣodĩ [˩ ˥ ˧ ˩ ˩] a leaf used in composing

charms;
very sweet, used as a cough cure for children.

ukpɛku [˩ ˩ ˥]

a hook thrown during **ibako** [˩ ˩ ˩], hunting by encircling an area of bush;
they are used in the areas of **Isi** [˩ ˩] and **Iyek-orhiɔʊ̃ɔ** [˩ ˥ ˥ ˩ ˩].

ukpo [˩ ˥]

year;
ukpukpo [˩ ˥ ˧] every year;
ukpukp-okpia na yaz-ihãna [˩ ˥ ˧ / ˩ ˥ ˩ ˩ ˥] every year this man (usually) makes **ihãna** (the ordinary sacrifice to one’s father; the sentence implies that the man is very poor because he makes **ihãna** only, instead of **ehɔ** [˩ ˥]);
the year is worshipped at **Ɔza** [˥ ˩];
during its annual festival, called **eh-oxoxo** [˩ ˥ ˧ ˩], and denoting the end of the year, the priest asks whether the coming year will be **ukpo n-aʊ̃ɛ** [˩ ˩ \ ˩] “a female year”, or **ukpo n-ɔwɛɛ** [˩ ˩ \ ˩], “a male year”;
the first expression means “a mild year”, the second, a year of bad luck and many deaths (in the English of my informant a “leap-year”);
the worship of the year is possibly of **Ika** origin;
cf. **(e)ne** [˥].

ukpo [˥ ˩]

something raised: (1) altar.

(2) same as **ogiukpo** [˩ ˩ ˩] dais, where the **Ɔba** or a chief receives visitors.

(3) couch, bed, a raised niche in Bini houses;
ukp-ekɛ̃ [˥ \ ˩] mud-bed;
ukp-erhã [˥ ˥ ˧] wooden (European) bed.

(4) (modern usage) Government road, the point of comparison being either its being broad and smooth; or perhaps its being cut out and, therefore, having high borders.

(5) rank, position (relative to that of others);
ukpo n-uye kpɔlɔ gbe [˥ ˩ ˩ ˥ ˩ ˥ ˧] the rank in which you are is very high (lit. “great”).

ukpoɣo [˩ ˥ ˥] pl. **ikpiɣo**

a single cowrie;
many cowries.

ukpoɣ-uzo [˩ ˥ ˥ ˩] “cowrie of antelope”: something white in the eye-ball of the **uzo** [˥ ˩] antelope;
hence, a disease of the eye;
the affected eye looks like that of **uzo**, i.e. the middle of the eye-ball has a white spot;
it impairs the sight considerably.

(Not identical with **aɽo n-ɔs-oze** [˩ ˩ ˥ ˥ ˧].) *cf.* **iɣo** [˥ ˥].

ukpokpo [˥ ˩ ˩]

staff, stick, for walking or fighting.

ukpokpo [˩ ˩ ˩]

trouble.

ukpomobiɛ [˩ ˥ / ˩]

the Black Bee-eater (and also name for all the sunbirds, e.g. the Scarlet-Breasted Sunbird);
“a yellow bird, smaller than **ɔkpã** [˩ ˥]; has no nest, but digs holes in the sides of pits”.

ukpɔ̃ [˩ ˩]

cloth;
ukp-ẽhe [˩ ˥ ˧] cloth worn during menstruation.

ukpɔbiã [˩ \ ˩]

a squirrel similar to **uxɔrhɔ** [˩ ˩ ˩], but a little smaller (**ɔtã** [˩ ˩] is still smaller, and **axiɛxiɛ** [˩ ˩ ˥] the smallest).

It lives in tree-holes, but it is not “smoked out” like **axiɛxiɛ**;
its holes are covered with mud at night so that it is choked and can be taken out by means of **uk-adɛ̃** [˩ ˥ ˥] (*v.* **uke 1** [˩ ˩]);
it is eatable.

ukpɔlɔʊ̃ɛ [˩ ˥ \ ˩]

being large;
big size;
cf. **kpɔlɔ** [˩ ˥].

ukpu [˥ ˩]

(1) cup.

(2) tin;
ukpu͜enw-ɛmila [˥ ˥ ˥ ˧ ˩ ˥] (cow)-milk tin.

(3) a kind of round water-yam (white);

v. **igioɽua** [˥ ˩ /].

ukpukpɛ [˥ ˥ ˩]

a kind of dance or physical training for men and boys accompanied by singing;
in tightly closed files the dancers quickly advance and retire perhaps originally a war-dance, it is now mostly danced before wrestling, in order to attract others to join the match, or when a chief who has obtained a title goes around the town in a procession in order to thank the **Ɔba** and the chiefs.

ukputu [˥ ˥ ˩]

a tree, *Bosquiea angolensis*;
its latex looks like blood;
“doctors” rub their **exwae** [˥ ˩] charm with it in order to make it unbreakable, because the latex gums it together;
its leaf is greatly liked by goats, but it intoxicates them and kills them if eaten in large quantities.

ukpuʋ̃ɛdugie [˥ ˥ (4-1) ˩ ˩]

a lump of salt found in salt-bags, as the result of dampness;
v. **ududu** [˩ ˩ ˩].

ulakpa [˩ ˩ ˥]

red soil used in house-building: where the mud is too black or too sandy, it is mixed with **ulakpa**;
cf. Yor. **ilɛkpa** [˩ ˩ ˧].

ulaʋ̃ɛ [˩ \ ˩]

sound, of instruments, bells, rattles, and any piece of iron;
cf. **la 2** [ ].

ulelefe [˩ ˩ ˩ ˩]

small ant-hills in the bush made by the ant **eriri** [˥ ˥ ˥];
there are two different sorts: **ulelef-odĩ** [˩ ˥ ˥ ˥ ˩] "dumb ant-hill": an ant-hill without a "cap" or top;
ulelefe n-ɔrhu̯ɛrhu [˩ ˩ ˩ ˩ ˥ ˩ ˥ ˧] "capped ant-hill"; the top or cap is shaped like an umbrella.

ulɛ [˩ ˥]

running away;
cf. **lɛ** [/].

ulɛko [˩ ˩ ˩]

a charm with a bell attached to it, worn round the neck by pregnant women;
it is worn during the whole day, but is especially important at meals;
thus the child in the womb is made to partake of the food;
it also prevents miscarriage;
cf. **la** [˥] (?), **ɛko** [˩ \ ].

ulɛmɔ [˩ ˥ ˥]

idiomatic word for a special sort of calabash used for drinking palm-wine by the old people (young people drink out of tumblers), and by wine-tappers for scooping the wine out of the big clay wine-pot (**ax-anyɔ** [˩ ˥ ˧], *v.* **axe** [˩ ˥]);

same as **ope** [˥ ˩].

uloko [˩ ˥ ˩]

the Iroko tree, *Chlorophora excelsa*;
gives good timber;
it is said to produce the tsetse-fly;
uloko n-Enyaɛ [˩ ˩ ˩ \ ˩] the Iroko tree of Enyae, a meeting-place for witches, but other Iroko trees have the same repute;
cf. Yor. **iroko** [˩ / ˩];
v. **isi** [˩ ˥].

ulɔka [˩ ˩ ˩]

corn-cake: maize is fried in a pan, then pounded or ground, and finally baked;
cf. **lɔ** [˥], **ɔka** [˥ ˩].

ulɔʊ̃a [˩ ˥ ˩]

(1) stopping of passers-by near a place where secret ceremonies are performed, as done e.g. by a rope and “bull-roaring” (**Ɔvia** [˩ ˥]-society), “bull-roaring” alone (**Ɔxwahɛ** [˩ / ˩]), or by people armed with whips (at some **ugie** [˩ ˩]).

(2) secret performance (at **Ɔvia** and ugie);
cf. **lɛ** [/], **ɔʊ̃a** [˩ \ ];
v. **ɛmila** [˥ ˩ ˥], **usa** [˥ ˩], **unwɛrhiɔ̃tã** [˥ ˩ \ ˩].

Uma 1 [˩ ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

uma 2 [˩ ˩]

(1) private council or discussion held before reaching a decision as e.g. that of the court chiefs, or a council of war.

(2) **um-aɽ̃aʊ̃ɛ** [˩ ˥ ˧ ˩] “council of animals”: fable, story;
um-aɽ̃aʊ̃ɛ de wu [˩ ˥ ˧ ˩ \ ˥] “the story has fallen and died” (formula denoting the end of a story);
um-aɽ̃aʊ̃-ɔ̃kpa siɛ̃siɛ̃siɛ̃ [˩ ˥ ˧ / ˥ ˩ ˩ ˩] “a story is threading along” (formula beginning a story).

(3) **um-ɛnwaɛ** [˩ \ ˩] a wise, intelligent man;
v. **sɛ 1** [˥], **oxa** [˩ ˥], **itã** [˥ ˥].

umaza [˥ ˩ ˩]

a tree, *Standtia stipitata*.

Umaza [˩ \ ˩]

name of a Bini village on the Siluko Road.

umɛ [˩ ˥]

the camwood tree, *Pterocarpus osun*;
a red dye is obtained from it which is used for dyeing mats, and by women to paint their faces (as a sign of the gods **Ɔxwahɛ** [˩ / ˩] and **Akɛ** [˩ ˥]).

umɛlu [˩ ˩ ˥]

Fulani cattle;
cf. Yor. **malu** [˩ \ ].

Umodu [˥ ˥ ˩]

name of a sib;
the senior is chief **Ɛɽiyo** [˩ ˩ ˥] at Benin City;
the sib comes from **Uhɛ̃** [˩ ˩];
its morning salutation is **la͜umodu** [˥ ˥ ˥ ˩];
v. **ɛgbɛe** [˩ \ ].

Umogũ [˥ ˩ ˥]

royal family of Benin;
its head is the **Ɔba**;
descended **from Ile Ifɛ** [˧ ˥ ˧ ˩];
v. **ɛgbɛe** [˩ \ ].

Umosũ [˥ ˩ ˥]

a sib;
the chief **Ɛɽo** [˩ ˥] belongs to it;
v. **ɛgbɛe** [˩ \ ].

umozo [˩ ˩ ˩]

sword.

umɔbiɛ [˥ ˩ ˩]

a woman who bears many children;
a fertile woman;
cf. **biɛ** [˥], **ɔmɔ** [˩ ˥];
v. **agã** [˩ ˩].

umɔbɔ [˩ ˩ ˩]

(1) step-son, -daughter, (2) foster son;
umɔb-erha [˩ ˥ ˥ ˥] (1) stepfather, (2) fosterfather;
v. **erha** [˥ ˥].

umɔdia [˥ ˩ ˩]

(1) a straight line, or road;
ya-e y-umɔdia [˥ ˩ ˥ ˩ ˩] make it straight!

umɔdia na tã gbe [˥ ˩ / ˩ ˥ ˧] this straight road is very long.

(2) also used for “mile”;
cf. **dia** [˥];
v. **ibiɼiki** [˥ ˥ ˥ ˩].

umɔmɔ [˩ ˥ ˩]

native iron hammer.

umɔvɔ̃ [˥ ˥ ˥]

catapult, used by boys to kill birds.

umɔxã [˩ \ ˩]

a tree, *Pycnanthus kombo* (F.D. list has **umoghan**);
cf. **umɛ** [˩ ˥] (?).

umuãdiyɛ [˩ ˩ ˩ ˩]

“chicken-killer”, a carnivorous animal (N.W.Th. has “serval”);
usually called “fox”;
cf. **mu 1** [˥], **adiyɛ** [˥ ˩ ˥];
v. **umuɔxɔxɔ** [˩ ˩ ˩ ˩].

umuɛɣɛ [˩ ˩ ˩]

clock;
a new word;

not considered by A. as the correct term (*v.* **utɛɣɛ** [˩ ˩ ˩], **uɣɛdɛ** [˩ ˩ ˩]);
it would literally mean “a punctual instrument”;
cf. **mu 1** [˥];
v. **ɛgogo** [˥ ˥ ˥].

umuɔxɔxɔ [˩ ˩ ˩ ˩]

same as **umuadiyɛ** [˩ ˩ ˩ ˩] “serval”.

uniɛ 1 [˥ ˥]

(1) a tree, *Xylopia aethiopica*.

(2) fruit of the above;
it is an ingredient in a pepper-soup also called **uniɛ** which is drunk by women after delivery, and also by sick people;
the soup is not cooked with oil;
v. **aɣako** [˩ ˩ ˥].

uniɛ 2 [˥ ˥]

family;
v. **ɛgbɛe** [˩ \ ].

uni-ɛɽɛ [˩ ˥ ˥ ˩]

(the **-ɛɽɛ** is not nasalised) in four days’ time;
cf. **ɛɽɛ** [˥ ˩];
v. **ɛdɛ** [˩ ˥].

unɔmunɔ [˩ ˩ ˩ ˩]

“thing that always asks”: a name for the **ogwɛga** [˩ \ ˩]-divination;

occurs in one of the **ogwɛga** words;
cf. **nɔ** [/].

unu [˩ ˥]

mouth;
unu͜iya [˩ ˥ ˩ ˩] gate in **Ɔzuɔla**’s big wall and ditch.

unuɣisɛ [˩ ˥ ˧ ˩]

“mouth cannot reach”: an old expression equivalent to **oloi** [˥ ˥] “wife of the **Ɔba**”.

Unwagwɛ [˥ ˩ ˩]

the senior chief at the **Iwebo** [˩ \ ˩]-society;
he is in charge of the **Ɔba**’s dresses, and especially his coral-beads.

He used to act for three years as the **Ɔba** when an **Ɔba** had died, during which three years the **Ɔba**’s death was kept a secret (this practice was not followed the last time);
thus he was (and still is in theory) the only man to wear the **Ɔba**’s dresses;
the title is hereditary, or, at least, it remains in the family (**Igiesã** [˩ ˥ ˥ ˩]): if the son of an **Unwagwɛ** is too young, a near relative takes the title.

unwaʊ̃ɛ [˩ \ ˩]

brightness (of day or weather);
unwaʊ̃-ɛ̃dɛ n-ɛɽɛ l-uɣaɛ̃ gbe [˩ ˥ ˧ ˩ \ ˩ ˥ ˩ ˥] lit. “the brightness of to-day is very different”: to-day it is much brighter than usual (**ovɛ̃** [˩ ˩] might be substituted above for **unwaʊ̃ɛ**);
cf. **nwa 2** [/].

Unwɛ [˥ ˥]

a god of the **Ɔba**'s;
v. **Ɔsa** [˥ ˩], **Osuã** [˥ ˩].

unwɛrhiɛ̃ [˥ ˩ ˥]

whip;
idiom.: **ɛse rhi-unwɛrhiɛ̃** [˩ \ ˩ ˥ ˩ ˥] "kindness has taken a whip": things have taken a bad turn, or, something well intended has had a bad end (e.g. an advice not taken);
ʋeɣe ʋ-ɛse rhi-unwɛrhiɛ̃ [˩ ˩ ˩ / ˩ ˥ ˩ ˥] "see again how kindness has come out wrong".

unwɛrhĩ-ɔ̃tã [˥ ˩ ˥ ˩ ˩] "squirrel's whip": a shrub, *Glyphaea laterifolia*;
F.D. list: **unwɛrhĩ-ɔ̃t-ɛ̃gbo** [˥ ˩ ˥ ˥ ˧ ˧] (**ɛgbo** [˥ ˥] "bush") same as **asuɛ̃** [˥ ˥] (A.) (?);
a shrub, *Grewia coriaceae*.

The **unwɛrhĩ-ɔ̃tã** is kept in all **ihɛ̃** and **ɛbɔ** shrines (except the ancestral shrines, **Erha** [˥ ˥] and **Iye** [˥ ˥]) as the juju's whip.

When the oracle has found out that a man is a witch, or has sworn **ɛbɔ** to kill somebody, the priest of the shrine whips him three times with the **unwɛrhĩ-ɔ̃tã** in telling him so, and the man will confess.

(Women keep it at the **Olokũ** [˥ ˥ ˧] shrine.) The **urho n-isɛ̃** [˩ ˩ \ ˩] use **unwɛrhĩ-ɔ̃tã** on many occasions to whip onlookers away, e.g. when fetching palm-wine for the royal household, as nobody must see the contents of their loads, or when fetching water for the **Ɔba** (he never drinks water from **Ɔgba**).

It is (was) also used by the **Ɔvia** [˩ ˥] and **Ekpo** [˩ ˩] societies.

unwɔnwɛ [˥ / ˩]

a small tree, *Alchornea cordifolia*;
its leaves are used by the Yoruba people as a mild purgative for children.

unwɔʊ̃ɛ [˩ ˩ ˩]

soup;
its main ingredients are: **ize n-ɔfua** [˩ ˩ ˥ ˧] (crayfish);
ɛhiɛ̃ [˩ ˥] (native popper);
eʊ-ariɛ [˩ ˩ ˥] (“native butter”);
uʊ̃ɛ [˩ \ ] (salt), and **ofigbɔ̃** [˥ ˥ ˩] (palm-oil).

There is also ocro soup: **unwɔʊ̃-ĩxiaʊɔ** [˩ ˥ ˥ ˩ ˩] and **afɔ** [˩ ˥] soup: **unwɔʊ̃-ãfɔ** [˩ ˥ ˩ ˥], the latter prepared e.g. with **oɽiwo** [˥ ˥ ˩] (“bitter leaves”) or **eb-itɛtɛ** [˩ ˥ ˩ ˩] (spinach) or **eb-ɔdɔ̃dɔ̃** [˩ ˥ ˧ ˧], **ikp-ogi** [˩ \ ˩], etc.

unyɛgbe [˩ ˩ ˩]

tray;
unyɛgb-emuɛ [˩ ˥ ˩ ˩] ash-tray.

unyɛɣɛ̃ 1 [˥ ˩ ˥]

a tree, *Monodora cornifolia*.

unyɛɣɛ̃ 2 [˥ ˩ ˥]

a kind of rat, brown, with two white stripes on its back, running from head to tail.

unyiʊ̃ɛ [˩ \ ˩]

custom;
manners;
unyiʊ̃-ɛ̃ʊo na make fo [˩ ˥ ˧ / / ˥ / /‿˩] “the custom of this country does not suit (finish)”: is not perfect, wants improving;
unyiʊ̃-ɔ̃ɽ̃ɛ̃ ke gbe [˩ ˥ / ˩ / ˧] “his manners are very suitable”: he has good manners;
ɛʊ̃ɔ‿**unyi**ʊ̃ɛ [/ ˩ ˩ \ ˩] he has no manners;
cf. **nyi** [/].

unyuʊ̃u [˩ ˩ ˩]

dry season;
cf. **nyuʊ̃u** [˩ ˥].

uraʊ̃ɛ [˩ \ ˩]

joining in a song;
uraʊ̃-ĩhuã [˩ ˥ ˧ ˧] “taking-up song”: chorus.

urɛbo [˩ ˩ ˩]

a tribal mark on the forehead worn by women, mostly found at **Oke** [˩ ˩] and **Urho n-igbe** [˩ ˩ \ ˩];
cf. **ur-ɛɣele** [˥ ˧ ˩ ˩] (?).

ur-ɛɣele [˥ ˧ ˩ ˩]

a beauty-mark for women consisting of dots on the breast, produced by a knife;
originally a Jekri custom;
lit. “able to hold (**rɔ** [/]) a full-grown man (**ɛɣele** [˥ ˩

˩])”;
cf. **urɛbo** [˩ ˩ ˩] (?).

uri [˩ ˩]

residue of water in the mould where palm kernels have been “mashed”;
left when the palm-oil which is floating above has been taken off.

uria [˥ ˩]

a seed similar to that of **ixiʊ̃i** [˥ ˥ ˩];
it lathers well and is, therefore, used as an ingredient in native soap (**eʊ-axuɛ** [˩ / /]);
it is also used alone as soap (by poor people, called **eʊ-axu-oʊi͜ogue** [˩ / ˦ ˦ ˧ ˧ (2-1)] “poor man’s soap”), but no longer nowadays, when mostly **em-uxuɛ̃** [˩ ˥ ˧] and **udɛ̃** [˥ ˥] are used.

uria [˥ (4-1)]

far away;
cf. **re** [/].

uriɣɔ̃ 1 [˥ ˩ ˥]

a smooth-skinned lizard, also called **alimiɔ̃ɣɔ̃** [˥ ˩ ˥ ˥].

uriɣɔ̃ 2 [˥ ˩ ˥]

a tree, *Cordia aurantiaca*;
its fruit contains gum.

Uriɣɔ̃ [˩ ˥ ˩]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

uro [˩ ˩]

(1) a round wooden tray on which pepper is ground, *v.* **o**ʊ**i͜uɽ̃u**ʊ̃**u** [˩ ˥ ˥ ˥ ˩].

(2) hole on **isɛ** [˥ ˩] board (used for keeping the gained **isɛ** in the game of **isɛ**, same as **ogi-uro** [˩ ˥ ˩ ˩]);
ur-isɛ [˩ ˥ ˩] **isɛ** board;
v. **ogie** [˩ ˩].

Urhemɛhɛ [˩ ˥ ˥ ˩]

name of a Bini village.

urho [˩ ˩]

gate;
urh-eɣɛɣɛ [˩ \ ˩ ˩] private passage leading from the apartment containing the **Osũ** [˩ ˥] shrine to the outside;
occasionally also passage from **od-uw-owa** [˩ ˥ ˥ ˧] (private rooms of husband) to **od-ɛriɛ** [˩ ˥ ˧] (women’s appartment);
urh-owa [˩ ˥ ˥] lane between market stalls;
urho n-isɛ̃ [˩ ˩ \ ˩] “the five gates”: young servants at the **Ɛguae**;
they accompany the **iloi** [˥ ˥], and carry water, etc., for the **Ɛguae** as well;
furthermore, they collect material wanted by the **ewaisɛ** [˩ ˩ ˩].

Urhokpɔta [˩ ˥ ˧ ˧]

the entrance to **ɛɼ̃iʋi** [˩ ˥ ˩] in Bini folklore;
said to have been closed by one **Ɔba**;
cf. **urho** [˩ ˩], **okpe** [˩ ˥], **ɔta** [˩ ˥].

Urho n-igbe [˩ ˩ \ ˩]

“the ten gates”: name of a populous Bini town in the south-east of the Benin Division;
often called “**Usonigbe**”.

urhu [˩ ˩]

(1) neck;
idiom.: **ɔʋaʋ-ɛ̃ʋɛ y-ɔʋ-ũrhu** (**ʋaʋa** [˩ ˥]) [˩ ˩ ˩ / ˩ ˥ ˩] “he is forming words on my neck”: he is adding something wrong to my words that belies them, e.g. in court;
he contradicts my (true) testimony;
urhu ʋɛ gu-ɔna (**gwa 3** [˥]) [˩ ˩ ˥ ˥ ˥ ˩] “my neck does not fit this”: I cannot bear this (e.g. a fine that is to be payed).

urhu͜abɔ [˩ ˥ ˥ ˧] “neck of arm (or, hand)”: wrist;
urhu͜awɛ [˩ ˥ ˩ ˩] “neck of foot”: ankle (i.e. not only the bone);
v. **ɛho** [˩ ˥].

(2) voice;
v. **ɛho** [˩ ˥].

urhuaɼo [˩ ˩ ˥]

“blinder”: a cactus, same as **ɔɼɔ** [˥ /].

urhukpa [˩ ˩ ˩]

lantern;

cf. **rhu 1** [˥], **ukpa** [˥ ˥];
Yor. **atukpa** [˩ ˩ ˩].

uɽeʊ̃ɛ [˩ \ ˩]

burial;
cf. **ɽe** [/].

uɽi [˩ ˥]

two hundred.

uɽo [˥ ˥]

line;
ya͜e y-uɽo [˥ ˩ ˥ ˥] put it (arrange it) in a line!

tɛ̃ y-uɽo [˩ ˥ ˥] fall in line!

ɽu͜ɛɽe uɽuuɽo [˩ ˥ ˩ ˥ ˥ ˥] do it as it should be done!

(“line by line”).

uɽ-odɛ [˥ ˥ ˧] pathway of road;
uɽ-eha [˥ ˥ ˧] a style of hair-dressing worn by women during the eighth month of pregnancy;
it consists of three rows of hair, one in the middle of the head and one at each side;
v. **uviɛ̃** [˥ ˥].

uɽoɣo [˩ ˩ ˩]

a crowd of people.

Uɽoho [˩ ˩ ˩]

(1) a Bini village on the Sapele road;

its inhabitants are said to be very shy and retiring.

(2) shy;
idiom.: **Uɽoho n-ɛgu͜ob-ɔʊ̃a** [˩ ˩ ˩ ˥ ˩ ˩ \ ˩] “a shy man who does not make the acquaintance of anybody”.

Uɽoɽa [˥ ˩ ˥]

name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

uɽoɽ-amɛ [˥ ˩ \ ˩]

(1) small gutter leading off (under the floor) the rain-water gathered in **ukpafɛ̃** [˩ ˥ ˩].

(2) a direction, something like west: when clouds appear there, rain is certain to fall;
cf. **amɛ** [˩ ˩].

uɽu [˩ ˩]

(1) a big clay demijohn (such as are used e.g. in stores);
y-uɽu ni yak-ɔgɔ re [˩ / ˧ / ˥ ˩ ˥] “take that demijohn, go (and) buy (**ka** [˥]) palm-wine (and) come!”: fetch some palm-wine in that demijohn!

(2) a pot dug into the earth at every juju shrine, containing water mixed with chalk and charms;
this mixture is said to drive evil spirits away;
the priest splashes it (instead of chalk, *v.* **orhue** [˩ ˩]) over supplicants, e.g. sick people, men wanting an ordeal, or pregnant women.

uɽua [˩ ˩]

the Borassus palm, *Borassus flabellifera*;
a rattle is made from its leaves (*v.* **ɛgwɛ̃** [˥ ˥]).

uɽubu [˥ ˥ ˩]

(1) hook;
barb;
ifɛʊ̃-uɽubu [˥ ˥ ˥ ˥ ˩] barbed arrow.

(2) a trap made of pointed iron rods.

uɽubu [˥ ˩ ˥]

a smooth-skinned lizard, bigger than **alimiɔ̃ɣɔ̃** [˥ ˩ ˥ ˥];
it is said to be able to kill snakes.

uɽuhe [˩ ˩ ˥]

a tree, *Pterocarpus mildbraedii*;
an example of it is to be found near **ɛki͜ɔba** [˩ ˥ ˥ ˥],
the central market of Benin City, where it is given
sacrifices under the name of **emotã** [˩ \ ˩].

(It stands now in front of the C.M.S. bookshop,
opposite the entrance of the market.)

uɽuʊa [˥ ˩ ˥]

boil;
cf. Jekri **urubɛ** [˥ ˩ ˥] or [˧ ˩ ˧].

uɽ̃ã [˥ ˥]

a trap for climbing animals: across a long path cut
through the forest, sticks or ropes are fixed by means
of which climbing animals, e.g. monkeys, try to cross

to the other side of the forest;
in the middle of the stick or rope, they enter the trap fastened to it, touch a trigger (**ɣεxueʊ̃ε** [˥ ˩ ˩]) and are strangled.

The trap can be entered from both ends.

Existing clearings in the forest with creepers hanging across are used in the same way, and, then, the “lane” can be dispensed with.

usa [˥ ˩]

secret performances forming part of the worship of the **ihε̃ Ɔxwahε** [˩ / ˩], during which passers-by are stopped by “bull-roaring” or messengers;
v. **ulɔʊ̃a** [˩ ˥ ˩].

Usama [˩ ˩ ˥]

hut built at the **Ɔlɔtɔ̃** [˥ ˥ ˥] quarter for the **Ɔba**’s coronation.

usana [˩ ˥ ˥]

matches;
cf. Yor. **iʃana** [˩ / ˥].

Usapεlε [˩ ˥ ˥ ˥]

name of a trading centre in Warri Province, Sapele; some old people call it **Usakpele**.

use [˩ ˥]

mutual help between neighhours in bigger tasks of farm work, in mud treading, etc.

Use [˩ ˩]

a Bini village situated on the road leading to Siluko (**Is-iloko** [˩ ˥ ˧ ˩]).

Usɛ̃ [˥ ˥]

a village near the Yoruba boundary.

usɛ [˩ ˥]

poverty, want;
usɛ s-ɔe [˩ ˥ (4-1)] (**sɛ 1** [˥]) “poverty is reaching him”: he is in a state of want;
us-ɔmɔ ɣis-ɔ [˩ ˥ ˧ ˧ /] “may want of child not reach you”: may you never lack children;
thanksgiving after a meal used by women towards a senior woman or man.

usɛ̃ [˩ ˥]

a period of five days, i.e. a native week with both rest days (**ɛd-ekɛ̃** [˩ ˥ ˧]) included.

us-ɛ̃ki [˩ \ ˩] native market held every five days;
us-ɛ̃ki n-ɔgbera [˩ \ ˩ ˥ ˥ /] the market of five days ago;
us-ɛ̃ki n-ɔde [˩ \ ˩ ˩ /] the market coming within five days, *v.* **ugie** [˩ ˩].

usĩ͜ɛ̃ɽɛ [˩ ˥ ˥ ˩] (ɽ not nasalised) in five days’ time (including to-day);
v. ɛ**d**ɛ [˩ ˥].

us-ũsɛ̃ [˩ \ ˩] every five days, or, native week;
us-ũs-ãyadu͜ɛki͜enyaɛ [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˩] (**do** [˥]) every five days the market of **Enyaɛ** is held;

cf. **isɛ̃** [˩ ˥].

usi [˩ ˥]

starch obtained from cassava;
v. **ebɔbɔzi** [˩ ˩ ˩ ˥].

usĩ [˩ ˥]

for a long time;
ɔs-eʊ̃a nɛ̰(u)sĩ [˩ ˥ (4-1) ˩ ˥] (**sɛ** [˥]) he has been (lit. “reached”) here a long time.

usie [˩ ˥]

black coloured border on lower part of walls in Bini houses produced by “rubbing” them with **ogbigbo** [˩ ˩ ˥], about 3 feet high;
cf. **sie** [/].

usoʊ̃ɛ [˩ \ ˩]

noise, of water and crowds;
cf. **so** [˥].

usũ [˩ ˥]

(1) line, row, of people;
usũ n-ɔxiã ni eɽ-en-okpia ye [˩ ˩ ˩ ˥ / ˩ ˥ ˧ ˩ ˥]
“(among) the line (of workers) that is moving on over there (it is, that) the man is”;
(2) among.

v. **otu** [˩ ˩].

usugba [˥ ˥ ˥];

usugb-ema [˥ ˥ \ ˩] round lump of fufu.

utalawɛ [˩ ˥ ˩ ˩]

trousers;
cf. **owɛ** [˩ ˩].

utãtã [˥ ˩ ˥]

a tree, *Lecaniodiscus cupanioides*;
used as firewood only.

utete [˥ ˩ ˩]

hillock, only a few feet high;
a praise-name of the **Ɔba** is;
nɔhĩ͜utete n-ɔɣ-uɣe s-ɔʊ̃a (**sɛ** [/]) [˥ ˩ ˥ ˩ ˩ ˩ ˩ ˥ / ˩]
“he who climbs the hill that looks at the dance (show) more than anybody else.”

utɛɣɛ [˩ ˩ ˩]

“time-teller”: clock;
a new, and perhaps the best word besides **ɛgogo** [˥ ˥ ˥];
cf. **ta** [˥], **ɛɣɛ** [˩ ˩];
v. **umuɛɣɛ** [˩ ˩ ˩], **uɣɛdɛ** [˩ ˩ ˩].

Uti [˥ ˩]

a praise-name of the **Ezɔmɔ**: **Ezɔmɔ n-Uti** [˥ ˥ ˩ ˥ ˩];
v. **Ɔnya** [˩ ˥].

utieʊ̃ɛ [˩ \ ˩]

act of calling;

call;
cf. **tie** [/], **itie** [˩ ˥].

uto [˥ ˥]

iron arrow-head;
uto-pe [˥ ˥ ˩] oval iron arrow-head;
v. **ope** [˥ ˩].

utɔ̃yotɔ [˩ ˩ ˩ ˩]

“dug-in-ground”: (1) main pole in **eru** [˩ ˥] (rack where yams are kept).

(2) a big clay pot sunk into the ground so that its mouth is at a level with it, in order to keep water cool; cooler;
cf. **tɔ̃ 2** [˥], **yi 1** [˥], **otɔ** [˩ ˩].

utũ [˩ ˥]

mushroom.

utu [˥ ˩]

a sacred symbol erected on farms, corresponding to the **inyatɔ̃** [˩ ˩ ˩] in villages, i.e. it is the ground that is thus worshipped;
it has no shrine, but is only an **ixiʊ̃i** [˥ ˥ ˩] tree;
part of every meal is given to it;
without **utu** being planted nobody may have intercourse with his wife on the farm.

utukpuʊ̃u [˩ ˩ ˩ ˩]

stump of a felled tree;

v. **uɣũɣuʊ̃u** [˩ ˩ ˩ ˩], **ɛzi** [˩ ˩], **isi** [˩ ˥].

utuʊ̃ɛ [˩ \ ˩]

shouting;
cf. **tu** [˥].

uvaɽ̃aʊ̃ɛ [˩ ˩ ˩ ˩]

spine with adhering ribs;
backbone;
cf. **va** [˥], **aɽaʊ̃ɛ** [˩ ˥ ˩] (because butchering starts at the backbone).

uvɛ [˩ ˩]

bone;
cf. **ahũvɛ** [˩ ˩ ˩];
v. **ugbodoko** [˩ ˩ ˩ ˩].

uviamɛ [˩ ˩ ˩]

a tree, *Tetrorchidium didynostemon*.

uviɛ̃ [˥ ˥]

(1) line, row, rank, file;
iɽ̃ã xiã ʊ-uviɛ̃ [˥ ˩ ˩ ˥ ˥] they are walking in single file;
ya͜e y-uviɛ̃ [˥ ˩ ˥ ˥] put it in a row;
uv-ĩyeke [˥ \ ˩ ˩] hollow line along the back;
ʊ̃aʊ̃a͜ɛ̃ y-uvĩ-ũviɛ̃ [˩ ˥ ˩ ˥ ˥ ˥ ˥] arrange it line by line, systematically (probably also: group by group).

(2) in divining, group of combinations belonging together;

v. **ogwɛga** [˩ \ ˩].

uviɛʊ̃ɛ [˩ \ ˩]

weeping;
uviɛʊ̃-ɔ̃kpa [˩ ˥ (4-1) ˩] the cock's crow.

uvũ [˩ ˥]

small hole, also of an animal;
uvũ͜ehɔ [˩ ˥ ˥ ˧] ear-hole;
uvũ͜ĩhue [˩ ˥ ˥ ˥] nostril;
v. **uye** [˩ ˩].

uvua [˩ ˩]

a small clay pot used for fetching water or preparing "medicine";
idiom.: **k-iri k-uvua de͜uhae** [˩ ˥ ˧ ˩ ˥ ˥ ˩] "rope as well as water pot have fallen into the well": a woman who was with child has died.

uʋeʊ̃ɛ [˩ \ ˩]

scarcity;
dearth;
uʋeʊ̃-ĩgaɽi [˩ ˥ ˧ ˩ ˥] scarcity of gari;
cf. **ʋe 2** [/].

uʋi [˩ ˥]

(1) girl, in **ɔʋox-ũʋi** [˩ ˥ ˩ ˥] (besides **ɔʋox-õxuo** [˩ ˥ ˩ ˩]) also in **uʋi n-esã** [˩ ˩ ˥ ˩] "the girl of Ishan": a timber-tree, *Entandrophragma cylindrium*;
very tall, straight and smooth;
otherwise the word is rarely used in that sense, and

when standing alone it mostly means (2) daughter of the royal house of Benin and the **Ezɔmɔ**’s [˥ ˥ ˥] family;
v. **okoɽo** [˩ ˥ ˥].

uʊ̃ɛ [˩ \ ]

salt;
uʊ̃ɛ mu̯ɛ̃ gbe [˩ ˥ ˦ ˧ ˨] “salt has caught it (too) much”: it is salty (food).

uʊ̃ɔʊ̃uʊ̃ɛ [˥ ˩ \ ˩]

(in quick speech also **uʊ̃ɔuʊ̃ɛ** [˥ (4-1) ˩]) (1) equal (in height e.g.);
iɽ̃ã ya y-uʊ̃ɔuʊ̃ɛ [˥ ˩ ˥ ˦ (3-1) ˩] they are equal (in height, said of people, trees, etc.).

(2) also used in the meaning of **ɛrɛe** [˩ \ ].

uwa 1 [˩ ˩]

pronoun (disjunctive) of the 2nd pers. pl.: you;
cf. **wa** [˩].

uwa 2 [˩ ˩]

riches;
pleasure (old word).

uwawa [˩ ˩ ˩]

a clay pot for cooking soup;
uwaw-ugwe [˩ ˥ ˩ ˥] soup pot with cover;
uwaw-ezɛxɛrhɛ [˩ ˥ ˩ ˥ ˥ ˥] a kind of flat pot, used by the Jekri people for cooking pepper soup;

uwaw-axuɛ [˩ ˥ ˩ ˥] wash basin.

uwaya [˥ ˥ ˩]

telegraph;
cf. Engl. wire.

uwɛ [˩ ˩]

pronoun (disjunctive) of the 2nd pers. sgl.: you;
cf. **u-** [˩].

uwiʊ̃ɛ [˩ \ ˩]

being lost;
cf. **wi** [/].

uwɔwɛ [˥ / ˩]

a tree, *Albizzia*, occurring in the following species:
uwɔwɛ n-ugu [˥ / ˩ ˥ ˥] *Albizzia ferruginea*;
uwɔwɛ n-aba fũ [˥ / ˩ ˥ ˧ ˩] *Albizzia sassa*, *cf.* **ba** [/], **fũɛɛ̃** [˩] (“that glows faintly”);
uwɔwɛ n-ɔlaɣ-abɔ [˥ / ˩ ˥ ˩ ˩ ˩] *Albizzia sassa*, *cf.* **laɣa** [˩ ˥], “to spread” **abɔ** [˩ ˥] (“waving, or, spreading, branches”);
uwɔwɛ n-ɔl-ema ɽe [˥ / ˩ ˥ ˩ ˩ ˥] *Albizzia zygia* (“that cooks fufu and eats”).

All of them are used as firewood only.

uwu [˥ ˥]

inside;
ʊ-uw-owa [˥ ˥ ˧] in the house;
v. **odɛ** [˩ ˥].

uwu [˩ ˥]

death;
cf. **wu** [˥], **Ogi-uwu** [˩ ˥ ˥ ˧].

uwu [˥ ˩]

boundary between two villages, or between the farmland of different families cultivating the same plot.

uwusã [˩ ˩ ˩]

a timber tree.

uxaʊ̃ɛ [˩ \ ˩]

act of telling, deciding;
decision;
uxaʊ̃-ɛ̃ʊ̃ɛ na ke gbe [˩ ˥ ˧ / ˩ / ˧] the decision of this matter is very wise (“suitable”);
cf. **xa** [/].

uxãʊ̃ɛ [˩ \ ˩]

(process of) tiring;
uxãʊ̃ɛ n-ɛʊ̃ɛ na xã ʊ̃ɛ kpɔlɔ gbe [˩ \ ˩ ˩ / / (4-1) ˥ ˩ ˥ ˧] “the tiring which this palaver tires me, is very great”: this matter makes me very tired;
cf. **xã 2** [/].

uxãxã [˥ / ˩]

a tree, *Fagara macrophylla* and *xanthoxyloides*;
the juice from its stem is put on loose teeth to fix them.

Uxegie [˩ ˥ ˩]

a village famous for the skill of its inhabitants in setting fractured bones;
v. **ko 1** [/].

uxɛxu [˩ ˩ ˩]

door-hinge;
cf. **xɛ** [/], **ɛxu** [˩ ˩];
v. **ukelu** [˥ ˥ ˩].

uxioxio [˩ ˩ ˩]

a big, blue-black bird with grey feathers on its head and a long tail;
its cry is believed to spell evil.

uxiɔ̃ʊ̃ɛ [˩ ˥ ˩]

half;
fi-ũxiɔ̃ʊ̃ɛ mɛ ʊ-inya ni [˩ ˩ ˥ ˩ ˩ ˩ ˥ /] “cut me half of that yam”.

uxɔ̃ [˩ ˩]

navel.

uxɔrhɔ [˩ ˩ ˩]

a squirrel (bigger than **ɔtã** [˩ ˩]);
it lives in a hollow tree and comes out once only in the morning to look for food.

uxu [˥ ˥]

a tree, *Alstonia congensis*;
its bitter bark is prepared with cold water as a

medicine against a certain fever.

uxu [˩ ˥]

gag put into a man’s mouth and stretched so as to prevent him from crying;
applied to victims of human sacrifices in the old times.

uxu [˩ ˩]

inheritance, heritage;
v. **ɼe 1** [˥].

uxu [˩ \ ]

seed (the sprouting tip).

uxuɛ̃ [˩ ˥]

remains of palm fruit after the kernels have been removed;
they are burnt and the ashes (**em-ũxuɛ̃** [˩ ˥ ˧]) used in the preparation of native soap (**eʋaxuɛ** [˩ / /]);
v. **erhe 1** [˩ ˩].

uxuɛʊ̃ɛ [˩ \ ˩]

same as **axuɛ** [˩ ˥]: bathing, having a bath;
cf. **xuɛ** [/].

uxurhɛ [˩ ˩ ˩]

a carved stick, a few feet long, forming part of the ancestral shrines (**Erha** [˥ ˥] and **Iye** [˥ ˥]) and the shrines of the **ihɛ̃** [˩ \ ] (e.g. **Ɔxwahɛ** [˩ / ˩], **Ɔvia** [˩ ˥] and others).

During prayers they are knocked on the ground in order to confirm the words.

uxurh-ɔhɔ [˩ ˥ ˩ ˥] a kind of tree;
its branches form the most essentiaI part of an ancestral shrine (and of others, *v.* below), because these branches are believed to ensure communication with the spirits of the dead (“to speak to them and to hear them”).

The branches of **uxurh-ɔhɔ** have joints and fall off when old;
its leaves resemble those of the gum tree;
uxurh-ɔhɔ (i.e. the branch) is found on the shrines of the **ihɛ̃** who were once human beings, i.e. not on that of **Olokũ** [˥ ˥ ˧] (and some others).

It is likewise found under some **inyatɔ̃** [˩ ˩ ˩], i.e. the trees where **otɔe** [˩ ˩], the ground, is worshipped.

uxuuxu [˥ ˥ ˥]

various.

uxuʊ̃u [˥ ˩ ˩]

(the) top side;
above;
cf. **odɛ** [˩ ˥], **avã** [˩ ˥].

uxuʊ̃u [˩ ˥ ˩]

time when the yam-creepers are still growing up along the poles and when there is no food left (in every year about March);
then the women go to the abandoned farms (**ogo** [˩ ˩]) in search of **is-õgo** [˩ \ ˩];

famine;
uxuʊ̃u fi [˩ ˥ ˩ ˥] famine is reigning.

uxuʊ̃u [˩ ˩ ˩]

(1) medicine for healing.

(2) charm eaten or used for washing, with the object of ensuring success or protection, but never harmful, like **ɛbo** [˩ \ ], not even when used for protective purposes;
uxuʊ̃u n-aya xu-awa n-aya xu͜ɔha [˩ ˩ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˥ ˩ ˩ ˥] “medicine for bathing the dog one takes to hunt in the bush”;
v. **edae** [˩ /], **exwae** [˥ ˩], **awasɛ** [˩ \ ˩].

uxuxue [˥ ˥ ˩]

different;
uxuxu-eʊ̃i n-ɔviɔ re hia bũ [˥ ˥ ˩ ˩ ˩ ˥ / ˧ ˧ (2-1)]
“the different (sorts of) things he has brought are many”: he has brought many different things.

uxwaxwaʊ̃ɛ [˩ ˥ \ ˩]

being crowded;
jostling each other;
cf. **xwaxwa** [˩ ˥].

uxwerhe [˩ ˥ ˥]

a round stool (cut from a block of wood, without legs; carried by means of holes in the sides);
uxwerhe na ma yo sɛ [˩ ˥ ˥ / ˥ ˥ \ ] this stool is not high enough (lit. “reaches”).

uxwerhe [˥ ˩ ˩]

sugar-cane;
v. **ɔɣɔdɔgbɔ** [˩ ˩ \ ˩].

uxwɛrhɛʊ̃ɛ [˩ ˥ \ ˩]

being mild;
mildness;
cf. **xwɛrhɛ** [˩ ˥].

uye [˩ ˩]

big hole, or pit, natural or dug by men;
idiom.: **uye de gbe n-ɔtɔ̃͜ɛ̃** [˩ ˩ ˥ ˩ ˥ \ ˥] “the hole fell against him who dug it”: machinations, or, intrigues, have turned against the one who perpetrated them.

uy-egwi [˩ ˥ ˧] “tortoise-hole” (perhaps “interior of tortoise-shell”): deep round cavity in the bottom of a pond (e.g. at **ok-uwu** [˩ ˥ ˧]) made to enable it to hold more water.

uyeʊ̃ɛ [˩ \ ˩]

act of remembering;
memory;
uyeʊ̃-eʊ-aɽu͜ɛse͜iwi [˩ ˥ ˧ ˧ ˧ ˩ ˥ ˥ /‿˩] the memory of a good deed (“of what is done well”) is not lost;
cf. **ye 1** [/].

uyi [˥ ˩]

honour;
dignity (the honour bestowed upon a man as well as his inherent dignity);
awe;

cf. Yor. **iyi** [˧ ˩].

uyiũɛ [˩ \ ˩]

act of creating;
creation;
cf. **yi 2** [˥].

Uzama [˩ ˥ ˩]

the **Ɔba**’s council, consisting of the following chiefs: **Ezɔmɔ** [˥ ˥ ˥], **Edɔhɛ̃** [˩ ˩ ˥], **Oliha** [˥ ˥ ˩], **Ɔlɔtɔ̃** [˥ ˥ ˥], **Ɛɽo** [˩ ˥], **Ehɔlɔ N-eɽe** [˥ \ ˩ ˥ ˥], and the **Edaikɛ̃** [˩ / ˥].

uzexae [˩ ˩ ˩]

a sandy place;
cf. **exae** [˥ ˩].

Uzɛbu [˩ ˩ ˥]

(1) chief **Ezɔmɔ**’s [˥ ˥ ˥] quarter at Benin City.

(2) a dance, *v.* **igbuzɛbu** [˩ ˩ ˩ ˩];
cf. Yor. **Ijɛbu**.

uzɛũɛ [˩ \ ˩]

being proud;
pride;
uzɛũɛ ɽuɛ̃ bũ gbe [˩ ˥ ˩ / ˧ ˧] your pride is very great;
cf. **zɛ 2** [˥];
v. **hio** [/].

uzɔla [˥ ˩ ˥],

also **izɔla** (seven-day) week;
uzɔla n-ɔxwa [˥ ˩ ˩ ˥ ˩] “big week”: Sunday;
uzɔla n-exerhe [˥ ˩ ˩ ˥ ˧ ˧] “small week”: Saturday.

Of Yoruba origin?

uzuãʊ̃ɛ [˩ \ ˩]

begging for food;
cf. **zuã** [/].

va 1 [˥]

(1) to break into pieces (that are already designed by nature, and therefore break away without difficulty, such as the parts of a kola-nut).

(2) to butcher.

va 2 [˥]

to branch off (e.g. a yam-rope, or a branch);
inya na va ɣ-obɔ na (**ɣe** [/] “towards”) [˩ ˥ ˩ ˥ ˩ ˥ ˩] this yam (-rope) branches to this side.

va [˥] **mu** [˥] to embrace (mainly of prostitutes; but *cf.* **avamu** [˩ \ ˩]; *v.* **dede** [˩ ˥]).

va 3 [˥]

to ail;
in **uhuʊ̃u va ʊ̃ɛ** [˩ ˥ ˩ ˩ ˥] I am ill (not of headache only);
cf. **va 1** [˥] (?);
v. **uhuʊ̃ova** [˩ ˥ ˥ ˩].

vã [˥]

to cry (at a high pitch; used of elephants and toucans); described by **xwaxwa** [\ \ ].

va [/]

to split into two equal parts (*v.* **sɔ** [/] “to split into many parts”, e.g. wood, with axes).

vã [/]

to stop at a certain place in order to rest (when on travel);
“to branch”;
t-ivã eʊa [˥ ˩ ˩ \ ] I will rest there;
cf. ɔvãʊiɛ [˩ ˩ /].

vaɣavaɣa [˩ ˩ ˥ ˥]

occurs in a song only, describes a staggering kind of motion broken by intervals of clinging to a tree;
used of the bat **avamu** [˩ \ ˩], and also, metaphorically, of prostitutes;
with the verb **ɽu** [˥];
cf. **va 2** [˥], and the next item.

vaɣavaɣa [˩ ˩ ˩ ˩]

describes the flight of herons, hornbills, and of the bats ɔwɔ [˩ ˩] and **avamu** [˩ \ ˩], i.e. that of fairly big, but not powerful animals, whilst **vuɣavuɣavuɣa** [˩ ˩ ˩ ˩ ˩ ˩] describes the powerful flight of a big bird;
ɔfi vaɣavaɣa [˩ ˥ ˩ ˩ ˩ ˩] it flies clumsily;
cf. the preceding item.

ve [˥]

to offer a price for something and to argue about it, “to prize”;
il-iɣo͜uv-ɛe [˥ ˥ ˥ ˥ \‿˥] how much do you give for it?

v-ɛe mɛ ɣe [\ ˥ /] “ask for it for me (to see)”;
used e.g. when the trader is absent or speaks a foreign language.

ve y-urhu [˩ ˥ ˩] lit. “to promise (?) on (one’s) neck”,

i.e. responsibility: to promise to pay;
to vote (a sacrifice or cowries) to an **ihɛ̃** or **ɛbɔ**.

vɛ [˥]

(1) to open (of a sore only).

(2) to come out (of a secret);
ɛʊ̃ɛ **na vɛe** [˩ / ˩ \ ] the secret (word) has come out;
cf. **vɛ** [/].

vɛ̃ 1 [˥]

to wrestle;
oko na m-obɔ gua vɛ̃ [˩ ˥ ˩ ˩ ˥ / ˧] this fellow knows well how to wrestle;
cf. **evɛ̃** [˩ ˥].

vɛ̃ 2 [˥]

to swear an oath;
v-ɛ̃bɔ [˥ ˩], **v-ĩhɛ̃** [˩ \ ] to swear by a god;
“to swear juju”;
v-ɔɛ̃ [\ ] swear it (i.e. that you have not done it, by cursing yourself with a juju).

vɛ̃ 3 [˥]

to catch (of fire);
erhɛ̃ vɛ̃ [˩ ˩ ˥] the fire is catching;
cf. **vɛ̃** [/].

vɛ [/]

to reveal (a secret);
ɔv-ɛʊ̃ɛ ni [˩ ˩ / /] he is revealing that word (secret);

ɔv-ɔɽe [˩ / ˧] he revealed it;
cf. **vɛ** [˥].

vɛ̃ [/]

to light a pipe;
to see that a fire catches;
ivɛ̃-rhɛ̃ na [˩ ˩ / ˩] I am lighting this fire (by blowing on it);
cf. **vɛ̃** [˥];
v. **hie 1** [/].

vɛɛɛ̃ [˥]

(1) extremely deep (of a hole the bottom of which cannot be seen, such as e.g. fissures caused by an earthquake, but also of a river).

Used with the verb **ye** [˥].

(2) very far away;
iɣ-ɛɽe vɛɛɛ̃ ʊ-umɔdia [˩ / ˩ ˥ ˧ ˩ ˩] I see him very far away straight ahead (lit. “in a straight line”, i.e. on a straight road).

vɛwae [˥ \ ]

to wax (of the moon);
v. **ko͜uro** [˩ ˥ ˩], **uki** [˩ ˩].

vĩ 1 [˥]

to jump;
vĩ [˥] **ra** [/] to jump across.

vĩ 2 [˥]

(1) to cut (a swelling) open;
dovĩ ʊ̃ɛ aɽiɣɛɣã na [/ ˩ ˩ ˩ ˩ ˩ / ˩] come and cut me this abscess!

(2) to make a mark (on paper, sand, a wall, etc.);
vĩ͜ũviɛ̃ y-eʊ̃a [˥ ˥ ˥ ˩ \ ] draw a link here!

vĩ owɛ y-ada n-ulao [˥ ˥ ˩ ˩ ˩ ˥ \‿˥] “make a mark with (your) foot at the junction which you take (lit. enter)” (said to somebody going in front that he may mark the way for the people who follow).

(3) to make a tribal mark (the place must be indicated);
ɔvĩ ʊ̃-ĩrho [˩ ˥ ˧ ˩] he marked my cheeks.

viã [/]

to grumble (e.g. about the lack of something);
ɣɛviã ma ʊ̃ɛ [˥ ˩ ˩ \ ] “don’t grumble show me”: don’t grumble to me!

cf. **oviã** [˩ ˩].

vi-ab-ema [˩ ˩ \ ˩];

cf. **viɔ** [/].

viɛ [˥]

(1) to weep (*cf.* **eve** [˩ ˥]).

(2) to discharge blood or water (of a wound or sore);
ɛtɛ n-ɔr-ɔɽ-owɛ viɛ yiyi(yi) [˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩ ˩ ˩] “the sore on his leg is discharging (water) continuously”.

(3) to crow (of a cock);
ɔkpa viɛ [˩ ˩ ˥] the cock is crowing;

cf. **uviɛʊ̃ɛ** [˩ \ ˩].

viɛ̃ [˥]

to be ripe (of palm fruit);
ɛɗĩ na maheviɛ̃ [˩ ˥ / ˥ ˥ \ ] these palm fruits are not yet ripe.

viɛ̃viɛ̃viɛ̃ [˧ ˧ ˧]

or **viɛ̃ỹ** [˧] very small (of infants and things; the very smallest size, smaller than **ɽweɽweɽwe** [˧ ˧ ˧]);
ɔye viɛ̃ỹ [˩ ˥ ˧] it is very small, tiny.

v-ĩhɛ̃ [˩ \ ];

cf. **vɛ̃ 2** [˥].

viɔ [/]

to take (with a plural object; *v.* **mu** [˥], **rhie** [/]);
viɔ [/] **kua** [˥] to throw away;
viɔ [/] **de** [/] (**re** [˥]) to bring;
vi-eʊ̃i ni re [˩ ˩ / (4-1) ˥] bring these things!

viɔ [/] **loʋiɛ** [˩ /] to lay down;
ɛhoho v-iɽ̃uʊ̃u na loʋiɛ [˩ \ ˩ / ˩ / ˩ ˩ /] the wind lays this grass down (i.e. flattens it) (but also **iɽ̃uʊ̃u na viɔ loʋiɛ lel-otɔ** [˩ ˩ / ˩ / ˩ ˩ ˩ ˥ ˩] “this grass lies down along the ground!”) **vi-ab-ema** [˩ ˩ \ ˩] to take the drooping branches and creepers of yam and tie (or wind) them up the poles and ropes (clipping them as well);
iri-ugbo͜iyavi-ab-ema [˩ ˩ ˥ ˥ ˥ / ˩ ˩ \ ˩] I am going to the farm to (go and) tie the creepers up.

vɔ̃ [˥]

to become, be full;
ɔvɔɛ̃ [˩ \ ] it is full;
ɔvɔ̃ [˩ ˥] it is getting full.

vɔ̃ [˥] **na** [˥] to be full of (*v.* Yor. **kũ** [˥] **fũ** [˥]);
uko na vɔ̃ n-amɛ [˥ ˥ ˩ ˥ ˧ ˩] this calabash is full of water (also **amɛ v-ũko na** [˩ ˩ ˥ ˥ ˩]; *cf.* **vɔ̃** [/]).

vɔ̃ [/]

to fill;
ɔvɔ̃-ɽ̃ɛ̃ [˩ / ˧] he filled it;
cf. **vɔ̃** [˥].

vu [˥]

(1) to pull (not dig) out (e.g. fruit in the ground, cassava; **wie** [/] is used of yams);
dolele ʊ̃ɛ **yavu͜igaɽi** [/ ˩ ˩ ˥ / ˥ ˥ ˩ ˥] come and accompany (follow) me to (go and) pull out cassava!

(2) to root out (tree-stumps).

(3) to force one's partner in wrestling out of his posture.

vũ [˥]͜ã [˥]

to fall by accident (of men and animals only);
ɔ**vu͜ã** ʊ**-uhu**ʊ̃**-erhã** [˩ ˥ ˩ ˩ ˥ ˩ ˥] he fell down from the top of the tree (**vu͜ã** [\ /] in a pause);
general term *v.* **de 1** [˥].

vuɣavuɣavuɣa [˩ ˩ ˩ ˩ ˩ ˩]

describes the flight of big birds like vultures, ducks, hawks, eagles, toucans, etc.;
ɔfi vuɣavuɣavuɣa [˩ ˥ ˩ ˩ ˩ ˩ ˩ ˩] it flies heavily;
cf. **vaɣavaɣa** [˩ ˩ ˩ ˩].

vuuũ 1 [˧]

very deep (of a well without water the bottom of which is almost invisible, or of a very deep river);
ɔye vuuũ [˩ ˥ ˧] it is very deep;
v. **vɛɛɛ̃** [˧] (deeper still).

vuuũ 2 [˧]

describes the noise of a flying beetle (or other insect);
ɔgwi xiã vuuũ [˩ ˥ ˥ ˧] lit. “it is making a noise (going) along”.

(e)ʊ- 1 (1)

a preposition indicating rest in a locality or motion from a locality;
its meaning is often shown more precisely by a following noun of locality, as e.g. in **ʊ-uwu** [˥ ˥] “in inside”: in **ʊ-uhuʊ̃u** [˩ ˥ ˩] “at head”: on top of;
ʊ-otɔ [˥ ˩] “in ground”: underneath.

In this way, the English prepositions are expressed by means of one Bini preposition only, linked with various local nouns.

ʊ-obɔ [˩ ˥] lit. “in hand”, means “from” when a human being is qualified by it.

ʊ- is also employed to form a great number of adverbial expressions, as e.g. **ʊ-eʊa** [˩ \ ] there;
ʊ-odɔ [˩ \ ] there (a locality still further away than that indicated by **ʊ-eʊa**);
ʊ-eʊ̃a [˩ \ ] here;
ʊ-oɽe [˥ ˥] outside;
on the street (used when the speaker is at home and means another place in the town).

The “prepositions” formed by means of linking **ʊ-** to a noun of place can also be used adverbially, e.g. **ʊ-od-aɽo** [˩ \ ˩] in front (generalised by adding **odɛ** “road”), in front of;
ʊ-iyeke [˥ ˩ ˩] at the back;
behind;
ʊ-od-uxuʊ̃u [˩ ˥ ˩ ˩] above.

Other adverbs formed with the help of **ʊ-** are **ʊ-ehia** [˥ ˧] “in all”: altogether, e.g. **ix-ĩkpɔ̃͜ũgie ʊ-ehia** (**xiɛ̃** [˥]) [˩ ˥ ˥ ˥ ˩ ˥ ˧] “I sold twenty pounds in all”: I sold goods amounting to the value of twenty pounds.

ʊ-eriɔ [˥ /] or [\ /], and **ʊ-enia** [˥ /] or [\ /]
“thus”;
ʊ-ɛxoxo [˥ ˥ ˥] “in the corner”: privately.

(e)ʊ- 2

as;
like (used with nouns);
ɔba ʊ-eb-axuɛ [˩ / ˦ (3-1) ˩] it is red like a parrot tail-feather.

ʊ-enɛ [˥ ˦] “as if” (introducing sentences);
ɔye ʊ-en-ɔmaʊiɛ [˩ ˥ ˦ ˧ ˧ /] he looks (lit. “is”) as if he has not slept.

To **ʊ-enɛ** [˥ ˦] may be added **awɛ** [˩ \ ] “one says”:
ɔɽu ʊ-en-aw-ɔri͜ase [˩ ˥ ˦ ˧ (2-1) ˥ ˥ ˦] he behaves (lit. “does”) as if he were right.

(e)ʊ- 3 (1)

what (interrogative);
ʊ-u-aʊ̃ɛ [˩ / /] what did you get?

ʊ-u-amiɛ̃ [˥ ˥ ˦] what did you see?

(2) what (relative);
constructions with **ʊ-** in this sense are in some cases used to denote objects which in other languages would be expressed by nouns, e.g. **eʊ-aɽe** [˩ ˩ ˥] “what one eats”: food;
eʊ-axuɛ (short for **eʊ-ayaxue**) [˩ / /] “what one takes to have a bath”: soap;
to this class belongs probably also: **eʊ-ariɛ** [˩ ˩ ˥] (*cf.* **riɛ** [˥]?) (native) butter.

(3) why (with following **gu** [˥] or zɛ [˥]);
ʊ-**ɔgu ɽu͜ɛe** [\ ˩ ˥ ˥] why did he do it?

(“what did he do it with, or, for”);
ʊ-ɔzɛ **n-ɔna ɽu͜ɛe** [\ ˩ ˥ ˥ ˧ (4-1)] (“what caused him to do it”).

(4) how (interrogative);
hɛ [/] is put at the end of the sentence: ʊ-**uwa** ʊiɛ **hɛ** [˩ / / /] how have you (pl.) slept?

(5) where (but *cf.* ʊ**o 1** [/]);
ʊ-**u-arie** [˩ / /] where are you going?

ʊ-**u-aye** [˩ / ˥] where do you live?

(6) particle introducing temporal relative sentences (*v.* **n- 1**), e.g. **ugbɛ̃** (or ɛɣɛ [˩ ˩]) ʊ-**ide** [˩ ˩ ˩ /] (at the time) when I was coming.

ʊa [/]

(1) to meet;
to pass on the road;
iʊa-ɽe [˩ \ ˥] I met him;
idiom.: ʊa ʊ-**owa** [˩ ˩ ˥] “to meet in the house”: to deflower;
v. ɔɣɛɽɛ [˩ \ ˩].

(2) to affect.

ʊe [˥]

a conjunction linking up nouns: “and”;
Ozo ʊ-**Odɛ**, **iɽ̃ã keɣigbĩna n-owiɛ** [˩ ˥ ˧ ˧ ˥ ˩ ˥ ˥ ˩ ˩ ˥ ˧] **Ojo** and **Odɛ** (they) were fighting this morning;
wɛ ʊ-**iɽ̃-ɔ̃gbay-ugbo** [˩ ˥ / ˥ ˧ (4-1)] “you and he, did you (lit. “he”) go to farm together (**gba**)?” (Instead of

this construction, **wa ʋ-ɔɽe** [˩ ˥ ˧] “you (pl.) and he” is said to be more in use.) *Cf.* **ʋe 1** [/].

ʋe 1 [/]

an auxiliary verb used alone or in connection with another auxiliary verb, e.g. **ke 2** [˥].

It corresponds to the English “again”, “also”, “as well”, when standing between verbs;
ɔkeʋeɽu͜ɛe [˩ ˥ / ˥ \ ] “and he is doing it as well”;
ɔkeʋeɽu͜ɛe [˩ ˥ ˩ ˥ \ ] “and he did it as well”.

(Instead of **ke**, **keɣi** [˥ ˥] and [˥ ˩], may precede it.)
Cf. **ʋe** [˥].

ʋe 2 [/]

to be scarce;
igaɽi ʋe ʋ-ɛʋo na [˥ ˩ ˥ ˩ ˩ / ˩] gari (cassava) is scarce in this town;
cf. **uʋeʋ̃ɛ** [˩ \ ˩].

ʋekpa [˩ ˥]

(1) on account of;
owing to;
used with a following noun or pronoun.

(2) about (not in a local sense);
iɣare ʋekpa ɛʋ̃ɛ n-uxaɽe ni [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ / / /] “I shall come on account of that matter about which you have spoken”.

ʋɛ [˥]

to become, be broad;

ɔdɛ na ʋɛe [˩ ˥ ˩ \ ] this road is broad.

Idiom.: **ãɽo ʋɛ ʋ̃ɛ** [˩ ˩ ˥ ˧] “eye is (or, was) broad with me”: I have been greedy;
said e.g. when blaming oneself for having taken the best-looking share of a dish, only to find oneself deceived in it;
cf. **ʋɛ 1** [/], **aɽoʋɛʋ̃ɛ** [˩ ˩ \ ˩].

ʋɛ 1 [/]

to widen;
iɽ̃ã ʋɔ-dɛ na [˥ ˩ ˩ ˥ ˩] they are widening the road (ʋɔ is lengthened);
cf. ʋɛ [˥].

ʋɛ 2 [/]

in ʋɛ [/] **re** [˥] to bow.

ʋiɛ [/]

to sleep;
deɣ-uʋiɛɽe [˥ ˩ / ˩] (I hope) you have slept (scil. well)?

A formula of salutation: **uɣuʋi-ɛse o** [˥ ˩ ˩ ˩ ˥ ˧] may you sleep well!

(said to be the most correct and best form);
also **ʋi-ɛse o** [˩ ˩ ˥ ˧], and (most used) **uʋi-ɛse o** [\ ˩ ˩ ˥ ˧].

ʋiɛʋiɛ [˩ ˥]

(1) to warm up (water);
ʋiɛʋi-amɛ na mɛ n-iyaxuɛ [˩ ˩ ˩ / ˩ ˥ ˧ ˩ /] warm

this water for me so that I may have a bath;
(2) to be warm;
ɔʋiɛʋiɛe [˩ ˩ \ ] it is warm (water, the body);
v. **rã** [/] (soup, weather), **ti** [/] (soup).

ʋo 1 [/]

(to be) where (interrogative);
wɛ ʋo [˩ /] where are you?

nɛ (or **lɛ**) **ʋo** [˩ /] where is it?

ɽɛ̃ ʋo [˩ /] where is he?

ʋo 2 [/]

to be ripe (with yellow colour, as bananas, pineapples, oranges, and pawpaws);
alimoi na ʋoɽo [˩ ˩ ˥ ˩ / ˩] this orange is ripe.

ʋoʋo [˩ ˥]

(1) to hold oneself on somebody's back;
"to back" (an infant);
doʋoʋo n-ugi-aɣaxiã [/ ˩ ˥ ˧ ˩ / ˥ ˥] "come and hold on to my back that you may let (us) be going": come on my back, and let's go!

(2) to carry on the back;
ɔʋoʋ-ɛe [˩ ˩ \ ] she carried it on her back.

ʋoxo 1 [˩ ˥]

(1) to be flexible;
ɔʋoxo [˩ ˩ \ ] it is flexible.

(2) to bend;

ɛhoho ʋox-erhã ni [˩ ˥ ˩ ˩ ˩ ˥ /] the wind is bending the tree;
v. **gulɛɛ** [˩ ˩].

ʋoxo 2 [˩ ˥]

to praise pounded **izɛ** [˥ ˩] as **eʋoxo** [˩ \ ˩];
only used in a certain saying.

ʋoxoʋoxo [˩ ˩ ˩ ˩]

solid, starchy, as result of good pounding (fufu);
used with the verb **ye** [˥].

ʋɔ [˥]

(1) to hop straight up with both legs;
ɔʋɔe [˩ \ ] he jumped;
v. **sã** [/], **vĩ** [˥].

(2) to pull out;
e.g. a plant, with the hand;
v. **zɔ** [/] (with a pointed instrument);
“out” is **fua** [˥] or **hĩ** [\ ];
ʋ-uhoɽo ni fua [˥ ˥ / ˧ /] pull that pawpaw-shrub out!

ʋɔɽɔʋɔɽɔ [˩ ˩ ˩ ˩]

describes tears running down over the face, and latex flowing out of the rubber tree;
used with the verb **viɛ** [˥];
v. **anyɔ** [˥ ˩].

ʋuɛʋuɛ [˩ ˩]

not solid;
powdery;
of fufu which is not well pounded;
well pounded fufu sticks together;
ɣa duʊ̃-ema na yi? **ɔye ʊuɛʊuɛ** [˥ ˩ ˥ / / ˥ ˩ ˥ ˩ ˩]
who has pounded this fufu?

it is powdery.

ʊuɛʊuɛʊuɛ [˩ ˩ ˩]

fat, of human beings;
ɔye ʊuɛʊuɛʊuɛ [˩ ˥ ˩ ˩ ˩] he is fat.

ʊuoʊuo [˩ ˥]

(1) to bake yam or avocado pears by digging them into ashes.

(2) to become, or be rotten (of meat, leaves, and corpses);
ɔʊuoʊuo [˩ ˩ \ ] it is rotten;
v. **gbe 3** [˥].

ʊ̃a [˥]

(1) our;
ɔɣ-ũʊ̃a nɔ [˥ ˩ ˥ ˧] it is ours.

(2) us;
ɔmiɛ ʊ̃a [˩ ˥ ˧] he saw us.

ʊ̃a [/]

(1) to measure (length);
ʊ̃a utãʊ̃-erhã na [˩ ˩ ˥ ˧ ˧ ˩] measure the length of this plank!

ʊ̃a͜egbe [˩ ˩ ˥] “to measure body (oneself)”: to be proud;
ɔʊ̃a͜egbe gbe [˩ ˩ ˥ ˧ ˧] he is very proud.

(2) to weigh;
ʊ̃a isawɛwɛ ni [˩ ˩ ˥ ˩ / /] weigh those groundnuts!

cf. **iʊ̃aegbe** [˩ ˩ ˩].

ʊ̃aʊ̃a [˩ ˥]

(1) to arrange, e.g. yams, in piles;
ʊ̃aʊ̃-inya ni [˩ ˩ ˥ /] arrange those yams!

(2) to fumble continuously with one’s dress, looking whether it is in good order (considered as “proud”);
ɣɛɣiʊ̃aʊ̃a ʊ-eʊa, **n-ulare n-aɣaxiã** [˥ ˩ ˩ ˩ ˩ \ ˥ ˩ ˥ ˧ ˧ ˧] “don’t look around yourself there any more (lit. ‘that you’) come that we may go!” *cf.* **eʊ̃aʊ̃a** [˩ \ ˩].

ʊ̃ɛ [˥]

(1) my;
owa ʊ̃ε nɔ [˩ ˩ ˥ ˧] it is my house.

(2) me;
iɽ̃ã miε ʊ̃ε [˥ ˩ ˥ ˧] they saw me.

ʊ̃ε [/]

to have;
iʊ̃ε̃-gb-ɔɽe (**egbe** [˩ ˥]) [˩ ˩ \ ˥] I have the same; lit. “its body” (also **gb-ɔɽe** [˥ ˧]).

ʊ̃ε-rhĩɔ̃ (**erhiɔ̃** [˩ ˥]) [˩ ˥] to be eager, zealous.

ʊ̃ε [/] **iɣo** [˥ ˥], **ʊ̃ε** [/] **osa** [˩ ˥] to owe a debt (money);
ɔʊ̃ε ʊ̃-osa [˩ ˩ ˩ ˥] he owes me a debt;
iʊ̃-ɔ̃ɽ-osa [˩ ˩ ˩ ˥] I owe him a debt, *v.* **ɽe 1** [˥], **ɽu** [˥].

ʊ̃-ɔ̃ɣae [/ ˩] to be warm (of water, food, the body);
eʋaɽe na ʊ̃-ɔ̃ɣae [˩ ˩ ˥ ˩ / ˩] this food is hot.

n-ε(i)ʊ̃ε [˥ /] “which has not” corresponds to the English “without”;
n-ε(i)ʊ̃-ɔ̃fo [˥ ˩ \ ] “which has no end”: eternal (Biblical e.g.);
uwε ɽo-ɣ-uf-εfe n-ε(i)ʊ̃-ɔ̃fo ɽa [˥ ˩ / ˩ \ ˩ ˥ ˩ \ ˩] “do you think you have riches without end?” **εʊ̃ε** [/ /‿˩] “it has not” followed by a negative verb expresses necessity: “must”;
εʊ̃ε͜imayo [/ ˩ ˥ ˥ \ ] “it has not (there is no chance) that I do not. (lit. ‘did not’) go”: I must go (*v.* the English “I cannot but...”);
n-ɔnwina͜ε̃ʊ̃-ɔ̃mari͜eʋaɽe [˥ ˩ ˥ ˥ / ˥ ˩ ˩ ˩ \ ] “(he) who has worked must (also) eat”.

wa [˩]

pers. pronoun, 2nd pers. pl., used in conjunction with a verb.

wa 1 [/]

(1) to spread;
ɔwa͜ukpɔ̃ y-otɔ [˩ ˩ ˥ ˩ ˥ ˩] he spread a cloth on the ground.

(2) to divide;
iwa͜eʊ̃i [˩ ˩ ˩ \ ] I am dividing something (also: I am spreading something on the ground for sale).

(3) to “revive” an **exwae** or **ɛbɔ** by spitting on it (or rather “to awaken”).

The **ɛbɔ**’s or charms are awakened in order to make them attend to complaints, for some of them “travel”, i.e. the spirits leave the shrine.

The charm is “awakened” by blowing chewed kola and “alligator-pepper” on it;
ɔwa͜ɛbo [˩ ˩ ˩ \ ] he is reviving charms;
ɔwa͜uxuʊ̃u [˩ ˩ ˥ ˩ ˩] he is reviving “medicine”.

(4) to give food to witches;
wa n-azɛ̃ [˩ ˩ ˥] give food to the witches!

(e.g. before telling the future);
cf. **ewa 2** [˩ ˥], **ɔwaeʊ̃i** [˩ ˩ ˩], **ɔwaisɛ** [˩ ˩ ˩].

wa 2 [/]

to castrate;

cf. **ɔwa 2** [˩ ˩].

waɣa [˩ ˥]

to fall to pieces;
to crumble;
of bread, tobacco, e.g. but also of sandstone;
also **waɣa͜a** (i.e. **ɽua**) [˩ ˥ ˥];
cf. **waɣawaɣa** [˩ ˩ ˩ ˩].

waɣawaɣa [˩ ˩ ˩ ˩]

crumbly;
used with the verb **ye** [˥];
cf. **waɣa** [˩ ˥].

warha [˩ ˩]

describes a man with big buttocks sitting: **ɔtota warha** [˩ ˥ / ˩ ˩].

w-aɽo [˥ ˩];

cf. **wo** [˥].

we [˥]

to order (something);
w-eʊ̃i mɛ ʊ-ɛki [˩ ˥ ˩ ˥ ˩] order me things from the market!

iɽaw-eʊ̃i ʊ-ebe [˩ ˥ ˩ ˩ ˩ ˥] I am going to order things from the catalogue.

we 1 [/]

to open anything covered: a box, book, etc.;
ɔw-ɛkpɛfi na [˩ / ˩ / ˩] he is opening this box.

we 2 [/]

to shout in applause;
used with the onomatopoeic **kpii** [˩];
iɽ̃ã we kpii [˥ ˩ / ˩] they are shouting in applause.

w-egbe [˩ ˥];

cf. **wo** [˥].

weriɛ [˩ ˥]

(1) to roll.

(2) to turn, change.

weri-egbe [˩ ˩ ˩ ˥] to return.

weri-egbe [˩ ˩ ˩ ˥] **ha** [/] to repay.

weri-unu [˩ ˩ ˩ ˥] to withdraw one’s word.

wɛ [/]

to say;
ɔwɛ [˩ \ ] he said;
aɽowa ʊ̃ɛ wɛ do [˩ ˩ ˩ ˥ / ˥] my master says “**do**”, i.e. greets you.

wɛɛ [˩]

gently, gradually;
ɔde xiã wɛɛ [˩ ˥ ˥ ˩] he is falling gradually;
ɛhoho ne wɛɛ [˩ ˥ ˩ ˥ ˩] a gentle breeze.

wɛɛwɛɛ [˧ ˧]

describes stealthy walk, like that of a thief;
ɔxiã wɛɛwɛɛ [˩ ˥ ˧ ˧] he is walking stealthily.

wɛiwɛiwɛi [˧ ˧ ˧]

describes a quick way of walking with short steps; used with the verb **xiã** [˥].

wɛkɛwɛkɛ [˩ / ˩ /]

(also **wɛlɛwɛlɛ**) describes the walk of a duck e.g., but is also applied to a woman walking with swinging hips.

wɛlɛwɛlɛ [˩ ˩ ˩ ˩]

describes a soft and steady motion, as e.g. that of a waving flag or feather.

wɛwɛrhɛ [˧ ˧ ˧]

shallow, of ponds, also of pots, plates, etc., but not of flowing water;
ɔye wɛwɛrhɛ [˩ ˥ ˧ ˧ ˧] it is shallow.

wɛwɛwɛ [˧ ˧ ˧]

denoting whisper, secret talk;
ɔguã wɛwɛwɛ [˩ / ˧ ˧ ˧] he is talking secretly.

wi [/]

to get lost;
ɔpia ʊ̃ɛ **wiɽi** [˥ ˩ ˥ / ˩] my matchet is lost.

wia [/]

to smell;
ɔwiaɽe [˩ / ˩] he is smelling it;
ɔwia re [˩ / ˥] the smell is coming over here (lit. “it smells comes”).

ɔwia͜ixã [˩ / ˥ ˩] it smells bad.

wie [/]

to pull out yam (in order to store it);
iwi-nya ʊ-otɔ [˩ / ˩ ˥ ˩] I pulled the yam out of the ground;
cf. **wio** [/], **yuo** [/].

wio [/]

(1) to fall out, e.g. quills, broom-sticks, fibres of a mat;
igb-õwɛe na wio kua fo [˩ ˥ ˥ ˩ / ˩ /] (**igbã**) the bristles of this broom have fallen out entirely.

(2) to take out (a quill).

wo [˥]

to be strong, in **w-aɽo** [˥ ˩] to be covetous, to snatch things from other people.

w-egbe [˩ ˥] to become, be strong;
ɔwegbe gbe [˩ ˥ ˦ ˧] he is very strong.

woɣo [˩ ˥]

to make noise, of a crowd of people, e.g. in a market;
cf. **owoɣo** [˥ ˩ ˥].

wohia [˥ ˩]

(1) to be strong.

(2) to have powerful and effective charms;
okpia na wohia gbe [˩ / ˩ ˥ ˩ ˥] this man’s charms are effective;
cf. **wo** [˥];
v. **dido** [˥ ˩].

woo [˩]

describes a fire burning with low flames;
ɔba woo [˩ / ˩] it burns with low flames.

wowowo [˩ ˩ ˩]

describes fire, same as **ɣiɽiɣiɽi** [˩ ˩ ˩ ˩].

wɔ [/]

to tire;
n-inwina wɔ ʊ̃-egbe [\ ˩ ˩ ˩ ˩ ˥] this work is tiring me;
egbe wɔ ʊ̃ɛ [˩ ˥ / ˧] “body has tired me”: I am tired.

wɔmuwɔmu [˩ ˥ ˩ ˥]

(also [˩ ˩ ˩ ˩]) describes voracious eating;
used as a verb in a song.

wɔɔɽɔ [˩ ˩]

denoting tallness;
ɔye wɔɔɽɔ [˩ ˥ ˩ ˩] he is tall.

wu [˥]

to die (mostly of a childless person);
also apples to animals and plants as well as to breakable things with the exception of wooden things.

Further, it may be used to denote an abandoned road.

It is also used of the end of the masquerade dances.

uɣegbe na wu [˩ ˩ / ˩ \ ].

this mirror is broken (so as to be useless);
ukpu na wu [˥ / ˩ \ ] this cup is (completely) broken;
odɛ wu [˩ ˥ (4-1)] the road is abandoned;
ɛdɛ n-ɛʈ̃iʊ̃i wu [˩ ˩ ˩ ˩ ˩ ˥] the day when the masquerade dances finish;
v. **fi** [˥].

wuo [/]

(1) to rub oneself;
to mark oneself with chalk;
iy-udɛ̃ wuo [˩ ˥ ˥ /] I greased myself with palm oil (after a bath, to keep the skin smooth, especially during the time of harmattan).

wu-orhue [˩ ˥ ˩] to mark the shrine and temple of an **ihɛ̃** [˩ \ ] with chalk patterns, as done by the priests on every **ɛd-ekɛ̃** [˩ ˥ ˧] and **ɛd-ekɛ̃ n-aka** [˩ ˥ ˩ ˥ ˩].

(2) to make (scratch together) a yam heap;
wu-ɛh-inya ni mɛ [˩ ˩ ˥ ˧ (3-1) ˥] pile that yam heap for me!

xa [/]

to say;
ɔxaɽe w-iɽ̃ɛ̃͜(i)yonwa (**wɛ** [/]; **enwa** [˩ \ ]) [˩ / ˩ ˥ / ˩ \ ] he said he would not go just now;
ɔxa-ɽe [˩ / ˧] or [˩ ˥ ˧] he said it.

xa [/] **ma** [/] to tell;
v. **ta** [˥] **ma** [/];
ɔxa ma ʊ̃ɛ **w-iɽ̃ɛ̃ de** [˩ ˥ ˩ ˥ ˧ ˩ /] he told me that he was coming (the syllable **ma** is low, not a low-falling tone).

xa͜ɛʊ̃ɛ [˩ ˥ ˩] “to say a word”: (*a*) to settle a palaver, *cf.* ɔ**xa**ɛʊ̃ɛ [˩ ˩ ˩];
(*b*) to curse (with the help of a charm);
ɔy-exwae xa͜ɛʊ̃ɛ **n**ɛ [˩ ˥ ˩ ˩ ˥ ˩ \ ] he cursed him with an **exwae** [˥ ˩];
v. **t-ih**ɛ̃ [˩ \ ], **rhi-**ɛ**b**ɔ [˩ ˥ ˩].

xã 1 [/]

to sift corn (maize) when mixed with water;
rhi-ahɛ̃ **re**, **n-ayaxã-ka na** [˩ ˥ \ ˥ ˧ ˩ / / ˩] “bring a sieve that we may take (it) to sift this corn” (**-ka** is ɔ**ka** [˥ ˩]);
v. **b**ɔʊ̃ɛ [˩ ˥].

xã 2 [/]

to tire (of food and work);
ema xã ʊ̃ɛ [˩ ˩ ˩ ˥] “fufu is tiring me”: I am beginning to get tired of fufu, when the speaker has been eating fufu for a long time, but *v.* **hũhũ** [˩ ˥] which is used after a single rich meal;

v. wɔ [˩˥].

xarha [˩ ˥]

(1) to drop;
xarha [˩ ˥] **kua** [˥] to drop off;
alimoi ni xarha kua ʊ-ɔɽ**ueɣ-erhã-**ɽ̃ɛ̃ [˩ ˩ ˥ ˩˥ ˩ ˥ ˩ ˥ ˩ ˥ ˩˥ ˩] “those oranges were dropping off when he shook their (lit. ‘its’) tree”.

(2) to repeat;
cf. **exarha** [˩ ˥˩ ˩].

xerhe [˧ ˧]

small;
used with the verb **ye** [˥];
cf. **xerhe** [˩ ˥];
v. (in descending order of size) **tin**ɛ [˧ ˧], **ɽ̃wɛ̃ỹ** [˧], **ɽwey** [˧], **viɛ̃ỹ** [˧].

xerhe [˩ ˥]

to be small;
cf. the preceding item, and Yor. **kere** [˧ ˥].

xɛ [˩˥]

to wait, followed by direct object: to await;
dia xɛ**(**ɛ**)** ʊ̃ɛ **ɣ-ide** [˩ ˩ ˥ ˩ ˩˥] “(stand and) wait for me for I am coming!”;
ix-arhĩ͜eso ʊ**-e**ʊ̃**a** [˩ ˩˥ ˥ ˩ ˩ ˩ ˥˩] I am waiting here for some people;
ix-ɔ**(**ɔ**)d**ɛ [˩ ˩ ˥] “I am waiting on the road”, e.g. as a guard during a secret performance;
v. **b-od**ɛ [˩ ˥].

xĩ [˥]

to be, preceding a noun-predicate;
okpia͜uxĩ [˩ / ˩ ˥] you are a man!

(as a word of praise for some work or e.g. success in wrestling).

For the 3rd pers. sgl. **nɔ** [˥] is used.

xĩ͜ɛɽe [˩ ˩ \ ] also **xĩ** [˥] ʊ-ɔ [\ ] to be of concern to; to have to do with;
iʊ̃ɛ **ʊ-ixĩ͜ɛɽe** [/ ˩ ˩ ˩ ˩ \ ] “I have not what I am to him”: I have nothing to do with him;
iʊ̃ɛ **ʊ-ixĩ** ʊ-ɔ [/ ˩ ˩ ˩ \ ] I have nothing to do with (lit. “in”) it;
cf. **xĩ** [/].

xĩ [/]

to become;
e.g. in the following greetings: ɔ**xĩ͜ɛ**dɛ **hia** [˩ / ˥ ˦ ˧] good bye!

lit. something like “it becomes all days, any day”, viz. that we meet.

ɔ**xĩ͜o**wiɛ [˩ / ˥ ˦] good night!

lit. “it becomes morning” (the reply is **uɣuʊi-ɛse o** [˥ ˩ ˩ ˩ ˥ ˦] may you sleep well o!) ɔ**xĩ-**ʊ**-azɛkpɛe** [˩ / ˦ ˦ /] “see you later”, lit. something like “it becomes what lasts a little” (in quick speech ʊ̃ is heard instead of ʊ).

Further in **xĩ-**ɔ̃**ma**ɛ̃ [˩ ˥ ˩] to become old;
cf. **xĩ** [˥], **xiã** [/], **xi**ɛ̃ [/].

xiã [˥]

(1) to walk (i.e. not with a definite aim);
to take a stroll.

(2) as second part of verbal combinations it means that the main action is stretching over a certain time;
in combination with verbs of motion it can be translated by “along”, e.g. **ahiaʊ̃ɛ ɾ̃i xiã** [˥ (4-1) ˩ ˥ ˥] the bird is flying along.

This translation is also used in the local form of English when no verb of motion is concerned, e.g. “they are working along”: **iɽ̃ã nwina xiã** [˥ ˩ ˩ ˥ ˥].

In combinations, it is only used in the ipf. mood of action.

Redupl.: **xiãxiã** [˥ ˥] to go about;
v. **rie** [/], **yo** [˥].

xia [/]

to hurt;
owɛ xia-ɽe [˩ ˩ / ˩] (his) foot hurts him.

xiã [/]

(1) to turn (into);
x-ĩkɔ [/ ˩] to obstruct somebody’s intentions;
ɣɛx-ĩkɔ lele ʊ̃ɛ [˥ / ˩ ˩ ˩ \ ] don’t follow me in order to obstruct my affairs;
used e.g. by a girl who is followed by her sister on a secret way to her lover, *cf.* ikɔ [˥ ˩].

(2) to transform into something;
the transformation is done by the help of the ɛbɔ **Osũ** [˩ ˥];
such “transformers” have no children.

It is said to be possible to be transformed into anything, but the most difficult thing which is only achieved by a few adepts is to transform into a cow.

At the death of a “transformer” some magic is expected to happen so that he will know when he is going to die.

When he dies, a flash of light is said to go up from his **Osũ** (shrine), i.e. the spirit of **Osũ** has left the place.

All transformers have the powers of witches, but they are not necessarily harmful like witches;
cf. **xiɛ̃** [/];
v. **fi egbe del-egbe** [˥ ˥ ˩ ˥ ˥ ˩].

xiɛ̃ [˥]

(1) to sell;
t-ixĩ-ũkpɔ̃ na, **uɣadɛ ɽa** [˥ ˩ ˩ / ˩ ˩ ˥ (4-1) ˩] I am selling this cloth, can (or, will) you buy?

by traders in the market, to passers by;
n-ɔxĩ eʊ̃i kuɛ̃ [˩ ˩ ˩ / ˥] “he who sells things on credit”: a trader buying on credit and paying when he has sold his goods;
creditor, *v.* **dɛ** [˥].

(2) to beat somebody in a game;
v. **axĩɔʊ̃a** [˩ ˩ ˩].

xiɛ [/]

to mourn for;
ɔxi-ɔti͜ɔ̃ɽ̃ɛ̃ n-ɔwu [˩ ˩ ˩ ˥ ˥ ˩ ˥ \ ] he is mourning for his dead “brother” (relative).

xiɛ-gbe [˩ ˥] to mourn;

to sit lonely and thinking of one’s affliction;
cf. **axiɛ** [˩ ˩], **ixiɛegbe** [˩ ˩ ˩].

xiɛ̃ 1 [/]

(1) to move like a snake;
ɛnyɛ xiɛ̃ yo xiɛ̃ re [˩ ˥ / ˥ / ˥] the snake is moving here and there.

(2) to twist (round);
ɔxiɛ̃ ʊ̃-obɔ [˩ / ˩ ˥] he twisted my hand (round); e.g. in order to bring me down on my knees.

xiɛ̃ 2 [/]

to wipe;
xiɛ̃-ɽ̃ɛ̃ [/ ˩] wipe it!

iy-ukpɔ̃ xĩ-egbe [˩ ˥ ˩ ˩ ˩ ˥] I took a cloth (towel) and rubbed myself.

xiɛ̃ [/] **hĩ** [\ ] **re** [˥] to wipe off;
xĩ-ũnwɔʊ̃ɛ n-ɔr-uhuʊ̃-ɛ̃kpɛfi ni hĩ re [˩ ˩ ˩ ˩ ˩ ˥ ˧ ˧ ˩ / ˧ (3-1) ˥] “wipe off the soup that is on (top of) that box!” (boxes are often used as tables).

xiɛ-gbe [˩ ˥];

cf. **xiɛ** [/].

xiɛ̃xiɛ̃xiɛ̃ [˧ ˩ ˥]

winding;
e.g. of a rope;
used with the verb **ye** [˥];
cf. **xiɛ̃ 2** [/].

xio [/]

to break pieces of a kolanut off with one's finger-nails;
this is always done when saying prayers to one's ancestors or any **ɛbɔ**;
after the prayer, those pieces which have been collected in the palm of the hand, are blown upon (not necessary) and then thrown on the shrine.

x-ĩkɔ [/ ˩];

cf. **xiã** [/].

xiɔ [/]

to block a passage, or channel;
to cork a bottle;
xiɔ͜uɽoɽ-amɛ na [˩ ˥ ˩ \ / ˩] stop this gutter!

xirhixirhi [˩ ˩ ˩ ˩]

(1) rushing, of people only (Egh. Hist.);
iɽ̃ã tulɛ mu xiã xirhixirhi [˥ ˩ ˩ ˥ ˥ ˥ ˩ ˩ ˩ ˩] they were rushing along ("ran along rushingly").

(2) rapid, of speech;
used with the verb **guã** [/];
cf. Yor. **kitikiti** [˩ ˩ ˩ ˩].

xɔ [˥]

to resemble;
ɔx-erha͜e [˩ ˥ ˥ ˩] he resembles his father;
oko ni xɔ-tɛ̃ ʊ̃ɛ n-ɛr-owa [˩ ˥ ˧ ˧ ˨ ˩ ˥ \ ˥] that fellow (**oko** is here a man known to the speaker as well as to the person spoken to) resembles my "brother" (relative) who is away (lit. "not at home").

xɔ 1 [/]

bad, i.e. useless;
seems to be used with **eʊ̃i** [˩ \ ] only, even when men are spoken of;
v. **dã** [˩] which means “of bad character”;
eʊ̃i xɔ ɔna xĩ [˩ ˩ / ˩ ˩ ˥] this is a useless thing;
eʊ̃i xɔ͜uxĩ [˩ ˩ / ˩ ˥] you are a naughty child, *cf.* the next item;
possibly **eʊ̃i xɔ** is only a short relative sentence with the verb **xɔ**(?)

xɔ 2 [/]

to be harsh, severe;
uxɔ gbe [˩ / ˥] you are (always) severe.

x-ɔrhiɔ̃ [˩ ˥] to be ugly (of people’s appearance) (the **ɔ** in **x-ɔ** is lengthened).

x-ɔrhiɔ̃ [˩ ˥];

cf. **xɔ 2** [/].

xɔ̃ 1 [/]

to wage war;
of individuals: to quarrel continuously, while “to quarrel” (occasionally) is **gbĩna** [˩ ˥];
the town, etc. against which war is waged is the direct object of the verb.

xɔ̃ [/] **mu͜otɔ** [˥ ˥ ˩] to conquer (also metaphorically used);
Ɔbanosa xɔ̃͜ũte mu͜otɔ [˥ ˩ ˥ ˩ / ˥ ˥ ˧ ˧ ˩] **Ɔbanosa** conquered **Ute** (near **Akurɛ**);
ixɔ̃-ɼ̃ɛ̃ mi-ɔ̃ɼ-otɔ [˩ / ˧ ˩ ˩ ˥ ˩] I have conquered it

(some dificulty or hardship) (**miɛ** [/] instead of **mu** [˥] is only used with a pronoun following).

xɔ̃i̯hũ [˩ ˥ ˩] to be jealous;
Osanobua n-ɔxɔ̃i̯hũ mɛ xĩ [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˩ ˩ ˥] “I am a jealous God” (Akugbe).

xɔ̃ 2 [/]

to be needed;
iɣo n-amɔmɔ xɔ̃ ʊ̃ɛ ʊ-ɛɣɛ ni [˥ ˩ ˩ ˩ ˥ ˩ ˩ ˩ / /] I needed (lent) money at that time;
v. **ho** [/].

xu [˥]

to drive (away);
iterat.: **xulo** [˩ ˥] to drive in different directions.

xu [˥] **kua** [˥] to drive out;
ɔxul-iɽ̃ã kua ʊ-owa [˩ ˩ ˥ ˩ ˩ ˩ ˥] he drove them out of the house.

xu̯iwu [˥ ˥ ˩]

to hate (a word used by the older people);
ɔxu̯iwu ʊ̃ɛ [˩ ˩ ˩ ˩ ˥] he hates me;
v. **mu̯ohu** [˥ ˥ ˩] which is not so strong a term, but is used with the above meaning by young people.

xua 1 (or **xwa**) [/]

to pinch;
ɔxua ʊ̃ɛ [˩ ˩ ˥] he is pinching me;
anwa xua ʊ̃-obɔ [˩ ˥ / ˩ ˥] “tongs have pinched my hand”: I pinched my hand with the tongs.

xua 2 [/]

used as second part of a verbal combination, with **si 1** [˥] only.

xuaa [/]

to be heavy;
agba na xuaa [˩ / ˩ /] this stool is heavy.

xue [/]

to touch faintly;
ɣɛxu-ɛɽe n-ɔɣɛz-ɔʊ̃a xu [˥ ˩ ˥ ˩ ˥ ˥ ˩ \ \ ] don’t touch it that it may not drive us;
e.g. a sleeping snake;
xu-egbe [˩ ˩ ˥] to shake, move a little, e.g. in sleep;
v. **ɽueɣe** [˩ ˥].

xuɛ̃ [˥]

to set a trap;
ɣa xu͜͠ifi y-okpa n-ɔr-ades-odɛ ni [˥ ˥ ˥ ˧ ˧ ˩ ˩ ˥ ˧ ˩ ˥ /] who has set a trap on the track that is in the middle of that road?

xuɛ [/]

(1) to take a bath.

(2) to wash (oneself, i.e. the whole body), in **xuɛ͜egbe** [˩ ˩ ˥] (but **xuɛ** [/] **gbe** [˥] means: “to wash oneself with a charm and kill (somebody)”);
v. **hɔ** [/] (for things, and also the hair);
kpe [˥] (for parts of the body, e.g. hands, feet).

(3) to swim;

ɛgua xuɛ [/ / /‿˩] he cannot swim.

xuɛ̃ [/]

to cut the remnants of a farm-fire;
xuɛ̃-ʊ̃a na ɛse, **rhuʊ̃uda-ɣ-ɔmato** [˩ / ˩ ˩ ˥ ˩ ˩ ˥ ˥ ˥ \ ]
cut this place properly because it is not burnt well!

cf. **exuɛ̃** [˩ \ ].

xuɛ̃niɛ [˩ ˥]

to answer;
xuɛ̃n-iroro [˩ ˩ / ˩] to answer without being called.

xuɔ̃ [/]

to strip off the grains from the maize stalk (with the fingers);
also to strip leaves from the mid-ribs.

xuɔʊ̃i [˩ ˥]

to be ill;
uxuɔʊ̃i ɽa [˥ ˩ \ ˩] are you ill?

xurhu [˩ ˥]

to become thick, to be thick, of soup.

xuɽuxuɽuxuɽu [˧ ˧ ˩ ˩ ˥ ˥]

describes the walk of a cripple with his knees together, and his feet wide apart;
used with the verb **xiã** [˥].

xwarha [˩ ˥]

to thrash (somebody, with one’s hands only);
serves as iterative verb to **kiʊ̃i** [˩ ˥];
ixwarha͜e [˩ ˩ \ ˥] I thrashed him, or, I gave him several blows.

xwaɾaxwaɾa [˧ ˧ ˧ ˧]

rough;
like a rasp, or unplastered mud-walls, or the fish **ekpalakpala** [˩ ˩ ˩ ˥ ˥];
used with the verbs **ye** [˥] or **ɾu** [˥];
v. **kpãnɔkpãnɔ** [˩ ˩ ˩ ˩].

xwaxwa [˩ ˥]

to jostle one another (in a crowd);
to be crowded;
cf. **uxwaxwaʊ̃ɛ** [˩ ˥ \ ˩];
v. **keke** [˩ ˥].

xwãxwaãxwã [˧ ˧ ˧]

strict;
enya xwãxwaãxwã [˩ ˥ ˧ ˧ ˧] a strict promise.

xwɛrhɛ [˩ ˥]

(1) to be soft;
ɔxwɛrhɛe [˩ ˩ \ ] it is soft.

(2) to soften, e.g. mud, fufu;
ɔxwɛrh-ɔe [˩ ˩ \ ] he is softening it;
also **xwɛrhɛ** [˩ ˥] **(ɾ)ua** [˥] (both trans. and intrans.);
ɔxwɛrh-ɔɾ-ua [˩ ˩ ˥ ˧‿/] he made it too soft, by

adding too much water;
cf. **xwɛrhɛɛ** [˩ ˩].

xwɛrhɛɛ [˩ ˩]

(1) cool, not as cool as the degree indicated by **rhiɔ̃** [˧];
ɔfu re xwɛrhɛɛ [˩ ˥ ˧ ˩ ˩] it is cool.

(2) gentle, mild (of character), also reduplicated, e.g. **ɔʊ̃a xwɛrhɛxwɛrhɛ ɔɽe okpia na xĩ** [˩ ˥ ˩ ˩ ˩ ˩ ˩ ˥ ˩ / ˩ ˥] lit. “a very mild man (it is) is this man”.

xwi [˧]

black;
ukpɔ̃ ne xwi͜ɔna xĩ [˩ ˩ ˥ ˧ ˩ ˩ ˥] this is a black cloth;
ɔʊ̃a ne xwi [˩ ˩ ˥ ˧] “black man”: African;
cf. **xwixwi** [˩ ˥].

xwi [/]

to lock (box or door);
yaxwi͜ɛkpɛfi ni mɛ [/ ˩ ˥ ˩ / (4-1) ˥] go and lock that box for me!

xwiɛxwiɛɛxwiɛ [˧ ˧ ˧]

undersized;
of human beings, animals, or corn;
used with the verb **ye** [˥];
cf. **d-ixwiɛxwiɛɽi** [˥ ˩ ˩ ˥].

xwiiɽi [˧ ˧]

very black, apparently not as high a degree as

dũduũdũ [˧ ˧ ˧].

xwixwi [˩ ˥]

to be black;
ukpɔ̃ na xwixwi [˩ / ˩ ˩ ˥] this cloth is black;
cf. **xwi** [˧].

ya 1 [˥]

(1) to take (in the meaning of “to use for a certain purpose”);
ɔy-ɔpia ɽu̯ɛe [˩ ˥ ˩ ˥ \ ] he did it with a matchet (lit. “took a matchet did it”);
ya̯e ɽu̯ɛe [˥ ˩ ˥ \ ] “take (it) to do it!” **ɔpia n-aya nwina** [˥ ˩ ˩ ˥ ˩ ˥] “a matchet which is taken (used) to work”: a matchet for working;
ukeke n-aya gb-ẽbe [˩ ˥ ˩ ˩ ˥ ˩ ˥] “a stick that is used to write”: “a writing-stick”: a pen.

(2) to last (a certain time);
ɔgɔ na y-ɛdɛ-ha, **ɔkewu** [˩ ˥ ˩ ˥ ˩ ˥ ˩ ˥ ˧] this bottle lasted for three days before (lit. “and then”) it broke.

(3) to cause;
ɽ̃-ɔ̃ya̯e s-unu [/ \ ˥ ˩ ˥] “it is he who caused it to happen”;
ɽ̃-ɔ̃ya ʊ̃ɛ ɽu̯ɛe [/ ˥ ˧ ˧ (3-1)] “it is he who caused me to do it”;
see below: **ya** [˥] **nwina** [˩ ˥];
ya [˥] **re** [˥];
v. also **zɛ 1** [˥].

Combinations with verbs: **ya** [˥] **d-egbe** (**dɛ** [˥]) [˩ ˥] to substitute somebody for oneself as a pawn or as a victim for a sacrifice.

ya [˥] **dido** [˩ ˥] to lead astray by showing the wrong way, or, by giving false information about something;
ɔya ʊ̃ɛ dido ʊ-en-ɛʊ̃ɛ [˩ ˥ ˧ ˩ ˩ ˩ \ ˩] he gave me false information in (or about) this affair (*v.* also **gie** [/] **ma** [/], **bibi** [˩ ˥], **gu** [˥] **dido** [˩ ˥], **gu** [˥] **fi** [˥] **dɔ̃** [˥]).

ya [˥] **fi ohã** [˩ ˩ ˥] to proclaim a woman or possibly an article as a present to the **Ɔba**;
this is mainly done when two people quarrel about something, and the weaker party sees that he cannot keep (or obtain) it in any case;
but also when something “causes trouble” to its owner;
it is also done e.g. by a father whose daughter is troublesome;
the **Ɔba** does not refuse a present.

(This action may also be taken in a similar way by giving something as a present to a “big” man.) **ɔy-en-oxuo fi ohã gi-ɔba** (**gie** [˥]) [˩ ˥ ˧ ˩ ˩ ˩ ˥ ˧ ˧ ˧] lit. “he took the woman (and) announced (her) as present to the **Ɔba**”.

ya gbe [˩ ˥] (imperat. of **ya** [˥] **gbe** [˥]) cry of encouragment for a wrestler: “knock him down!” or “throw him down!” (when the opponent is lifted from the ground) (Pidgin **lɛ go** [˥ (4-1)]: let go!);
v. **gbaɽaɣada** [˩ ˩ ˩ ˩].

ya [˥] **hĩ͜egbe** [˩ ˩ ˥] to cover oneself with something;
rhi-ukpɔ̃ ni n-uya hĩ egbe [˩ ˩ / / ˧ ˩ ˩ ˩ ˥] take that cloth to cover yourself with!

ya [˥] **ma** [/] to forgive;
iya͜e ma ɽ̃uɛ̃ [˩ ˥ / ˩ /] I forgave it you.

ya [˥] **m-egie** [˥ ˩] (**ma** [˥]) to appoint somebody to a title.

ya [˥] **na** [˥] to present somebody with something (“to dash”);
y-eʊ̃i mɛ [˩ ˥ ˧] give me something (“dash me”).

ya [˥] **nwina** [˩ ˥] to make somebody work.

ya [˥] **re** [˥] to bring about (A. Biogr.).

ya [˥] **ta** [˥] **re** [˩] to repeat in one’s second life an illness from which one has suffered during the preceding life;
this is prevented by removing the presumed cause of the disease out of the body, e.g. in the case of a “cough” (consumption?), by removing a “bag containing a white milky substance” out from the abdomen;
v. also **eve** [˩ ˩].

ya [˥] **we** [˥] to allot something to somebody;
iy-eʊaɽe n-uãrhirhimiɛ ʊ-eʊa hia w-uɛ [˩ ˥ ˩ ˩ / ˥ ˥ ˩ ˩ ˥ ˧ /] “I have taken food whichever you may find there all (i.e. the food) allotted to you”: I declare all the food you may find there to be yours.

ya [˥] **yi** [˥] to believe;
iy-eʊ-uxaɽe yi [˩ ˩ ˥ / / ˥] I believe what you have said;
a͜iy-eʊ-uxaɽe yi [˩ ˥ ˩ ˥ / / \ ] what you have said cannot be believed;
ɔy-ude ʊ̃ɛ yi [˩ ˥ ˩ ˥ ˧] he took my advice;
cf. **iyayi** [˩ ˥ ˧];
v. **ɔmɔbe** [˩ ˥ ˩].

ya [˥] **y-ɛɽo** [˥ ˩] to hope (“to put hope”).

ya [˥] **yi** [˥] **obɔ** [˩ ˥] to put a certain affair into somebody’s hand, e.g. the revenge for an offence;
ɔy-ɛʊ̃-ɔ̃ɽ̃ɛ̃ y-ɔʊ̃-obɔ [˩ ˥ / ˩ ˩ ˩ ˥] he put his affair into my hand, i.e. he begged me to take it up.

ya [˥] **y-ɔmɔ** [˩ ˥] to adopt as child;
ɔya͜e y-ɔmɔ [˩ ˥ / ˩ ˥] he adopted him.

Combinations with nouns: **y-egbe** [˩ ˥] **kɔ** [˥] to put oneself under the protection of somebody;

y-eɣo [˥ ˩] to give something (after a prayer) to a priest in order that he may give it to the god later on (also **mi-eɣo** [˩ ˥ ˩], from **miɛ** [/]);
v. **ɽu** [˥].

y-eɽo [˩ ˥] **ɽu** [˥] to do something with cunning.

ya [˥] **erɔ** [˩ ˥] (*a*) to provide lodging for somebody;
y-okpia na͜erɔ [˩ / ˩ ˩ ˥] give this man lodging!

(*b*) to provide food for somebody.

(*c*) (idiom., mostly used by old people) to throw away;
y-ɛɽ-erɔ [˩ ˩ ˥] throw it away!

ya [˥] **ike** [˩ ˩] to support somebody;
ɔy-ɔsi͜ɔɽ-ike ʊ-en-ɛzɔ [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ ˥] he supported his friend in the lawsuit (also **rhi-yobɔ na** [/ ˩ ˩ ˥]).

ya [˥] **obɔ** [˩ ˥] to help a man;
ɔy-erha ʊ̃-obɔ [˩ ˥ ˩ ˩ ˥] he helped my father.

y-obɔ [˩ ˥] **tie** [/] to beckon to somebody;
iy-obɔ ti-ɛɽe [˩ ˥ ˧ ˩ ˥ ˩] I beckoned to him.

y-obɔ [˩ ˥] **y-otɔ** [˥ ˩] to come about;
to commence (intrans., of a thing, or affair);
ʊ-ɔya y-obɔ y-otɔ hɛ [\ ˩ ˩ ˥ ˧ ˩ /] how did it come about?

y-obɔ [˩ ˥] **y-ɔ** [\ ] (**yi 1** [˥]) to agree to it (the second verb, **yi**, may be followed by nouns as well) (*v.* **kwe** [˥] **y-ɔ** [\ ]);
iy-obɔ y-ɔ [˩ ˥ ˧ (3-1)] I agree (to it).

y-owɛ [˥ ˩] **rilo** [˩ ˥] to tread (lit. “with feet”);
idiom.: **uy-owɛ ril-ɔʊ̃ɛ** [˩ ˥ ˩ ˩ ˩ ˥] “you have trodden on me”: you have committed adultery with my wife.

y-ɔɣɔ [˥ ˩] **na** [˥] to honour;

to pay respect to;
y-ɔɣɔ n-en-ɔdiɛ̃ ɽ̃uɛ̃ [˥ ˩ ˩ ˥ / /] pay respect to your senior!

ɔy-ɔɣɔ mɛ [˩ ˩ / ˧] he (always) pays respect to me.

y-ɔmɔ [˩ ˥] **na** [˥] to betroth (“dash”) a girl to somebody (i.e. generally as a child, when the suitor has asked for her);
after the betrothal, the suitor starts the **ugaʊ̃ɛ** [˩ \ ˩], the service for his father-in-law;
v. also **mu** [˥] **xuɛ** [/];
ɔy-ɔmɔ nɛ [˩ ˥ ˧ (3-1)] he betrothed a girl to him.

y-unu [˩ ˥] **y-ɔ** [\ ] to demand a price for something (of the seller);
il-iɣo͜uy-unu y-ɔ [˥ ˥ ˥ ˥ ˥ ˧ ˧] how much (money) do you want for it?

(*v.* **ve** [˥].)

ya 2 [˥]

an auxiliary verb used in relative sentences when the relation is a temporal one: “when”;
d-ɛɣɛ n-ɔya re [˩ ˩ ˥ ˥ ˧] or [˩ ˩ ˥ \ ˥] “at what time (was it) when he came?”: when did he come?

cf. **ya 1** [˥] (?);
v. **na 4** [˥].

ya 3 [˥]

to join, in **ya** [˥] **ba** [/] to join.

ya [˥] **gba** [˥] to stick together;
to become knotted;
e.g. of a rope into which somebody has made a loose

knot that has become tight: **iri na ya gba** [˩ ˥ ˩ ˥ ˧] this rope has become knotted.

ya [˥] **ku** [˥] **gbe** [˥] to agree with one another;
ma ʊ-ɔɽe ya ku gbe [˩ ˥ ˧ ˧ ˧ ˧] we agree sometimes.

ya [/], [˥]

a verb implying the idea “to go”, but only used with a main verb following it;
corresponds to **do 1** [/] “to come and...”;
ɔyaɽu͜ɛe [˩ / ˥ \ ] he goes to do it;
[˩ ˥ ˥ \ ] he went and did it.

ye [˥]

to be: (1) indicating quality;
ɔy-eriɔ [˩ ˥ /] it is so;
ɔye sɔgwɔsɔgwɔ [˩ ˥ ˩ ˩ ˩ ˩] it is tender (of a child).

(2) to be in a certain place (but only in relative clauses; otherwise *v.* **re 1** [˥]);
owa n-ɔye [˩ ˩ ˩ ˥] the house where he lives.

ye 1 [/] re [˥]

to remember;
imaɣiy-ɛʊ̃ɛ na [˥ ˥ ˥ ˩ / ˩] I cannot remember this word;
iy-ɛɽe re [˩ ˩ / ˥] I am remembering him;
cf. **ayere** [˩ ˩ ˩].

ye 2 [/]

an auxiliary conferring the idea that the action of the main verb is still or again done;
eʊ̃i n-akaɽu yi ayeɽu͜ɛe [˩ ˩ ˩ / ˥ ˥ ˩ / ˥ \ ] what has

been done before, is still being done;
ɔyer-eʊa [˩ / ˥ (4-1)] he is still there;
ɔyeweri-egbe re [˩ \ ˩ ˩ ˩ ˥ ˧] he has come back again.

y-erhɛ̃ [˥ ˩];

cf. **yɔ** [˥].

yɛ [/]

to please;
ɔyɛ ʊ̃ɛ [˩ ˩ ˥] it pleases me.

yɛgbɛyɛgbɛ [˩ ˩ ˩ ˩]

describes the tired walk of very fat people, esp. women (and among the animals, of fat cows);
ɔxiã yɛgbɛyɛgbɛ [˩ ˥ ˩ ˩ ˩ ˩] she is moving wearily (because of her stoutness).

yɛkuyɛku [˩ ˩ ˩ ˩]

big;
fat;
of rats or pigs;
also describing the walk of such animals;
ɔfɛ̃ na xiã yɛkuyɛku [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this rat is walking clumsily (because of its being fat);
v. **ɛbete** [˥ ˥ ˩].

yɛyɛ [˩ ˥]

to be foolish;
v. **kiza** [˩ ˥].

yi 1 [˥]

a verb indicating the direction in which an action is performed;
something like “to put into”, “to put in a certain place”;
or simply “into”, “in”;
eke n-irhi-ɛɽe yi [˩ ˩ ˥ ˥ ˥ ˧ ˧] the place where I put it;
irhi-ɛɽe y-eʋa [˩ ˩ ˥ ˧ ˩ \ ] I put it there.

y-ɔ [\ ] “in it”, e.g. **ɔkegbĩna wu y-ɔ** [˩ ˥ ˩ ˩ ˩ \ ] “he fought and died in it”: he died while fighting (Egh. Hist.).

y-ihe [˥ ˩] “into the place”: instead;
irhi-ɔna y-ih-ɔɣ-ũʊ̃ɛ n-ɔwiɽi [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ / ˩] I take this instead of mine which is lost.

yi 2 [˥]

to create;
Osa yi agbɔ̃ [˩ / ˥ ˥ ˩] it was God (or **Osa**) who created the world;
uyiʊ̃ɛ n-osa yi͜ɔ ɔɣ-igbogiɛ nɔ [˩ ˥ ˩ ˩ / ˥ / ˥ ˥ ˩ ˩ ˥] “the creation (as) which **Osa** has created you, was one of a joke”, said e.g. when somebody has done a very stupid thing.

yi͜ama [˥ ˥ ˩] (*a*) to make a mark (indicating ownership e.g.);
(*b*) to wound.

y-uhi [˥ ˩] to make a law, or rule.

yi 3 [˥]

in **yi** [˥] **ɛɽo** [˥ ˩] to watch;

to observe;
ɔy-ɛɽ-ɛɽo [˩ ˥ ˧ ˩] he observed him;
ama n-ɔya y-ɛɽ-ɛɽ-ɔna xĩ [˥ ˩ ˥ ˥ ˩ ˥ ˩ ˩ ˥] “this is the mark he has used to watch it” (e.g. a piece of his property, lest it be stolen).

yi 4 [˥]

a particle often used at the end of questions (but not necessarily), meaning possibly “be fore”;
ukaɽu͜ɛe yi [˩ ˥ ˧ (4-1) \ ] have you done it before?

v. **ɽa** [˩].

yiɣɛɽɛ [˧ ˧ ˧]

describes the fall of a small fruit (e.g. avocado pears) and big leaves (for bigger fruit, *v.* **kpu** [˩]);
ɔde yiɣɛɽɛ [˩ ˥ ˧ ˧ ˧] it fell, of a small fruit;
v. **boɛɛ** [˩].

yiyi(yi) [˩ ˩ ˩]

describes the continuous flow of a liquid;
v. **viɛ** [˥].

yo 1 [˥]

(1) to go to a certain place;
in the imperf. it expresses habitual action only;
progressing action is expressed by **rie** [/];
uy-eskuɽ(u) ɽa [˩ ˩ \ ˩] do you go to school?

ɛ̃, **iyo** [˧ ˩ ˥] yes, I go (i.e. usually);
iy-eʊa [˩ ˥ (4-1)], **iy-ɛe** (lit. “**it**”) [˩ ˥‿/] I went there;
iyo [/ \ ] I am not going (as a refusal; viz. on an

errand, etc.);
(but: **irie** [/ ˩‿\ ] I am not going away).

yo and **re** when added to a verb of motion express the idea of “to and fro”, e.g. **ɔxiã yo xiã re** [˩ ˥ ˥ ˥ ˥] he is walking to and fro.

yo 2 [˥]

tall, not of human beings;
erhã na yo [˩ ˥ ˩ \ ] this tree is high.

yɔ [˥]

in **y-erhɛ̃** [˥ ˩] to set fire (to farmland only; “to make fire in kitchen or sleeping-place” is **kok-erhɛ̃** [˩ ˥ ˩]);
mu egbe n-ayay-erhɛ̃ [˩ ˩ ˥ ˧ / ˥ ˩] “get ready that we may go and set fire to the farm!”

yɔ [/]

to fill gaps in a crop by a second sowing.

yɔ [\ ];

cf. **yi 1** [˥].

yɔkɔɔ [˧ ˧]

big and fat;
of birds, mostly fowls, and also of insects as e.g. mosquitos when full of blood;
ɔye yɔkɔɔ [˩ ˥ ˧ ˧] it is big and fat;
cf. **yɔkɔyɔkɔ** [˩ ˩ ˩ ˩].

yɔkɔyɔkɔ [˩ ˩ ˩ ˩]

describes the clumsy movement of very fat fowls;
cf. **yɔkɔɔ** [˧ ˧].

yɔɔɔ [˩]

describes a noise as of distant rainfall in the forest, or of a distant waterfall or rushing river;
in the Benin Area only the **Oxuo** [˩ \ ] river rushes like that.

yɔyɔyɔ [˩ ˩ ˩]

describes long falling hair, or a beard;
cf. **iyɔyɔ** [˩ ˩ ˩], **Ɔtɔmiyɔyɔ** [˥ ˩ ˥ ˩ ˩].

yuo [/]

(1) to pull out.

(2) to drop out;
ɔyuo fua [˩ / ˥] it is dropping out;
cf. **wie** [/];
wio [/].

zã [/]

to speak ill of a man without just cause;
to slander (the noun is **ozã** [˩ ˩]);
cf. **zãzã** [˩ ˥].

zaɣa [˩ ˥]

(1) to scatter, also: **zaɣa** [˩ ˥] **(ɽ)ua** [˥];
zaɣ-uherhɛ̃ ni͜uã [˩ ˥ ˥ / ˧ /] scatter this firewood!

(if the fire is not yet wanted).

zaɣ-iɣo͜a [˩ ˥ ˥ ˥] (**ɽua**) to squander money.

(2) to be scattered;
a curse: **t-uɽazaɣa-a** (**ɽua** [˥]) [˥ ˧ ˩ ˩ ˥] “may you be scattered!” i.e. all your belongings, etc.;
cf. the next item.

zaɣazaɣa [˩ ˩ ˩ ˩]

describes the act of tearing something to pieces, and also women tearing each other’s hair;
cf. **zaɣa** [˩ ˥], **zãzã** [˩ ˥].

zaizai [˩ ˩]

describes a brisk and hurried kind of walk, like that of a man who does not want to waste time and e.g. talks to others while hurrying along;
used with the verb **xiã** [˥].

zama [˩ ˥]

to respect;
izam-ɔʊ̃a hiehie [/ ˩ \ ˩ / (4-1)] I don’t care for anybody;
cf. **Uzama** [˩ ˥ ˩] (?).

z-aɽo [˥ ˩];

cf. **zɛ 2** [˥].

zãzã [˩ ˥]

to scatter the contents of a box, etc., also to tear each other’s hair, of fighting women;
ɣɛzãzã ʊ̃-ũkpɔ̃ [˥ ˩ ˩ ˥ ˩] don’t scatter my clothes!

ɔzãzã-ɽ-eto [˩ ˩ ˥ ˩ ˥] she tore her hair;
cf. **zaɣazaɣa** [˩ ˩ ˩ ˩], **zã** [/], **zaɣa** [˩ ˥].

ze [˥]

(1) to be hard, stiff.

(2) to be strong, powerfull;
ze ʊ-udu [˩ ˥ ˩] “to be strong at the heart”: (*a*) to be courageous, *v.* **ɗi** [˥] “to be bold”.

(*b*) to be obstinate;
cf. **izeʊudu** [˩ ˩ ˩ ˩].

z-edu [˩ ˥];

cf. **zɛ 4** [˥].

zeɣezeɣe [˧ ˧ ˧ ˧]

very lean and weak, as a man recently recovered from illness;

used with the verb **ye** [˥];
v. **nyiɣɛ̃** [˩ ˥].

zɛ 1 [˥]

(1) to choose;
to select;
ɛbɔ z-ɔ [˩ ˩ \ ] “is an **ebɔ** choosing you?” viz. as priest;
said if somebody suddenly becomes excited and moves like someone drunk or mad, such as people do when entered by a spirit;
(also **z-ɛbɔ** [˥ ˩]);
iɣa-ɽe nɛ, **eɽ-inaz-ɔɣ-ɔe nɛ** [˩ / ˧ ˧ ˩ ˥ ˥ ˧ (4-1) \ ] I shared it (already), and then I selected his own (share) and gave (it) him.

(2) to take out;
iɽaz-ema ʋ-odo [˩ ˥ ˩ ˩ ˥ ˥] I am going to take fufu out of the mortar;
iɽaz-ema y-ɔkpã (**yi** [˥]) [˩ ˥ ˥ ˩ ˥ ˥] I am going to put fufu on a wooden plate (“take fufu out and put on”);
or **iɽay-ɔkpã z-ema** (**ya** [˥]) [˩ ˥ ˥ ˥ ˧ ˩] I am going to take a wooden plate to put fufu (sc. “on”), i.e. out of the mortar.

(3) to cause (*v.* **ya 1** [˥]), used with following **iɣe** [˥ ˩] or a construction with **-na-**;
ɽ̃-ɔ̃zɛ-ɣ-ɔs-unu [/ ˥ ˩ ˥ ˧] it is he who caused that it happened;
v. also **(e)ʋ- 3**.

Combined with verbs: **zɛ** [˥] **ba** [/] to take more of a certain thing than accorded or allowed;
ɔzɛ ba͜isawɛwɛ n-iya nɛ [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ ˥ (4-1)] he has taken more of the groundnut than what I allowed (lit.

“took gave”) him (the **ba** is low here, not falling); *v.* **zɛ** [˥] **yi** [˥].

zɛ [˥] **hĩ** [\ ] to take (a certain amount) away from something (e.g. grains, or gari);
ɔzɛ hĩ-gaɽi ni [˩ ˥ ˥ ˩ ˥ /] (look) he is taking out of that gari!

zɛ [˥] **kua** [˥] to take something out and throw it away;
ɔxɔxɔ z-ize n-ɔfua na kua [˩ ˥ ˩ ˥ ˩ ˥ ˧ ˩ /] “the fowl took these crawfish and threw them away”: i.e. scratched some away and made them thereby useless.

zɛ [˥] **lele** [˩ ˥] “to choose (and) follow”: to be next of kin, or in rank, to somebody;
m-ɔɽ-en-ɔzɛ lel-en-uxa ni [˩ ˩ ˩ ˥ ˩ ˩ ˩ / /] lit. “it is I who chooses follows that (one) whom you are (or, were) speaking of”: I am next to the man you were speaking of.

zɛ [˥] **ta** [˥] “to guess say”: to spread rumours; *cf.* **ɔzɛta** [˩ ˩ ˥].

zɛ [˥] **yi** [˥] same as **zɛ** [˥] **ba** [/].

zɛ [˥] **y-ɔ** [\ ] (*a*) same as **zɛ** [˥] **ba** [/], but **y-ɔ** [\ ] implies an object which has already been mentioned: “to take more of it.” (*b*) to take heed of something; also in **ɔzɛ y-ɔʊ̃-ɛ̃ʊ̃ɛ** [˩ ˥ ˩ ˥ ˩] he is minding my word.

Combined with nouns: **z-abɔ** [˩ ˥] to do something quickly, *v.* also **giɛgiɛ** [/ ˧].

z-abɔ ɣaxiã n-urherhere [˩ ˥ ˧ ˧ ˧ ˩ ˩ ˥] “go quickly that you may come in time!” **z-abɔ ɽu͜ɛe** [˩ ˥ ˧ (4-1)] do it quickly!

Idiom.: **z-ak-ĩhã** [˩ ˥ ˩] lit. “to bring out the tooth in

the wrong direction”: to be irritated, of otherwise peaceful people, e.g. by mockery;
also of animals when attacked or wounded;
the more ordinary expression is **ohu m-obɔ mu̯ɛ̃** [˩ ˩ ˩ ˥ ˥ \ ] “anger seizes him strongly”.

z-axɔwa [˥ ˩ ˩] to choose as substitute.

z-azɛ [˥ ˩] to pay a fee to a “doctor” or somebody who has taken care of a man;
z-en-azɛ [˩ \ ˩] pay the fee!

z-ebaɣa [˩ \ ˩] to be out of control;
to be restive;
ɛsĩ na z-ebaɣa [˥ ˥ ˩ ˩ \ ˩] this horse is troublesome, uncontrollable;
okɔ na z-ebaɣa [˩ ˥ ˩ ˩ \ ˩] the canoe is out of control (e.g. in a strong current).

ɛki z-ebaɣa [˩ ˩ ˩ \ ˩] there is a slump in the market;
z-en-unu [˩ ˥ ˧] to state one’s case (in the Bini with a following possessive pronoun; this combination belongs perhaps to **zɛ 4**) also **gwi̯e̯n-unu̯ɛ̃ɽ̃ɛ̃** [˩ ˩ ˥ ˩ ˥ ˩];
zɛ [˥] **unu** [˩ ˥] in the idiom: **ɔmɔ z-ɔɽ-unu** [˩ ˥ ˧ ˩ ˥] “the child chose his mouth”: he (or she) had a child several times, but it always died (“never stayed”).

z-eto [˩ ˥] to shave (hair);
lahɔ, **doz-ɔʊ̃-eto** [˩ ˥ / ˩ ˩ ˥] please, come and shave my hair!

(**gb-eto** [˩ ˥] is “to cut hair with scissors”) **z-ɛgbɛle** [˩ ˩ ˥] to commit suicide by hanging oneself.

z-ɛfi [˩ ˥] to oppose;
to contradict;
ɔz-ɔʊ̃-ɛ̃fi [˩ ˥ ˩ ˥] he opposed me.

z-ɛtu [˥ ˩] to shave (beard).

z-idase [˩ ˥ ˥] to play naughty tricks, of boys;
ɔz-idase gbe [˩ ˥ ˧ ˧ ˧] he is naughty.

z-idũna [˩ \ ˩] "to play magic tricks", i.e. to vanish, or to transform things (but "to transform oneself" is
xiã [/]);
it is also used of conjuring tricks, as e.g. in **ɔz-idũna y-ɔka x-ĩnya** [˩ ˩ \ / ˥ ˧ ˩ ˥] he is playing tricks, turning corn into yam (**xiã** [/]).

z-igie [˥ ˩] to select the best (used by old people);
ʊ-u-az-igie ba, **z-ɔkpa** (or **rhi-ɔkpa** [˩ ˥ ˩]) **ʊ-ɔ** [˩ / ˩ / / ˥ ˩ \ ] "what are you picking (for the best) for, take one among them!" **z-igwɛ** [˥ ˩] to give presents, of a wife to her husband, or of a man to his superior chief,
v. **hĩ͜oha** [˩ ˩ ˥], **imuohã** [˩ ˩ ˩].

z-iɣo [˥ ˥] (*a*) to cut teeth, of a small child;
(*b*) to pay money, as a fine, or when blackmailed;
but *v.* **ha 2** [/] (for a debt);
ɔz-iɣo y-amiɔʊ̃aʊ̃ɛ [˩ ˥ ˥ ˩ ˥ (4-1) ˩] he payed money for adultery.

zɛ [˥] **iɣo** [˥ ˥] to fine (or blackmail) somebody;
iz-ɔɽ-iɣo [˩ ˥ ˧ ˧] I fined him.

z-ihĩ [˩ \ ] to blow one's nose.

z-obɔ [˩ ˥] lit. "to take out hand": to give up;
to cease;
ɔz-obɔ ʊ-inwina [˩ ˥ ˩ ˥ ˩ ˩] he has ceased working;
ɔz-ɔɽ-obɔ [˩ ˥ ˩ ˥] he gave it up.

Idiom.: **z-ukpɔ̃͜obɔ** [˥ ˩ ˩ ˥] lit. "to give up (wearing a) cloth": to die (*v.* **Ɔxwahɛ** song 7).

z-ogiɛ [˩ ˥] "to take out laughter": (*a*) to joke;

(*b*) to cause laughter;
to be ridiculous;
amaɽu egbe z-ogiɛ [˥ ˥ ˩ ˩ ˥ ˩ \ ] “one does not do each other to cause laughter”: the things you do to each other are no matter for laughing.

Idiom.: **az-ogiɛ z-ɛʊ̃ata** [˩ ˩ ˥ ˩ \ ˩] as a matter of fact: lit. “we joke and say the truth” which means perhaps “though it seems a joke it is true”.

The more modern expression is **ʊ-od-ɛʊ̃ata** [˩ ˥ (4-1) ˩] lit. “on the road of truth”.

z-okeke [˩ ˥ ˩] to make false excuses;
uya yi-ɣ-Ozo z-okeke ɽa [˩ ˥ ˧ ˩ ˥ ˩ ˥ ˩ ˩] do you believe that Ojo makes false excuses?

z-oko [˥ ˩] to pay a fine (but not in money);
cf. **oko** [˩ ˩].

z-otu [˥ ˩] to divide up in working gangs;
waz-otu n-uwa rherheɽu͜ɛe [˩ ˥ ˩ ˩ / ˩ ˩ ˥ \ ] “divide yourselves in gangs that you may do it in time!” **z-owɛ** [˥ ˩] to step.

z-ɔkã [˩ ˥] to shout (at somebody);
to speak harshly;
ɔz-ɔkã da ʊ̃ɛ (**da** [/]) [˩ ˩ ˥ ˩ ˥] he is (always) shouting at me (but “to shout to somebody” is **da** [˥] **tie** [/]).

z-ɔrhɔ̃ [˥ ˩] to purify oneself from being a widow.

z-ɔxi-aɽo [˩ ˥ ˩ ˩] lit. “to have a strong eye (?)”: to make a pretence of strength or power, in order to obtain something.

z-unu [˩ ˥] “to choose mouth”: to be squeamish about one’s food, *cf.* **izunu** [˩ ˩ ˩].

z-uwu [˩ ˥] “to choose death”: to commit suicide, *v.*
z-ɛgbɛle [˩ ˩ ˥].

(3) to send;
iz-ɔʊ̃a bu͜ɛɽe [˩ ˥ (4-1) ˩ ˥ ˩] I sent a man to meet him.

zɛ 2 [˥]

to be proud (in a good sense).

z-aɽo [˥ ˩] to be severe;
iz-aɽo mu͜ɛ̃, **ɔkeɣaxiã** [˩ ˥ ˩ ˥ \ ˩ ˥ ˧ ˧] I was severe with him, and then he went.

zɛ 3 [˥]

an auxiliary verb indicating that the main action is performed or has been performed for some time.

zɛ [˥] **kpɛe** [/] (to be) soon;
iɣas-odɔ ʊ-azɛkpɛe [˩ ˥ ˩ ˩ / ˩ /] I shall arrive there soon;
lit. “when it has lasted some time”.

zɛ 4 [˥]

to speak a certain language;
ɔz-ɛdo [˩ ˩ ˥] he speaks Bini (or [˩ ˥ ˧] e.g. when hearing a foreigner suddenly speaking Bini);
ɔz-uhobo [˩ ˥ ˩ ˩] he speaks Sobo.

z-edu [˩ ˥] to interpret;
edu n-ɔzɛ ma gbe [˩ ˩ ˩ ˥ / ˧] the interpretation (which he performs) is very good.

zɛ ʊe [˥ ˧]

as;
according to;
ma ɽu͜ɛe zɛ ʋ-en-uxaɽe [˩ ˥ / ˦ ˧ ˨ / ˩] we did it as you said;
cf. **zɛɛ** [˦].

zɛbi [˩ ˥]

to be guilty;
ɔzɛbi [˩ ˥ ˦] he is guilty;
cf. Yor. **jɛbi** [˩ ˧].

zɛɛ [˦]

(1) exactly;
eriɔ ye zɛɛ [˩ ˥ ˦ ˧] it is exactly so.

(2) quietly;
intensifies **sɛ** [˥] **ɽae** [/] “to leave alone”;
s-ɔ(e) ɽae zɛɛ ʋ-en-iɣe ɽuɛ na [\ / ˦ ˧ ˩ ˩ / ˩] lit. “leave him alone as I am looking at you now”, i.e. something like: can’t you see that I am angry?

leave him alone!

cf. **zɛ ʋe** [˥ ˦].

zɛɣɛzɛɣɛ [˩ ˩ ˩ ˩]

loose;
shaking, e.g. of a tooth, or rafters in the roof-construction of a house;
used with the verb **ɽu** [˥];
ɔɽu zɛɣɛzɛɣɛ [˩ ˥ ˩ ˩ ˩ ˩] it shakes.

zɛzɛzɛ [˩ ˩ ˩]

trembling;
violent, esp. with fear;
stronger than that described by **hiɣahiɣa** [˩ ˩ ˩ ˩];
zɛzɛzɛ is mostly used with the verb **gwɔ** [˥].

zĩ [/]

to bear;
to endure;
also **zĩ͜egbe** [˩ ˩ ˥];
ɔzĩ͜egb-ɛɽe [˩ ˥ ˥ / ˩] he endured it.

ziɛ̃ [/]

(1) to get hold of something to which one is not entitled, but with the intention of using it exclusively (“by force”).

(2) to stamp the ground, or to beat the soil with a stick round a pole newly rammed-in in order to fix it.

zĩ-ãɽo [˩ ˥ ˩] **yi** [˥] to look carefully at (something); to scrutinize.

ziɛ̃ziɛ̃ [˩ ˥]

to force into;
ɔziɛ̃zĩ-ũkpɔ̃ y-uwɛɽe [˩ ˩ ˩ ˩ / ˥ / ˩] he is forcing the cloth into it (e.g. a box);
cf. **ziɛ̃** [/].

ziga [˩ ˥]

to try;
v. **hia 2** [/];
ɔziga ɽu͜ɛe [˩ ˩ ˥ ˧ (4-1)] he tried to do it;
cf. **zigala 2** [˩ ˥ ˥].

zigala 1 [˩ ˥ ˥]

to fly, of butterflies;
very idiomatic, used only by old people (the existence of this word was doubted by A.);
cf. **ziga** [˩ ˥].

zigala 2 [˩ ˥ ˥]

to try hard;
to strive, same as **hia 2** [/];
occurs in a certain song;
cf. **ziga** [˩ ˥].

ziɣaɽakpaziɣaɽakpa [˩ ˩ ˩ ˩ ˩ ˩ ˩ ˩]

describes the walk of a man suffering from rheumatism, lumbago, or any complaint concerning the hips, i.e. a sort of walk with the legs a little apart and a careful movement of the hips;
used with the verb **xiã** [˥].

zixirhi [˩ ˩ ˩]

to be firm, solid;
e.g. of trees.

zɔ 1 [/]

(1) to germinate;
to shoot up;
eʊ̃i͜okɔ na zɔɽ-ɛsɛse [˩ ˥ ˥ / ˩ / ˩ ˥ ˧] this seed has come up well.

(2) to pick out, with a pointed instrument, or with the finger-nail (also **zɔ** [/] **fua** [˥]);

zɔ͜akɔ̃ [˩ ˥ ˩] to pick one’s teeth, with a pin, or the quill of a broom.

Iterat. **zɔlɔ** [˩ ˥] **kua** [˥] to pull or pick many things out of a heap, or out of a mass of things which are pasted together, by means of something pointed, e.g. one’s finger-nail;
but *v.* **yuo** [/] “to get hold of part of a plant and pull it out”;
zɔl-en-ɔgbɛhũ kua ʊ-ɔka ni [˩ ˩ ˥ ˥ ˧ ˩ ˥ / ˧] pick the useless (scil. ears, or grains) ones out of that corn!

(**fua** cannot be used with **zɔlɔ**.)

zɔ 2 [/]

in **zɔ͜ese** (or **zɛ͜ese**) [˩ ˥ ˩] to perform as sacrifice ordered by an oracle or any prediction in order to “pacify” for some offence, especially adultery (by the husband of the guilty wife);
ese n-azɔ [˩ ˩ ˩ /] performing the “pacification sacrifice”.

The powers to be pacified are **Erha** [˥ ˥], **Osũ** [˩ ˥], and **Ogũ** [˩ ˥];
but **Ɔɼ̃ɔ̃mila** [˩ ˥ ˩ ˩] priests pacify their wives’ adultery besides at the shrines of **Ɔɼ̃ɔ̃mila** [˩ ˥ ˩ ˩], **Esu** [˩ ˩] and **Oɼiolɛ** [˥ ˥ ˩].

If the husband has no **Erha** [˥ ˥] himself, i.e. if he is a junior son, his eldest brother must perform the **ese** [˩ ˩].

In case the senior brother dislikes his junior brother or the culprit woman, he sends for the **ɔka͜ɛgbɛe** [˩ ˥ ˥ (4-1)], the head of the sib who will insist on all the amount paid by the paramour (or damages) being used for the sacrifice as well as the money received by the

woman (as a present);
then the husband cannot keep any of the money paid to him by the paramour as he would otherwise do, esp. as the **ɔka͜ɛgbɛe** comes accompanied by other elders of the sib, and must be entertained.

zuã [/]

to watch a man eating, in the hope of obtaining food (or usually some more food) by this silent appeal;
cf. **uzuãʊ̃ɛ** [˩ \ ˩].

z-uɣu [˩ ˥]

to trouble (of stomach only);
ɛko z-uɣu ʊ̃ɛ [˩ \ ˩ ˩ ˥] “stomach is troubling me”: I have indigestion;
cf. **t-uɣu** [˩ ˥], **l-uɣu** [˩ ˥].

zuɾɔzuɾɔ [˩ ˩ ˩ ˩]

describes the walk of a man, as it were, afraid of hitting against something though there is nothing to be afraid of, of “people not bright in movement”;
possibly “slouching” is the nearest adequate term;
used with the verb **xiã** [˥].

zuzuzu [˩ ˩ ˩]

describes a smell like that of a dead animal;
used with the verb **wia** [/];
v. **hũhũhũ** [˩ ˩ ˩].

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BINI DICTIONARY

A
CONCISE DICTIONARY OF THE BINI LANGUAGE OF SOUTHERN NIGERIA

By

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H. J. MELZIAN.

August 1937.

INTRODUCTORY REMARKS

CLASSIFICATION, AREA, DIALECTS, NUMBER OF SPEAKERS

The Bini or Edo (**Ɛdo** [.˙]) language, together with the Ishan (**Esã** [˙.]) dialect, which is not dealt with in this dictionary, forms the central group of the cluster of languages generally known under the same name and belonging to the Kwa group of Western Sudan languages. In the north of Bini-Ishan, the Kukuruku languages of the same family are spoken; in the south, the Sobo and Isoko languages, also belonging to the same group.

The area of the Bini or Edo language (which will in what follows always be understood as excluding Ishan) is almost identical with the Benin Division of the Benin Province in Southern Nigeria. Actually, not the whole of that division is inhabited by Bini people; some parts near the southern boundary (e.g. Jesse) having a Sobo, and some near the eastern boundary (**Igbãkɛ**), an Ika-Ibo population. Besides these, there are interspersed Sobo, Jekri and Ijaw settlements, and a number of members of other tribes, such as Yoruba, Ibo, Hausa in Benin City, near the boundaries and at trading settlements. Whether there are Bini-speaking settlements worth mentioning outside the Division is not certain. There seem to be many Bini people at Akure (Ondo Province), and possibly there are Bini-speaking villages in the south of Ondo Province (Okitipupa Division).

The language is on the whole homogeneous, a fact which is due to the strong political centralisation of the people round the **Ɔba** at Benin City. The inhabitants of the village of **Ɔza** near the eastern boundary of the Division, not far from **Igbãkɛ**, speak a different dialect which is easily understood by other Bini speakers and is considered as Bini. These people are said to have come from **Ɔzara**[1] on the other side of the present boundary (i.e. in the Agbor Division) within recent times, and to have adopted the Bini language. At **Ehɔ** on the Bini-Ishan boundary, and in the regions behind the Ossiomo (called **Iyek-orhiɔʊ̃ɔ**), the speech is said to have dialectal peculiarities.

The number of Bini speakers may amount to about 90–100,000, the population of the Division being 110,738 according to the Census of 1931, including the non-Bini population.

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[1] The **Ɔzara** people have a language of their own which the author has not been able to study. It is perhaps not identical with the above-mentioned Ika-Ibo.

PREVIOUS WORK ON THE LANGUAGE

The language group was studied by N. W. Thomas in 1909–10, and the results of this study were published in his *Report on the Edo speaking Peoples*, vol. I, in 1911. The Bini language itself is represented by a collection of texts, some phonetic and grammatical notes, and a Bini-English vocabulary (quoted as N.W.Th.).

The manuscript of another Bini vocabulary which, as I was informed, had been compiled by the Roman Catholic Mission at Benin City, was unfortunately not available.

A third Bini dictionary (Bini-English and English-Bini) is the one compiled (issued in 1932 in typescript) by H. L. M. Butcher, M.A., who has for a long time been an administrative officer in the Benin Division. This last dictionary is in many respects a great advance on the other. It does not contain as many words as the one first mentioned, but those given appear in a more suitable form, for N. W. Thomas very often gave short, unseparated sentences as items in his dictionary. Butcher's dictionary gives separate words, e.g. verbs, instead of groups containing pronoun + verb + object. He was also able to use the orthography which, in the interval, had been decided upon by the Church Missionary Society for their publications, while Thomas was virtually facing an unwritten language. Another new and important feature of Butcher's dictionary is the tone-marking found in every heading.

INFORMANTS. SCOPE AND SOURCES OF THE INFORMATION COLLECTED

The word-material presented here is to a great extent based on the two dictionaries above mentioned. The bulk of it was collected with the help of Mr H. G. Amadasu of Benin City, mostly during the period from November 1933 to July 1934. To the contents of the dictionaries, other words were added as they occurred in texts,[1] sentences, proverbs, songs, etc. Words that cannot be readily understood without some knowledge of the cultural context in which they are used have been explained by means of short descriptions, and in other items notes have been added, indicating certain associations which those words would evoke in a Bini speaker but not in a European student of the language. Illustrative sentences have been incorporated wherever possible, but a collection of proverbs and sayings intended for the dictionary has been omitted in order not to increase its volume unduly.

Most of these notes and descriptions were also supplied by Mr Amadasu, but other information, especially concerning institutions at the **Ɛguae**, as well as new items, was obtained from Mr J. U. Egharevba, the author of a short history of Benin in the vernacular,[1] and some items, from Mr J. E. Edegbe, translator and interpreter of the Church Missionary Society at Benin City. During my second stay in Nigeria, I worked through the first proofs of this Dictionary with Mr Amadasu and Mr S. Obayuwana.

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[1] "A. Biogr." This abbreviation refers to a text containing a biography of the first informant; "**Ɔxwahɛ** Songs", to songs used in the cult of the god **Ɔxwahɛ** [. ↗ .], also obtained from the first informant; **Uke keʋe arhuaɽo**, to a text supplied by J. U. Egharevba.

Some words have been taken from publications of the Church Missionary Society, mainly from the Communion Service (quoted as Akugbe) and the Gospel of St Mark.

A certain number of important names have been included, and these as well as titles, praise-names, etc. have been written with a capital so as to stand out more clearly. Names composed of other words contained in the dictionary have not been entered under their respective headings but are given as separate items, e.g. **Iʋi‿eze** (*cf.* **oʋi** "child").

The collection of words contained in this dictionary is by no means exhaustive. Gaps will be found especially among the following groups:

1. Nouns of action of the type **u**+*verbal stem*+**ʋ̃ɛ**, e.g. **ukɔʋ̃ɛ** [.↘.] "planting", which apparently can be formed from every verb but do not seem always to be in use.

2. Composite nouns consisting of *prefix* (**ɔ-** denoting noun-agents, **i-** nouns of action, **u-** things, often tools, etc.)+*verbal stem*+*object*, with all syllables on low tones irrespective of their original tones, e.g. **ɔmaxe** [...] "potter", from **ma** [˙] and **axe** [.˙]; **itẽrhã** [...] "tree-felling", from **tɔ̃** [˙] and **erhã** [.˙]; **ugbĩnamɛ** [....] "umbrella", from **gbĩna** [.˙] and **amɛ** [..]. They seem to be formed very freely though probably certain combinations are not in use.

3. Nouns derived from more than one verb, e.g. **iyayi** [.˙·] "faith", from **ya** [˙] and **yi** [˙].

All these formations have been entered as far as they have come to the author's notice, and it is hoped that students of the language will find no difficulty in determining the meaning of new words of these types by tracing their constituent elements. The same method is advised in the case of verbal combinations which are not found in the dictionary.

Etymological references, indicated by *cf.*, are intended to elucidate the derivation and composition of words as well as the sources of loan-words. For the tones of loan-words the following works have been consulted—Ibo: Dr I. C. Ward, *Introduction to the Ibo Language*, and R. F. G. Adams, *A Modern Ibo Grammar*. Hausa: G. P. Bargery,

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[1] *Ekherhe Vbe Ebe Itan Edo*, 2nd edition, C. M. S., Benin City, 1934, quoted as Egh. Hist. Also in English as *A Short History of Benin*, by J. U. Egharevba, 1936, Church Missionary Society Bookshop, Lagos.

Recently, a short Bini-Yoruba-English vocabulary has been published by the same author, but since I obtained a copy of it only when this dictionary was in the press, I have not included any words from it here.

Hausa-English Dictionary and English-Hausa Vocabulary. In the case of Yoruba and Jekri, the tones are based on notes made by the author in London and Nigeria. References to other dialects or languages of the same group are not included, since no comparative study of the group is intended here.

Word groups composed of *verb+object* in which the vowel of the verbal stem is elided or contracted have been sparingly introduced as separate items. (But none of the *verb+object*-groups the first element of which is **gbe** ɪ [˙], **ya** ɪ [˙], **zɛ** ɪ [˙].) In these as well, the sign *cf.* is used in order to indicate the heading under which the word-group is treated.

Words preceded by *v.* refer to synonyms, to expressions covered by the same general idea, or to generic terms covering the item to which the reference is attached.

Both kinds of references, those indicated by *cf.* and those marked *v.*, are usually found at the end of each item if they concern the item as a whole. Words that have appeared in the item already (i.e. in descriptions, etc.) are not repeated as references.

Furthermore, occasional reference is made to figures contained in Ling Roth, *Great Benin* (quoted as L.R.) and Read and Dalton, *Antiquities from the City of Benin* (quoted as R.D.).

NOTE ON BINI SOUNDS AND ORTHOGRAPHY

The orthography of the Bini words in this dictionary is not the one used in Bini publications at present, but follows the lines indicated in the *Memorandum on a Practical Orthography for African Languages* published by the International Institute of African Languages and Cultures.

The Bini language has seven vowels: **i**, **e**, **ɛ**, **a**, **ɔ**, **o**, **u**; **a** is a forward variety; **e** and **o** rather close. Instead of **ɛ** and **ɔ**, **e̩** and **o̩** are at present used in Bini books, in which, generally, the tradition of Yoruba writing is followed.

With the exception of **e** and **o**, the vowels also occur nasalised, as the result of assimilation with preceding nasals, and also as separate phonemes. When a nasalised vowel in the context is elided in front of an **e** or **o**, only a nasalised glide shows its previous existence, the middle and end of the **e** or **o** vowel remain unnasalised, at least in slow speech. (In quick speech, **e** and **o** are possibly nasalised throughout in such cases.) Nasalisation is marked with a *tilde* (~) above the letter representing the vowel. In Bini books it is at present marked by an **n** following the.vowel, as in Yoruba.

Nasalised vowels are, however, left unmarked when they follow the nasal consonants, i.e. **m**, **ʋ̃**, **n**, **ɽ̃**, **ny**, **nw**, as their nasalisation is the result of assimilation.

The use of the nasalisation-mark has also been strictly limited in the case of nasalised vowels preceding **ʋ̃**. Not every vowel preceding **ʋ̃** is nasalised: in the following cases they have little or no nasalisation—(1) in nominal prefixes, such as **u-ʋ̃ɛ** [.↘] "salt", **ɔ-ʋ̃a** [.↘] "man"; (2) conjunctive pronouns, e.g. **i-ʋ̃ɛ** [.↗] "I have"; (3) originally unnasalised verbal stems in nouns of action of the type *prefix* **u**+*stem* +**ʋ̃ɛ**, e.g. **ukɔʋ̃ɛ** [.↘.] "act of planting". In all other cases, vowels preceding **ʋ̃** within the same word are nasalised. As **ʋ̃** is rather frequent in the nominal and verbal suffix **-ʋ̃ɛ** (assimilated **-ʋ̃a**, **-ʋ̃i**, **-ʋ̃ɔ**, **-ʋ̃u**), the omission of the *tilde* (~) goes a long way towards simplifying the appearance of the written word, and it should not be difficult to remember in which words the vowel is nasalised if the above rule is kept in mind.

It is, however, necessary to mark nasalisation in originally nasalised vowels of verbal stems occurring in nouns of action of the type *prefix* **u** +*stem*+**ʋ̃ɛ**, e.g. **ukɔ̃ʋ̃ɛ** [.↘.] "foolishness". (This word is derived from **kɔ̃** [˙] "to be foolish", while the above-mentioned **ukɔʋ̃ɛ** is derived from **kɔ** [˙] "to plant".)

The following diphthongs occur in Bini: **ia**, **ie**, **iɛ**, **io**, **iɔ**, **ua**, **ue**, **uɛ**, **uo**, **uɔ**, **ae**, **ɔe**, **oi**, and the nasalised ones **iã**, **iɛ̃**, **iɔ̃**, **uã**, **uɛ̃**, **uɔ̃**, **aɛ̃**, **ɔɛ̃**, **oĩ**.

The triphthongs in Bini are **iae**, **iɔe**, **ioi**, **uae**, **uɛe**, **uɔe**, **uoi**; and the nasalised ones **iaɛ̃**, **iɔɛ̃**, **uaɛ̃**, **uɔɛ̃**. Here, also, nasalisation is not marked after nasals.

Initial **i** and **u** are often semi-vowels, especially in other than very slow speech; final **e**, **ɛ̃**, **i** are usually very short; in triphthongs the middle part is usually the most prominent.

CONSONANTS

The plosives **p**, **t**, **k** (slightly aspirated) and **b**, **d**, **g** need no comment, nor do the labio-dental fricatives **f** and **v**.

ʋ is a voiced bilabial fricative (written **vb** in literature already published).

ʋ̃ is a nasalised bilabial fricative. It is a separate nasal phoneme, distinct from **ʋ** and **m** (**mw** in literature already published).

s and **z** are sometimes heard palatalised, e.g. in the speech of J. U. Egharevba. **s** and **z** are substituted for Yoruba **ʃ** and **j**, and English **ch**, **sh** and **j** in loan-words. There is evidence, however, that the more advanced section of the community do pronounce English **ch** and **j** in modern importations. The affricates **j** (**dy**) and **dʒ** occur, however, in onomatopœic words.

There are two **l**-phonemes, one being the English "clear" **l**, and the other a flapped variety, **ɽ**, which is a sound intermediate between **r** and **l**; this has not been distinguished from **r** in existing publications, though some Bini speakers are conscious of this inadequacy.

There is also a flapped nasalised **l** (or flapped **n**), written **ɽ̃** here. It is written **r** + *nasalised vowel* (i.e. **r** + *vowel* + **n** in existing orthography).

r is trilled between vowels; fricative at the beginning of a word.

rh is a voiceless fricative or voiceless trilled **r**.

n is post-alveolar.

ny palatal, **ỹ** seems to occur as a variant.

nw a velar nasal with lip-rounding, **w̃** seems to occur as a variant; the velar nasal **ŋ** is found in onomatopœic words only.

ny has been written **y**+*vowel*+**n**, and **nw**, **w**+*vowel*+**n**, following Yoruba tradition. More recently, **ny** and **nw** have been adopted, but without omission of the final **n**.

x and **ɣ** are respectively the voiceless and the voiced velar fricatives. In publications they have been written **kh** and **gh**.

kp and **gb** are labio-velars, i.e. sounds requiring a double closure—that of the lips and of the back of the tongue against the soft palate, with a simultaneous release of these stops. Dr I. C. Ward, who examined the pronunciation of a Bini (J. E. Edegbe), and the author were of the opinion that these sounds gave no impression of being implosive, but had no experimental means of verifying this point.

w is a semi-vowel.

y is a voiced palatal fricative.

(Palatal and velar semi-vowels are often used in diphthongs and triphthongs, see above.)

h needs no comment.

LENGTH, STRESS AND TONES

Length is very rarely indicated in this dictionary; it is marked only in the case of vowels, where it is shown by doubling the vowel symbol. There are many pairs of verbs differentiated by a combination of vowel-length and intonation, one type having a shorter vowel and a high tone in the imperfect form, the other, a longer vowel and a rising tone, e.g. **ma** [˙] "to fit", **ma** [↗] "to be good". In these cases the difference in length has not been indicated wherever the distinction is made clear by the tone marks. In an orthography for Bini speakers in which tone-marks are not used, it may be advisable to mark the difference in length instead.

Stress has not been indicated (but *v.* below).

TONES AND TONE MARKING

The following tones are found in Bini: high, low, mid, rising and falling, rising-falling and falling-rising. The system adopted here for marking the intonation of Bini words and sentences, which has been used by Dr I. C. Ward in her study of intonation, makes use of five levels, shown by dots in a descending scale: [˙] high tone, [˙], [·], [.] 1st, 2nd and 3rd mid tones, [.] low tone.

1. *High Tone.* An essential high tone is not always on the highest possible level in connected speech. When it occurs after a low tone, it is usually lower than a previous high tone in the same sentence. This may be shown graphically thus [˙.˙]. After another low tone, a further lowering takes place [˙.˙.·], and so on. These lowered variants of the "high" tone are not indicated in this book as they are brought about by assimilation to the preceding low tone, and therefore have no semantic or grammatical function of their own which would make it essential to distinguish them from other high tones. They will accordingly be represented thus [˙.˙.˙.].

2. *Low Tone.* A low tone is frequently raised before a high tone and between high tones. This may be shown graphically thus: [.˙], and combined with the phenomenon of the "lowered" high tone explained in the previous paragraph, thus: [·˙.˙.·]. Such variants are also the result of assimilation and will therefore not be shown here.

The simplification of tone marking brought about in this way leaves the signs for the mid tones free to mark only those tonal phenomena that have definite grammatical or syntactic functions.

In a final position, and in very slow speech also in the middle of a sentence, the low tone is generally not level but falling. The fall starts below the level of the preceding tone, i.e. after a high tone, it starts at a mid-level; after a mid tone, at a lower mid tone. There are, however, certain cases in which the low tone is level, and occasionally the only distinction between two grammatical forms is made by the occurrence of either the falling or the level variant of a low tone. The rules for the appearance of these variants could, however, clearly be ascertained with one informant only (S. Obayuwana), and at a time when a general notation of the phenomenon in this book was no longer possible (but *v.* the notes under the headings **sikã** [.˙], **xa ɪ** [.↗] and **zɛ ɪ** [˙]). It seems to be most frequent in the case of second or third members of verbal combinations occurring after a high tone: then, the falling low tone is used in the ipf. and the level variant in the pf. The author intends to deal with this question more fully in a grammar of this language which he hopes to publish at some later period.

3. *Mid Tones.* Three levels of mid tones occur: [˙·.]; the 1st following on a high tone, the 2nd following on the 1st mid, and the 3rd on the 2nd mid tone. High tones following any of these mid tones are assimilated to them. The interval between high and mid and between two mid tones is not sufficiently wide to produce the impression of a high-low interval: it may vary between one and three tones. In a very few cases it has been necessary to mark mid tone after a low tone.

4. *Falling Tone* [↘]. This tone constitutes a glide from high to low made within a single syllable: compare the English word "house" spoken without any context.

The mid-falls [↘], [↘], [↘], indicate the same fall starting from the 1st, 2nd or 3rd mid tone. The difference between these mid-falls and the falling variant of the low tone is probably one of stress. The mid-falls, corresponding to certain semantic or grammatical functions, are marked in this book, while the falling variant of the low tone is not (*v.* above). Both high-low and mid-low falls are often very elusive and often can only with difficulty be distinguished from high or mid tones.

5. *Rising Tone* [↗]. This tone usually rises from low to mid only (*v.* above, the "lowered" variant of the high tone). In the perfect form of verbs with a rising tone the author is not certain whether the low start of the rise does not disappear entirely if an object or a verb follows; some speakers seem to use a high tone only; in H. G. Amadasu's speech, however, there seemed to be a rise, the lower part of which was very short: e.g. **ɔxa-ɽe** "he said" [.˙·] or [.↗·]. A rise from mid to high occurs in the last syllables of one type of questions and has been marked in a few cases.

Rising-falling tones have been marked by [↗‿.], falling-rising tones by [˙‿↗].

ELISION AND CONTRACTION

Elision of vowels has been marked by a hyphen, e.g. **kp-akpata** [↗˙˙] (from **kpe** [↗] "to play" and **akpata** [˙˙˙] "harp"), and in difficult cases, especially in monosyllables, the full form has been given in brackets at the end of the example. Contraction of two vowels of the same quality has been marked in the same way, only one vowel being written. Nasalisation carried forward as a result of elision or contraction is shown by a *tilde* (~), even when the vowel thus marked follows a nasal. Where the group (*verb+noun object*) is not given as a contracted or uncontracted whole with one tonal bracket, but each component separately, another object is usually found between the two components, e.g. **mu** [˙] **ixo** [..] "to let blood", **ɔmu ʊ̃-ĩxo n-owiɛ** [.˙..↘˙] "he let my blood this morning". The sign ‿ under the line has been used freely in order to show that the final vowel of a word and the initial vowel of the next one may form one syllable. In such cases, as well as in those elisions in which a vowel is left on both sides of the hyphen, each vowel has its separate tone-mark in order to facilitate grammatical analysis, e.g. in **ebi‿ɛba** [.˙˙·] instead of [.˙·], or **hɔ‿ukpɔ̃** [.˙.] instead of [↗.]. Only one sign, however, has been written in words formed out of two separate elements, e.g. **isiamɛ** [...] (**si** [˙]+**amɛ** [..]).

The vowels given in brackets may, or may not be heard; they have been given tone-marks of their own in noun-headings, but not in grammatical elements like **(e)t-**, **(e)ʋ-**, etc., nor in sentences.

The sign ͡ has occasionally been used where a word had to be broken up at the end of a line, for purely technical reasons.

ORDER AND FORM OF ITEMS

The letters follow one another in the following order: **a**, **b**, **d**, **e**, **ɛ**, **f**, **g**, **gb**, **ɣ**, **h**, **i**, **k**, **kp**, **l**, **m**, **n**, **nw**, **ny**, **o**, **ɔ**, **p**, **r**, **rh**, **ɽ**, **ɽ̃**, **s**, **t**, **u**, **v**, **ʋ̃**, **w**, **x**, **y**, **z**.

In the case of words differing in tone only, the items with high tones are placed first, then those containing both high and low (or mid) tones, then the words with low tones only, and last those with rises or falls.

Unnasalised vowels have no precedence over nasalised ones, except where the tones are the same.

Nouns beginning with **e-**, i.e. an **e-** prefix which occurs mostly in a context and is often not pronounced when isolated, are found under the vowel **e**, but grammatical elements like **(e)n-**, **(e)t-**, etc. are entered under the appropriate consonant.

Entirely different items with the same phonetic and tonal form are differentiated by means of numbers. Different meanings that may be explained as semantic developments of one word are marked with bracketed numbers within the same item. Different meanings brought about by the addition of a noun, for example, in the genitive or object-relationship are usually not numbered.

In the case of verbs, the verbal combinations are given before the verb-noun combinations. In the verb-noun combinations the two elements have been joined where they are followed by an object, or if there is no further object, e.g. in **gb-ɔvo** [.˙] to be jealous, **ɔgb-ɔvo ʋ̃ɛ** [...˙] she is jealous of me, but the two elements have been kept separate when an object is put between them, e.g. in **gbe** [˙] **ɔvo** [.˙] to make somebody jealous, **ɔgbe ʋ̃-ɔ̃vo** [...˙] it makes me jealous. The tones of the imperfect forms have been used in the headings and sub-headings, but in the case of verbal combinations, each verb has been given its independent tone, irrespective of tonal interrelations in actual speech. In sentences and other illustrative material, however, the author has tried to reproduce the actual intonation of his informant (nearly always H. G. Amadasu).

Inverted commas have been used for the following purposes:

(1) In single words or short expressions occurring in the English equivalent after the heading, they denote that the word or expression in question is "coastal English", i.e. either Pidgin-English or a peculiar usage of English in the speech of the informant.

(2) In the translations of sentences, idioms, and explanatory notes, inverted commas denote either a literal translation which is not good English (and which may be followed by a free translation), or a quotation.

ABBREVIATIONS

A.	Amadasu	iter.	iterative form
Egh.	Egharevba (**Eɣareʋa**)	Yor.	Yoruba
Ed.	Edegbe (**Ɛdɛgbe**)	Port.	Portuguese
ipf.	imperfect	*cf.*	etymological reference
pf.	perfect	*v.*	semantic reference

agɔ [˩ ˥] temporary settlement, e.g. for farming purposes, “camp”; *cf.* Yor. **agɔ** [˩ /].

aɣɛ̃ [˩ ˩] mat for carrying things; *v.* **eko** [˩ ˥], **oko 1** [˩ ˥].

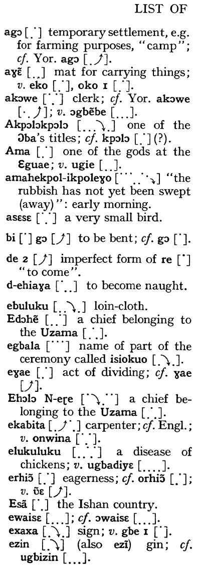
akɔwe [˥ ˩ ˥] clerk; *cf.* Yor. **akɔwe** [˧ ˩ /]; *v.* **ɔgbẽ̆be** [˩ ˩ ˩].

Akpɔlɔkpɔlɔ [˩ ˩ ˩ \ ˩] one of the **Ɔba**’s titles; *cf.* **kpɔlɔ** [˩ ˥] (?).

Ama [˩ ˥] one of the gods at the **Ɛguae**; *v.* **ugie** [˩ ˩].

amahekpol-ikpoleɣo [˥ ˥ ˥ ˩ ˩ ˥ ˧ (3-1)] “the rubbish has not yet been swept (away)”: early morning.

asɛsɛ [˥ ˩ ˥] a very small bird.



LIST OF

agɔ [.˙] temporary settlement, e.g. for farming purposes, “camp”; *cf.* Yor. **agɔ** [.↗].

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amahekpol-ikpoleɣo [˙˙˙..˙˙↘] “the rubbish has not yet been swept (away)”: early morning.

asɛsɛ [˙.˙] a very small bird.

bi [˙] **gɔ** [↗] to be bent; *cf.* **gɔ** [˙].

de 2 [↗] imperfect form of **re** [˙] “to come”.

d-ehiaɣa [˙..] to become naught.

ebuluku [..↘.] loin-cloth.

Edɔhẽ [..˙] a chief belonging to the **Uzama** [.˙.].

egbala [˙˙˙] name of part of the ceremony called **isiokuo** [.↘.].

eɣae [.˙] act of dividing; *cf.* **ɣae** [↗].

Ehɔlɔ N-eɽe [˙↘.˙˙] a chief belonging to the **Uzama** [.˙.].

ekabita [.↗˙.] carpenter; *cf.* Engl.; *v.* **onwina** [˙.˙].

elukuluku [..˙.˙] a disease of chickens; *v.* **ugbadiyɛ** [....].

erhiɔ̃ [.˙] eagerness; *cf.* **orhiɔ̃** [.˙]; *v.* **ʊ̃ɛ** [↗].

Esã [˙.] the Ishan country.

ewaisɛ [...]; *cf.* **ɔwaisɛ** [...].

exaxa [.↘.] sign; *v.* **gbe 1** [˙].

ezin [.↘] (also **ezĩ**) gin; *cf.* **ugbizin** [...].

bi [˥] **gɔ** [/] to be bent; *cf.* **gɔ** [˥].

de 2 [/] imperfect form of **re** [˥] “to come”.

d-ehiaɣa [˥ ˩ ˩] to become naught.

ebuluku [˩ ˩ \ ˩] loin-cloth.

Edɔhẽ [˩ ˩ ˥] a chief belonging to the **Uzama** [˩ ˥ ˩].

egbala [˥ ˥ ˥] name of part of the ceremony called **isiokuo** [˩ \ ˩].

eɣae [˩ ˥] act of dividing; *cf.* **ɣae** [/].

Ehɔlɔ N-eɽe [˥ \ ˩ ˥ ˥] a chief belonging to the **Uzama** [˩ ˥ ˩].

ekabita [˩ / ˥ ˩] carpenter; *cf.* Engl.; *v.* **onwina** [˥ ˩ ˥].

elukuluku [˩ ˩ ˥ ˩ ˥] a disease of chickens; *v.* **ugbadiyɛ** [˩ ˩ ˩ ˩].

erhiɔ̃ [˩ ˥] eagerness; *cf.* **orhiɔ̃** [˩ ˥]; *v.* ʊ̃ɛ [/].

Esã [˥ ˩] the Ishan country.

ewaisɛ [˩ ˩ ˩]; *cf.* **ɔwaisɛ** [˩ ˩ ˩].

exaxa [˩ \ ˩] sign; *v.* **gbe 1** [˥].

ezin [˩ \ ] (also **ezĩ**) gin; *cf.* **ugbizin** [˩ ˩ ˩].

Ɛk-ɔha [˩ \ ˩] a Bini village on the **Ɔha** [˩ ˩] River.

ɛkpɛti [˥ ˩ ˩] box; *cf.* Yor. **akpoti** [˩ / ˥].

ɛrhuɛ [˩ ˥] an antelope; *v.* **ɛɽu** [˩ ˩].

fuɛ̃ [˥] to smear; *v.* **ɔyara** [˩ ˩ ˥].

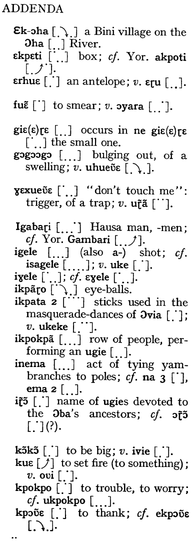
giɛ(ɛ)ɽɛ [˩ ˩] occurs in **ne giɛ(ɛ)ɽɛ** [˥ ˩ ˩] the small one.

gɔgɔɔgɔ [˩ ˩ ˩] bulging out, of a swelling; *v.* **uhueʋ̃ɛ** [˩ \ ˩].

ɣɛxueʋ̃ɛ [˥ ˩ ˩] “don’t touch me”: trigger, of a trap; *v.* **uɽã** [˥ ˥].

Igabaɽi [˩ ˩ ˩ ˥] Hausa man, -men; *cf.* Yor. **Gambari** [˩ ˩ /].

igele [˩ ˩ ˩] (also **a-**) shot; *cf.* **isagele** [˩ ˩ ˩ ˩]; *v.*



ADDENDA

Ɛk-ɔha [.↘.] a Bini village on the **Ɔha** [..] River.
ɛkpɛti [˙..] box; *cf.* Yor. **akpoti** [.↗˙].
ɛrhuɛ [.˙] an antelope; *v.* **ɛɽu** [..].

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igele [...] (also **a-**) shot; *cf.* **isagele** [....]; *v.* **uke** [.˙].
iɣele [˙..]; *cf.* **ɛɣele** [˙..].
ikpãɽo [˙↘.] eye-balls.
ikpata 2 [˙˙˙] sticks used in the masquerade-dances of **Ɔvia** [.˙]; *v.* **ukeke** [.˙˙].
ikpokpã [...] row of people, performing an **ugie** [..].
inema [...] act of tying yam-branches to poles; *cf.* **na 3** [˙], **ema 2** [..].
iɽ̃ɔ̃ [.˙] name of **ugies** devoted to the **Ɔba**’s ancestors; *cf.* **ɔɽ̃ɔ̃** [.˙] (?).

kɔ̃kɔ̃ [.˙] to be big; *v.* **ivie** [.˙].
kuɛ [↗] to set fire (to something); *v.* **oʋi** [.˙].
kpokpo [.˙] to trouble, to worry; *cf.* **ukpokpo** [...].
kpɔʋ̃ɛ [.˙] to thank; *cf.* **ekpɔʋ̃ɛ** [.↘.].
..

uke [˩ ˥].

iɣele [˥ ˩ ˩]; *cf.* **ɛɣele** [˥ ˩ ˩].

ikpãɽo [˥ \ ˩] eyeballs.

ikpata 2 [˥ ˥ ˥] sticks used in the masquerade-dances of **Ɔvia** [˩ ˥]; *v.* **ukeke** [˩ ˥ ˥].

ikpokpã [˩ ˩ ˩] row of people, performing an **ugie** [˩ ˩].

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n-abe [ˋ ˩] combined, used of positions in the **ogwɛga** [˩ ˋ ˩]-oracle.

odayi [˩ ˩ ˥] young man functioning as representative of the senior of his **ɛgbɛe** [˩ ˋ].

ogĩ [˩ ˥] a certain monkey; *v.* **emɛ** [˩ ˋ].

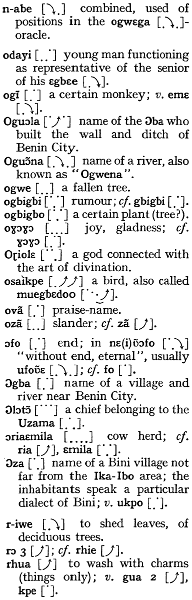
Oguɔla [˥ / ˥] name of the **Ɔba** who built the wall and ditch of Benin City.

Oguɔ̃na [˩ ˋ ˩] name of a river, also known as “**Ogwena**”.

ogwe [˩ ˩] a fallen tree.

ogbigbi [˥ ˩ ˥] rumour; *cf.* **gbigbi** [˩ ˥].

ogbigbo [˥ ˩ ˥] a certain plant (tree?).



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oɣɔɣɔ [...] joy, gladness; *cf.* **ɣɔɣɔ** [.˙].

Oɽiolɛ [˙˙.] a god connected with the art of divination.

osaìkpe [.↗↗] a bird, also called **muegbɛdoo** [˙˙.↗].

ovã [.˙] praise-name.

ozã [..] slander; *cf.* **zã** [↗].

ɔfo [.˙] end; in **nɛ(i)ʊ̃ɔfo** [˙.↘] “without end, eternal”, usually **ufoʊ̃ɛ** [.↘.]; *cf.* **fo** [˙].

Ɔgba [.˙] name of a village and river near Benin City.

Ɔlɔtɔ̃ [˙˙˙] a chief belonging to the **Uzama** [.˙.].

ɔriaɛmila [....] cow herd; *cf.* **ria** [↗], **ɛmila** [˙.˙].

Ɔza [˙.] name of a Bini village not far from the **Ika-Ibo** area; the inhabitants speak a particular dialect of Bini; *v.* **ukpo** [.˙].

r-iwe [.↘] to shed leaves, of deciduous trees.

rɔ 3 [↗]; *cf.* **rhie** [↗].

rhua [↗] to wash with charms (things only); *v.* **gua** 2 [↗], **kpe** [˙].

oɣɔɣɔ [˩ ˩ ˩] joy, gladness; *cf.* ɣɔɣɔ [˩ ˥].

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rhuɔ [˥] to boast.

saʊ̃ɛ [˩ ˥] to splash (**kui** [/] on ...).

si [˥] **kuɛ̃** [/] to cower; *v.* **ki** [/].

sĩsĩʊ̃usĩ [˥ ˥ ˩ ˩] some time ago; *cf.*
usĩ [˩ ˥], **naʊ̃usĩ** [˥ ˥ ˧].

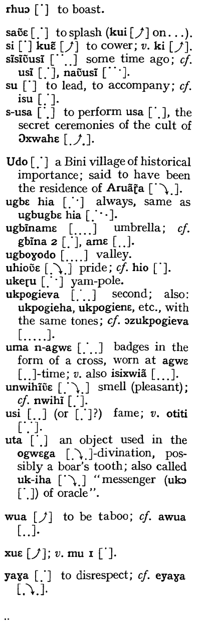
su [˥] to lead, to accompany; *cf.*
isu [˩ ˥].

s-usa [˥ ˩] to perform **usa** [˥ ˩], the
secret ceremonies of the cult of
Ɔxwahɛ [˩ / ˩].

Udo [˩ ˥] a Bini village of historical
importance; said to have been
the residence of **Aruãɽ̃a** [˥ \ ˩].

ugbɛ hia [˩ ˥ ˧] always, same as
ugbugbɛ hia [˩ ˥ ˧ ˧].

ugbĩnamɛ [˩ ˩ ˩ ˩]



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sĩsĩʊ̃usĩ [˙˙..] some time ago; *cf.* **usĩ** [.˙], **naʊ̃usĩ** [˙˙·].
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ugbɛ hia [.˙·] always, same as **ugbugbɛ hia** [.˙··].
ugbĩnamɛ [....] umbrella; *cf.* **gbĩna 2** [.˙], **amɛ** [..].
ugboɣodo [....] valley.
uhioʊ̃ɛ [.↘.] pride; *cf.* **hio** [˙].
ukeɽu [.˙·] yam-pole.
ukpogieva [.˙..] second; also: **ukpogieha, ukpogienɛ,** etc., with the same tones; *cf.* **ɔzukpogieva** [.....].
uma n-agwɛ [.˙..] badges in the form of a cross, worn at **agwɛ** [..]-time; *v.* also **isixwiã** [...].
unwihĩʊ̃ɛ [.˙↘.] smell (pleasant); *cf.* **nwihĩ** [.˙].
usi [..] (or [.˙]?) fame; *v.* **otiti** [˙.˙].
uta [˙.] an object used in the **ogwɛga** [.↘.]-divination, possibly a boar's tooth; also called **uk-iha** [˙↘.] "messenger (**ukɔ** [˙.]) of oracle".

wua [↗] to be taboo; *cf.* **awua** [..].

xuɛ [↗]; *v.* **mu 1** [˙].

yaɣa [.˙] to disrespect; *cf.* **eyaɣa** [.↘.].

..

umbrella; *cf.* **gbĩna 2** [˩ ˥], **amɛ** [˩ ˩].

ugboɣodo [˩ ˩ ˩ ˩] valley.

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unwihĩʊ̃ɛ [˩ ˥ \ ˩] smell (pleasant); *cf.* **nwihĩ** [˩ ˥].

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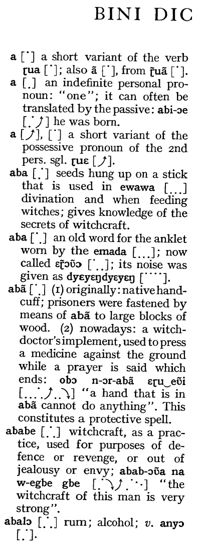
a [˥] a short variant of the verb **ɽua** [˥]; also **ã** [˥], from **ɽ̃uã** [˥].

a [˩] an indefinite personal pronoun: “one”; it can often be translated by the passive: **abi-ɔe** [˩ ˥ /] he was born.

a [/], [˥] a short variant of the possessive pronoun of the 2nd pers. sgl. **ɽuɛ** [/].

aba [˩ ˥] seeds hung up on a stick that is used in **ewawa** [˩ ˩ ˩] divination and when feeding witches; gives knowledge of the secrets of witchcraft.

aba [˥ ˩] an old word for the anklet worn by the **emada** [˩ ˩ ˩]; now called ɛɽ̃ɔʊ̃ɔ [˥ ˩ ˩]; its noise was



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aba [˙.] an old word for the anklet worn by the **emada** [...]; now called **ɛɽ̃ɔʊ̃ɔ** [˙..]; its noise was given as **dyɛyɛŋdyɛyɛŋ** [˙˙˙˙].

abã [˙.] (1) originally: native handcuff; prisoners were fastened by means of **abã** to large blocks of wood. (2) nowadays: a witch-doctor's implement, used to press a medicine against the ground while a prayer is said which ends: **obɔ n-ɔr-abã ɛɽu‿eʊ̃i** [...˙.↗..↘] “a hand that is in **abã** cannot do anything”. This constitutes a protective spell.

ababe [.˙.] witchcraft, as a practice, used for purposes of defence or revenge, or out of jealousy or envy; **abab-ɔʊ̃a na w-egbe gbe** [.˙↘↗.˙˙·] “the witchcraft of this man is very strong”.

abalɔ [.˙.] rum; alcohol; *v.* **anyɔ** [.˙].

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abaʊ̃ute [˩ ˩ ˩ ˥] triangular under-cloth; spec. denoting women's cloth, but also of general use; *cf.* Yor. **ibantɛ** [˩ ˩ /].

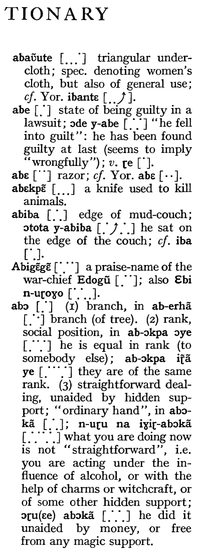
abe [˩ ˥] state of being guilty in a lawsuit; **ɔde y-abe** [˩ ˥ ˩ ˥] "he fell into guilt": he has been found guilty at last (seems to imply "wrongfully"); *v.* **ɼe** [˥].

abɛ [˥ ˥] razor; *cf.* Yor. **abɛ** [˧ ˧].

abɛkpɛ̃ [˩ ˩ ˩] a knife used to kill animals.

abiba [˩ ˥ ˩] edge of mud-couch; **ɔtota y-abiba** [˩ ˥ / ˩ ˥ ˩] he sat on the edge of the couch; *cf.* **iba** [˥ ˩].

Abigɛ̃gɛ̃ [˥ ˩ ˥ ˥] a praise-name of the



TIONARY

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Abigɛ̃gɛ̃ [˙.˙˙] a praise-name of the war-chief **Edogũ** [.˙˙]; also **Ɛbi n-uɼoɣo** [˙.˙..].
abɔ [.˙] (1) branch, in **ab-erhã** [.˙˙] branch (of tree). (2) rank, social position, in **ab-ɔkpa ɔye** [.˙˙.˙] he is equal in rank (to somebody else); **ab-ɔkpa iɼã ye** [.˙˙˙.˙] they are of the same rank. (3) straightforward dealing, unaided by hidden support; "ordinary hand", in **abɔkã** [.˙.]; **n-uɼu na iɣiɼ-abɔkã** [˙..˙˙˙..] what you are doing now is not "straightforward", i.e. you are acting under the influence of alcohol, or with the help of charms or witchcraft, or of some other hidden support; **ɔɼu(ɛe) abɔkã** [.˙.˙.] he did it unaided by money, or free from any magic support.

war-chief **Edogũ** [˩ ˥ ˥]; also Ɛ**bi n-uɽoɣo** [˥ ˩ ˥ ˩ ˩].

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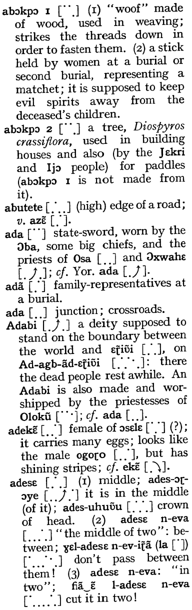
abɔkpɔ 1 [˥ ˥ ˩] (1) “woof” made of wood, used in weaving; strikes the threads down in order to fasten them. (2) a stick held by women at a burial or second burial, representing a matchet; it is supposed to keep evil spirits away from the deceased’s children.

abɔkpɔ 2 [˥ ˥ ˩] a tree, *Diospyros crassiflora*, used in building houses and also (by the **Jɛkri** and **Ijɔ** people) for paddles (**abɔkpɔ 1** is not made from it).

abutete [˩ ˥ ˩ ˩] (high) edge of a road; *v.* **azɛ̃** [˩ ˥].

ada [˥ ˥] state-sword, worn by the **Ɔba**, some big



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ada [˙˙] state-sword, worn by the **Ɔba**, some big chiefs, and the priests of **Osa** [..] and **Ɔxwahɛ** [.↗.]; *cf.* Yor. **ada** [.↗].

adã [.˙] family-representatives at a burial.

ada [..] junction; crossroads.

Adabi [.↗.] a deity supposed to stand on the boundary between the world and **ɛɽ̃iʊ̃i** [.˙.], on **Ad-agb-ãd-ɛɽ̃iʊ̃i** [.˙.˙.]: there the dead people rest awhile. An **Adabi** is also made and worshipped by the priestesses of **Olokũ** [˙˙˙]; *cf.* **ada** [..].

adekɛ̃ [..˙] female of **ɔsɛlɛ** [˙.˙] (?); it carries many eggs; looks like the male **ogoɽo** [..˙], but has shining stripes; *cf.* **ekɛ̃** [.↘].

adesɛ [.˙.] (1) middle; **ades-ɔɽ-ɔye** [..↗.˙] it is in the middle (of it); **ades-uhuʊ̃u** [.˙.˙.] crown of head. (2) **adesɛ n-eva** [....˙.] “the middle of two”: between; **ɣɛl-adesɛ n-ev-iɽ̃ã** (**la** [˙]) [˙....˙.] don’t pass between them! (3) **adesɛ n-eva**: “in two”; **fiã‿ɛ̃ l-adesɛ n-eva** [˙....˙.] cut it in two!

chiefs, and the priests of **Osa** [˩ ˩] and **Ɔxwahɛ** [˩ / ˩]; *cf.* Yor. **ada** [˩ /].

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adesɛ [˩ ˥ ˩] (1)

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adẽ [˥ ˥] a pointed stick for picking fruit off trees.

adɛ [˥ ˩] buyer; *cf.* **dɛ** [˥].

adẽ [˩ ˩] placenta.

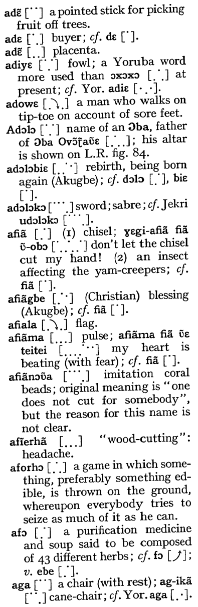
adiyɛ [˥ ˩ ˥] fowl; a Yoruba word more used than **ɔxɔxɔ** [˩ ˥ ˩] at present; *cf.* Yor. **adiɛ** [˧ ˩ ˧].

adowɛ [˩ \ ˩] a man who walks on tip-toe on account of sore feet.

Adɔlɔ [˥ ˩ ˥] name of an **Ɔba**, father of **Ɔba Ovɔ̃ɽaʊ̃ɛ** [˩ ˥ ˩ ˩]; his altar is shown on L.R. fig. 84.

adɔlɔbiɛ [˩ ˩ ˥ ˧] rebirth, being born again (Akugbe); *cf.* **dɔlɔ** [˩ ˥], **biɛ** [˥].

adɔlɔkɔ [˥ ˥ ˥ ˩] sword; sabre; *cf.* Jekri **udɔlɔkɔ** [˥ ˥ ˥ ˩].



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afiã [.˙] (1) chisel; **ɣɛgi-afiã fiã ʊ̃-obɔ** [˙..˙..˙] don't let the chisel cut my hand! (2) an insect affecting the yam-creepers; *cf.* **fiã** [˙].

afiãgbe [.˙·] (Christian) blessing (Akugbe); *cf.* **fiã** [˙].

afiala [.\.] flag.

afiãma [...] pulse; **afiãma fiã ʊ̃ɛ teitei** [....˙··] my heart is beating (with fear); *cf.* **fiã** [˙].

afiãnɔʊ̃a [˙˙˙.] imitation coral beads; original meaning is "one does not cut for somebody", but the reason for this name is not clear.

afĩerhã [...] "wood-cutting": headache.

aforhɔ [.˙.] a game in which something, preferably something edible, is thrown on the ground, whereupon everybody tries to seize as much of it as he can.

afɔ [.˙] a purification medicine and soup said to be composed of 43 different herbs; *cf.* **fɔ** [/]; *v.* **ebe** [.˙].

aga [˙˙] a chair (with rest); **ag-ikã** [˙˙.] cane-chair; *cf.* Yor. **aga** [.·].

afiã [˩ ˥] (1) chisel; **ɣɛgi-afiã fiã ʊ̃-obɔ** [˥ ˩ ˩ ˥ ˩ ˩ ˥] don’t let the chisel cut my hand! (2) an insect affecting the yam-creepers; *cf.* **fiã** [˥].

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agã [˩ ˩] barren woman; *cf.* Yor. **agã** [˩ ˩].

agadaga [˩ ˩ ˥ ˩] a bandy-legged person.

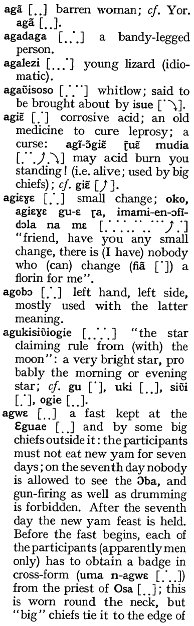
agalezi [˩ ˩ ˩ ˥] young lizard (idiomatic).

agaʊ̃isoso [˩ ˥ ˩ ˥ ˥] whitlow; said to be brought about by **isue** [˥ \ ].

agiɛ̃ [˩ ˥] corrosive acid; an old medicine to cure leprosy; a curse: **agĩ-ɔ̃giɛ̃ ɽ̃uɛ̃ mudia** [˩ ˥ ˥ ˩ / ˩ \ ] may acid burn you standing! (i.e. alive; used by big chiefs); *cf.* **giɛ̃** [/].

agiɛɣɛ [˩ ˥ ˩] small change; **oko, agiɛɣɛ gu-ɛ ɽa, imami-en-ɔfĩ-dɔla na mɛ** [˩ ˥ ˩ ˥ ˩ ˥ ˩ ˩ ˥ ˥ ˩ ˩ ˥ ˥ ˥ / ˩ ˥]

“friend, have you



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agobɔ [.˙.] left hand, left side, mostly used with the latter meaning.

agukisiʊ̃iogie [..˙.˙.] “the star claiming rule from (with) the moon”: a very bright star, pro bably the morning or evening star; *cf.* **gu** [˙], **uki** [..], **siʊ̃i** [.˙], **ogie** [..].

agwɛ [..] a fast kept at the **Ɛguae** [..] and by some big chiefs outside it: the participants must not eat new yam for seven days; on the seventh day nobody is allowed to see the **Ɔba**, and gun-firing as well as drumming is forbidden. After the seventh day the new yam feast is held. Before the fast begins, each of the participants (apparently men only) has to obtain a badge in cross-form (**uma n-agwɛ** [.˙..]) from the priest of **Osa** [..]; this is worn round the neck, but “big” chiefs tie it to the edge of any small change, there is (I have) nobody who (can) change (**fiã** [˥]) a florin for me”.

agobɔ [˩ ˥ ˩] left hand, left side, mostly used with the latter meaning.

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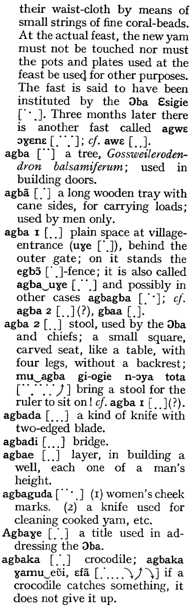
their waist-cloth by means of small strings of fine coral-beads. At the actual feast, the new yam must not be touched nor must the pots and plates used at the feast be used for other purposes. The fast is said to have been instituted by the **Ɔba Ɛsigie** [˥ ˦ ˩]. Three months later there is another fast called **agwɛ** ɔɣɛ**n**ɛ [˩ ˥ ˥ ˩ ˥]; *cf.* **awɛ** [˩ ˩].

agba [˥ ˥] a tree, *Gossweileroden-dron balsamiferum*; used in building doors.

agbã [˩ ˥] a long wooden tray with cane sides, for carrying loads; used by men only.

agba 1 [˩ ˩] plain space at village-



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agba [˙ ˙] a tree, *Gossweilerodendron balsamiferum*; used in building doors.

agbã [. ˙] a long wooden tray with cane sides, for carrying loads; used by men only.

agba 1 [. .] plain space at village-entrance (**uɣe** [˙ .]), behind the outer gate; on it stands the **egbɔ̃** [˙ .]-fence; it is also called **agba‿uɣe** [. ˙ ˙ .] and possibly in other cases **agbagba** [. ˙ ˙]; *cf.* **agba 2** [. .] (?), **gbaa** [.].

agba 2 [. .] stool, used by the **Ɔba** and chiefs; a small square, carved seat, like a table, with four legs, without a backrest; **mu‿agba gi-ogie n-ɔya tota** [˙ ˙ . ˙ ˙ ˙ . . ˙ ↗] bring a stool for the ruler to sit on! *cf.* **agba 1** [. .] (?).

agbada [. . .] a kind of knife with two-edged blade.

agbadi [. . .] bridge.

agbae [. .] layer, in building a well, each one of a man's height.

agbaguda [˙ ˙ ˙ .] (1) women's cheek marks. (2) a knife used for cleaning cooked yam, etc.

Agbaɣe [. ˙ .] a title used in addressing the **Ɔba**.

agbaka [. ˙ .] crocodile; **agbaka ɣamu‿eõi, ɛfã** [. ˙ . . . . ↘ ↗ ↘] if a crocodile catches something, it does not give it up.

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agbaka [˩ ˥ ˩] crocodile; **agbaka ɣamu͜eʊ̃i, ɛfã** [˩ ˥ ˩ ˩ ˩ ˩ \ / \ ] if a crocodile catches something, it
xxxxx
does not give it up.

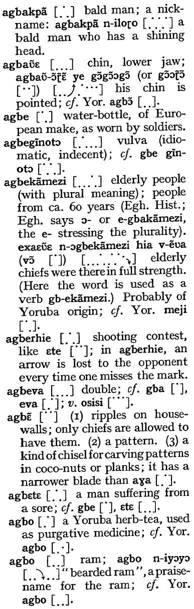
agbakpã [˩ ˥ ˩] bald man; a nick-name: **agbakpã n-iloɽo** [˩ ˥ ˩ ˥ ˩ ˥] a bald man who has a shining head.

agbaʊ̃ɛ [˩ ˩ ˩] chin, lower jaw; **agbaʊ̃-ɔ̃ɽɛ̃ ye gɔ̃gɔ̃ɔgɔ̃** (or **gɔ̃ɔɽɔ̃** [˧ ˧]) [˩ ˩ / ˩ ˥ ˧ ˧ ˧] his chin is pointed; *cf.* Yor. **agbɔ̃** [˩ ˩].

agbe [˥ ˩] water-bottle, of European make, as worn by soldiers.

agbeg̃inotɔ [˩ ˥ ˩ ˩ ˩] vulva (idiomatic, indecent); *cf.* **gbe g̃in-otɔ** [˥ ˩ ˥ ˩].

agbekãmezi [˩ ˩ ˩ ˥ ˩] elderly people (with plural meaning); people from ca. 60 years (Egh. Hist.; Egh. says **ɔ-** or **e-gbakãmezi**, the **e-** stressing the



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agbekãmezi [...˙.] elderly people (with plural meaning); people from ca. 60 years (Egh. Hist.; Egh. says **ɔ-** or **e-gbakãmezi**, the **e-** stressing the plurality). **exaɛʊ̃ɛ n-ɔgbekãmezi hia v-ẽʊa** (**vɔ̃** [˙]) [....˙..˙.˙↘] elderly chiefs were there in full strength. (Here the word is used as a verb **gb-ekãmezi**.) Probably of Yoruba origin; *cf.* Yor. **meji** [˙.].

agberhie [.˙.] shooting contest, like **ɛte** [˙˙]; in **agberhie**, an arrow is lost to the opponent every time one misses the mark.

agbeva [...] double; *cf.* **gba** [˙], **eva** [.˙]; *v.* **osisi** [˙˙˙].

agbɛ̃ [˙˙] (1) ripples on house-walls; only chiefs are allowed to have them. (2) a pattern. (3) a kind of chisel for carving patterns in coco-nuts or planks; it has a narrower blade than **aɣa** [.˙].

agbɛtɛ [.˙.] a man suffering from a sore; *cf.* **gbe** [˙], **ɛtɛ** [..].

agbo [.˙] a Yoruba herb-tea, used as purgative medicine; *cf.* Yor. **agbo** [.·].

agbo [..] ram; **agbo n-iyɔyɔ** [..↘..] "bearded ram", a praise-name for the ram; *cf.* Yor. **agbo** [..].

plurality).

exaɛʊ̃ɛ n-ɔgbekãmezi hia v-ɛ̃ʊa (**v**ɔ̃ [˥]) [˩ ˩ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˧ (3-1)] elderly chiefs were there in full strength. (Here the word is used as a verb **gb-ekãmezi**.) Probably of Yoruba origin; *cf.* Yor. **meji** [˥ ˩].

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agbo [˩ ˩] ram; **agbo n-iyɔyɔ** [˩ ˩ \ ˩ ˩] “bearded ram”, a praise-name for the ram; *cf.* Yor. **agbo** [˩ ˩].

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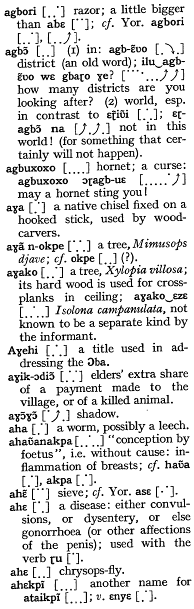
agbori [˩ ˩ ˥] razor; a little bigger than **abɛ** [˥ ˥]; *cf.* Yor. **agbori** [˩ ˩ ˥], [˩ ˩ /].

agbɔ̃ [˩ ˩] (1) in: **agb-ɛ̃ʊo** [˩ \ ˩] district (an old word); **ilu̯agb-ɛ̃ʊo wɛ gbaɽo ɣe?** [˥ ˥ ˥ ˦ ˩ ˩ ˩ / /] how many districts are you looking after? (2) world, esp. in contrast to **ɛɽ̃iʊ̃i** [˩ ˥ ˩]; **ɛɽ-agbɔ̃ na** [/ ˩ / ˩] not in this world! (for something that certainly will not happen).

agbuxoxo [˩ ˩ ˩ ˩] hornet; a curse: **agbuxoxo ɔɽagb-uɛ** [˩ ˩ ˩ ˩ ˩ ˥ /] may a hornet sting you!

aɣa [˩ ˥] a native chisel fixed on a hooked stick, used by wood-carvers.



agbori [..˙] razor; a little bigger than **abɛ** [˙˙]; *cf.* Yor. **agbori** [..˙], [..↗].
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aɣa [.˙] a native chisel fixed on a hooked stick, used by wood-carvers.
aɣã n-okpe [˙.˙.] a tree, *Mimusops djave*; *cf.* **okpe** [..] (?).
aɣako [..˙] a tree, *Xylopia villosa*; its hard wood is used for cross-planks in ceiling; **aɣako‿ɛzɛ** [..˙..] *Isolona campanulata*, not known to be a separate kind by the informant.
Aɣehi [.˙.] a title used in addressing the **Ɔba.**
aɣik-ɔdiɔ̃ [.˙.˙] elders' extra share of a payment made to the village, or of a killed animal.
aɣɔ̃ɣɔ̃ [˙↗.] shadow.
aha [.˙] a worm, possibly a leech.
ahaʊ̃anakpa [..˙..] "conception by foetus", i.e. without cause: inflammation of breasts; *cf.* **haʊ̃a** [.˙], **akpa** [.˙].
ahɛ̃ [˙˙] sieve; *cf.* Yor. **asɛ** [·˙].
ahɛ [˙.] a disease: either convulsions, or dysentery, or else gonorrhoea (or other affections of the penis); used with the verb **ɽu** [˙].
ahɛ [..] chrysops-fly.
ahɛkpĩ [...] another name for **ataikpĩ** [...]; *v.* **ɛnyɛ** [.˙].

aɣã n-okpe [˥ ˩ ˥ ˩] a tree, *Mimusops djave*; *cf.* **okpe** [˩ ˩] (?).

aɣako [˩ ˩ ˥] a tree, *Xylopia villosa*; its hard wood is used for cross-planks in ceiling; **aɣako͜ɛzɛ** [˩ ˩ ˥ ˩ ˩] *Isolona campanulata*, not known to be a separate kind by the informant.

Aɣehi [˩ ˥ ˩] a title used in addressing the Ɔ**ba**.

aɣik-ɔdiɔ̃ [˩ ˥ ˩ ˥] elders' extra share of a payment made to the village, or of a killed animal.

aɣɔ̃ɣɔ̃ [˥ / ˩] shadow.

aha [˩ ˥] a worm, possibly a leech.

ahaʊ̃anakpa [˩ ˩ ˥ ˩ ˩] "conception by foetus", i.e. without cause: inflammation of breasts; *cf.* **haʊ̃a** [˩ ˥], **akpa** [˩ ˥].

ahɛ̃ [˥ ˥] sieve; *cf.* Yor. **asɛ** [˧ ˥].

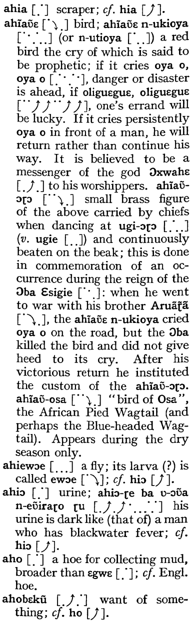
ahɛ [˥ ˩] a disease: either convulsions, or dysentery, or else gonorrhoea (or other affections of the penis); used with the verb **ɽu** [˥].

ahɛ [˩ ˩] chrysops-fly.

ahɛkpĩ [˩ ˩ ˩] another name for **ataikpĩ** [˩ ˩ ˩]; *v.* **ɛnyɛ** [˩ ˥].

ahia [˩ ˥] scraper; *cf.* **hia** [/].

ahĩaʊ̃ɛ [˥ (4-1) ˩] bird; **ahĩaʊ̃ɛ n-ukioya** [˥ ˧ ˩ ˥ ˩ ˩] (or **n-utioya** [˥ ˩ ˩]) a red bird the cry of which is said to be prophetic; if it cries **oya o, oya o** [˩ ˥ ˧ ˩ ˥ ˧], danger or disaster is ahead, if **oliguɛguɛ, oliguɛguɛ** [˥ ˥ / / ˥ ˥ / /], one's errand will be lucky. If it cries persistently **oya o** in front of a man, he will return rather than continue his way. It is believed to be a messenger of the god **Ɔxwahɛ** [˩ / ˩] to his worshippers. **ahĩaʊ̃-ɔɽɔ** [˥ ˥ \ ˩] small brass figure of the above carried by chiefs when dancing at **ugi-ɔɽɔ** [˩ ˥ ˩ ˩] (*v.* **ugie** [˩ ˩]) and continuously



ahia [.˙] scraper; *cf.* **hia** [↗].

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ahiewɔe [...] a fly; its larva (?) is called **ewɔe** [˙↘]; *cf.* **hiɔ** [↗].

ahiɔ [.˙] urine; **ahiɔ-ɽe ba ʊ-ɔʊ̃a n-eʊ̃iraɽo ɽu** [.↗.↗·...˙˙] his urine is dark like (that of) a man who has blackwater fever; *cf.* **hiɔ** [↗].

aho [.˙] a hoe for collecting mud, broader than **ɛgwɛ** [.˙]; *cf.* Engl. hoe.

ahobɛkũ [.↗.˙] want of something; *cf.* **ho** [↗].

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aho [˩ ˥] a hoe for collecting mud, broader than **εgwε** [˩ ˥]; *cf.* Engl. hoe.

ahobεkũ [˩ / ˩ ˥] want of something; *cf.* **ho** [/].

ahoɛʋ̃-ɔʋ̃a [˩ ˩ \ ˩] love, kindness (Akugbe); *cf.* **ho** [/], ɛʋ̃ɛ [˩ ˩], ɔʋ̃a [˩ \ ].

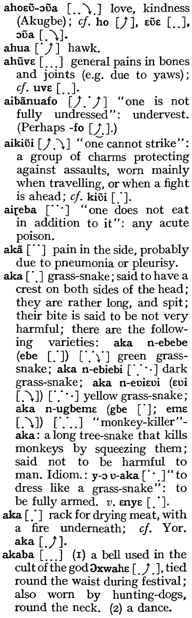
ahua [˥ /] hawk.

ahũvɛ [˩ ˩ ˩] general pains in bones and joints (e.g. due to yaws); *cf.* **uvɛ** [˩ ˩].

aibãnuafo [/ ˩ ˥ /] “one is not fully undressed”: undervest. (Perhaps **-fo** [/‿˩].)

aikiʋ̃i [/ ˩ \ ] “one cannot strike”: a group of charms protecting against assaults, worn mainly when travelling, or when a fight is ahead; *cf.* **kiʋ̃i** [˩ ˥].

aiɽeba [˥ ˥ ˧] “one does not eat in addition to it”: any acute poison.



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aiɽeba [˙˙·] “one does not eat in addition to it”: any acute poison.

akã [˙˙] pain in the side, probably due to pneumonia or pleurisy.

aka [˙.] grass-snake; said to have a crest on both sides of the head; they are rather long, and spit; their bite is said to be not very harmful; there are the following varieties: **aka n-ebebe** (**ebe** [.˙]) [˙.↘˙] green grass-snake; **aka n-ebiebi** [˙.˙·] dark grass-snake; **aka n-eʋiɛʋi** (**ɛʋi** [.↘]) [˙.˙·] yellow grass-snake; **aka n-ugbemɛ** (**gbe** [˙]; **emɛ** [.↘]) [˙...] “monkey-killer”-**aka**: a long tree-snake that kills monkeys by squeezing them; said not to be harmful to man. Idiom.: **y-ɔ ʋ-aka** [˙˙.] “to dress like a grass-snake”: to be fully armed. *v.* **ɛnyɛ** [.˙].

aka [.˙] rack for drying meat, with a fire underneath; *cf.* Yor. **aka** [.↗].

akaba [...] (1) a bell used in the cult of the god **Ɔxwahɛ** [.↗.], tied round the waist during festival; also worn by hunting-dogs, round the neck. (2) a dance.

akã [˥ ˥] pain in the side, probably due to pneumonia or pleurisy.

aka [˥ ˩] grass-snake; said to have a crest on both sides of the head; they are rather long, and spit; their bite is said to be not very harmful; there are the following varieties: **aka n-ebebe** (**ebe** [˩ ˥]) [˥ ˩ ˥ (4-1) ˥] green grass-snake; **aka n-ebiebi** [˥ ˩ ˥ ˦ ˧] dark grass-snake; **aka n-eʋiɛʋi** (**ɛʋi** [˩ \ ]) [˥ ˩ ˥ ˦ ˧] yellow grass-snake; **aka n-ugbemɛ** (**gbe** [˥]; **emɛ** [˩ \ ]) [˥ ˩ ˥ ˩ ˩] “monkey-killer”-**aka**: a long tree-snake that kills monkeys by squeezing them; said not to be harmful to man. Idiom.: **y-ɔ ʋ-aka** [˥ ˦ ˩] “to dress like a grass-snake”: to be fully armed. *v.* ɛ**ny**ɛ [˩ ˥].

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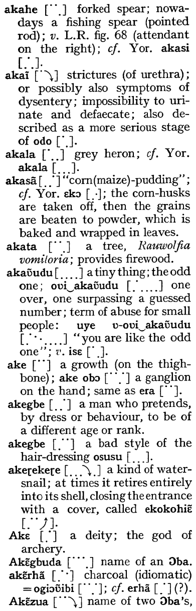
akahe [˥ ˥ ˩] forked spear; nowadays a fishing spear (pointed rod); *v.* L.R. fig. 68 (attendant on the right); *cf.* Yor. **akasi** [˩ ˥ ˩].

akaĩ [˥ \ ] strictures (of urethra); or possibly also symptoms of dysentery; impossibility to urinate and defaecate; also described as a more serious stage of **odo** [˥ ˩].

akala [˥ ˩ ˩] grey heron; *cf.* Yor. **akala** [˩ ˩ ˩].

akasã [˩ ˩ ˥] “corn(maize)-pudding”; *cf.* Yor. **ɛkɔ** [˩ ˧]; the corn-husks are taken off, then the grains are beaten to powder, which is baked and wrapped in leaves.



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akata [˙˙.] a tree, *Rauwolfia vomitoria*; provides firewood.

akaʋ̃udu [....] a tiny thing; the odd one; **oʋi‿akaʋ̃udu** [.˙....] one over, one surpassing a guessed number; term of abuse for small people: **uye ʋ-oʋi‿akaʋ̃udu** [.˙·.....] “you are like the odd one”; *v.* **isɛ** [˙.].

ake [˙˙] a growth (on the thigh-bone); **ake obɔ** [˙˙.˙] a ganglion on the hand; same as **era** [˙˙].

akegbe [..˙] a man who pretends, by dress or behaviour, to be of a different age or rank.

akegbe [.˙˙] a bad style of the hair-dressing **osusu** [...].

akeṛekeṛe [...↘.] a kind of water-snail; at times it retires entirely into its shell, closing the entrance with a cover, called **ekokohiɛ̃** [.˙˙↗].

Akɛ [.˙] a deity; the god of archery.

Akɛ̃gbuda [˙˙˙.] name of an **Ɔba**.

akɛ̃rhã [.˙·] charcoal (idiomatic) = **ogiɔʋ̃ibi** [˙˙.˙]; *cf.* **erhã** [.˙] (?).

Akɛ̃zua [˙˙↘] name of two **Ɔba**’s,

akata [˥ ˥ ˩] a tree, *Rauwolfia vomitoria*; provides firewood.

akaʊ̃udu [˩ ˩ ˩ ˩] a tiny thing; the odd one; **oʊi͜akaʊ̃udu** [˩ ˥ ˩ ˩ ˩ ˩] one over, one surpassing a guessed number; term of abuse for small people: **uye ʊ-oʊi͜akaʊ̃udu** [˩ ˥ ˦ ˧ ˩ ˩ ˩ ˩] “you are like the odd one”; *v.* **isɛ** [˥ ˩].

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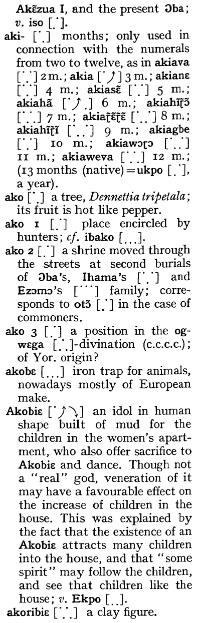
Akɛ̃zua [˥ ˥ \ ] name of two **Ɔba**’s,

Akẽzua I, and the present **Ɔba**; *v.* **iso** [˩ ˥].

aki- [˥ ˩] months; only used in connection with the numerals from two to twelve, as in **akiava** [˥ ˩ ˥] 2 m.; **akia** [˥ /] 3 m.; **akianɛ** [˥ ˩ ˥] 4 m.; **akiasɛ̃** [˥ ˩ ˥] 5 m.; **akiahã** [˥ / ˩] 6 m.; **akiahĩɽɔ̃** [˥ ˩ ˥ ˩] 7 m.; **akiaɽ̃ɛ̃ɽ̃ɛ̃** [˥ ˩ ˩ ˥] 8 m.; **akiahĩɽ̃ĩ** [˥ ˩ ˩ ˥] 9 m.; **akiagbe** [˥ ˩ ˥] 10 m.; **akiawɔɽɔ** [˥ ˩ ˩ ˥] 11 m.; **akiaweva** [˥ ˩ ˥ ˩] 12 m.; (13 months (native) = **ukpo** [˩ ˥], a year).

ako [˥ ˩] a tree, *Dennettia tripetala*; its fruit is hot like pepper.

ako 1 [˩ ˥] place encircled by hunters; *cf.* **ibako** [



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ako 2 [.˙] a shrine moved through the streets at second burials of **Ɔba**'s, **Ihama**'s [˙.˙] and **Ezɔmɔ**'s [˙˙˙] family; corresponds to **otɔ̃** [.˙] in the case of commoners.

ako 3 [.˙] a position in the **ogwɛga** [.˙.]-divination (c.c.c.c.); of Yor. origin?

akobɛ [...] iron trap for animals, nowadays mostly of European make.

Akobiɛ [˙↗↘] an idol in human shape built of mud for the children in the women's apartment, who also offer sacrifice to **Akobiɛ** and dance. Though not a "real" god, veneration of it may have a favourable effect on the increase of children in the house. This was explained by the fact that the existence of an **Akobiɛ** attracts many children into the house, and that "some spirit" may follow the children, and see that children like the house; *v.* **Ekpo** [..].

akoribiɛ [˙.˙.] a clay figure.

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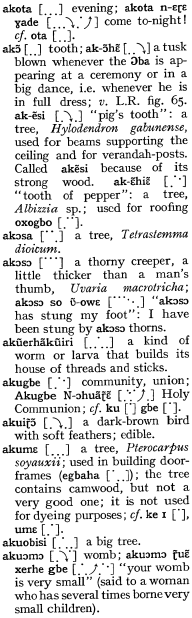
akoribiɛ [˥ ˩ ˥ ˩] a clay figure.

akota [˩ ˩ ˩] evening; **akota n-ɛɽɛ ɣade** [˩ ˩ ˩ \ ˩ ˥ /] come to-night! *cf.* **ota** [˩ ˩].

akɔ̃ [˩ ˩] tooth; **ak-ɔ̃hɛ̃** [˩ ˩ \ ] a tusk blown whenever the **Ɔba** is appearing at a ceremony or in a big dance, i.e. whenever he is in full dress; *v.* L.R. fig. 65. **ak-ẽsi** [˩ \ ˩] "pig's tooth": a tree, *Hylodendron gabunense,* used for beams supporting the ceiling and for verandah-posts. Called **akẽsi** because of its strong wood. **ak-ɛ̃hiɛ̃** [˩ ˥ ˧] "tooth of pepper": a tree, *Albizzia* sp.; used for roofing **oxogbo** [˩ ˥ ˥].

akɔsa [˥ ˥ ˩] a tree, *Tetrastemma dioicum.*



akota [...] evening; **akota n-ɛɽɛ ɣade** [...↘.˙↗] come to-night! *cf.* **ota** [..].

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akɔsa [˙˙.] a tree, *Tetrastemma dioicum.*

akɔsɔ [˙˙˙] a thorny creeper, a little thicker than a man's thumb, *Uvaria macrotricha*; **akɔsɔ so ʊ̃-owɛ** [˙˙˙˙·.] "**akɔsɔ** has stung my foot": I have been stung by **akɔsɔ** thorns.

akũerhãkũiri [..˙..] a kind of worm or larva that builds its house of threads and sticks.

akugbe [.˙·] community, union; **Akugbe N-ɔhuãɽɛ̃** [.˙.˙↗.] Holy Communion; *cf.* **ku** [˙] **gbe** [˙].

akuiɽɔ̃ [.↘.] a dark-brown bird with soft feathers; edible.

akumɛ [...] a tree, *Pterocarpus soyauxii*; used in building door-frames (**egbaha** [˙..]); the tree contains camwood, but not a very good one; it is not used for dyeing purposes; *cf.* **ke ɪ** [˙], **umɛ** [.˙].

akuobisi [.˙..] a big tree.

akuɔmɔ [.↘˙] womb; **akuɔmɔ ɽuɛ̃ xerhe gbe** [.˙.↗˙.·] "your womb is very small" (said to a woman who has several times borne very small children).

akɔsɔ [˥ ˥ ˥] a thorny creeper, a little thicker than a man’s thumb, *Uvaria macrotricha*; **akɔsɔ so ʊ̃-owɛ** [˥ ˥ ˥ ˧ ˧ ˩] “**akɔsɔ** has stung my foot”: I have been stung by **akɔsɔ** thorns.

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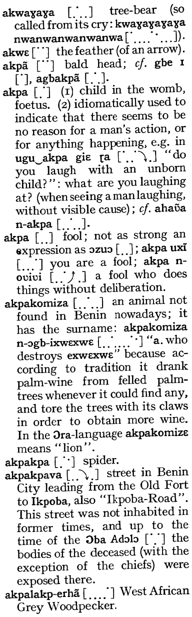
akuɔmɔ [˩ \ ˥] womb; **akuɔmɔ ɽ̃uɛ̃ xerhe gbe** [˩ ˥ ˩ / ˩ ˥ ˧] “your womb is very small” (said to a woman who has several times borne very small children).

akwaɣaɣa [˩ ˥ ˩ ˩] tree-bear (so called from its cry: **kwaɣaɣaɣaɣa nwanwanwanwanwa** [˥ ˩ ˩ ˩ ˩ ˥ ˧ ˩ ˩ ˩]).

akwɛ [˥ ˥] the feather (of an arrow).

akpã [˥ ˥] bald head; *cf.* **gbe 1** [˥], **agbakpã** [˩ ˥ ˩].

akpa [˩ ˥] (1) child in the womb, foetus. (2) idiomatically used to indicate that there seems to be no reason for a man's action, or for anything happening, e.g. in **ugu͜akpa giɛ ɽa** [˥ ˩ ˩ ˥ \ ˩] "do you laugh with an unborn child?": what are you laughing at? (when seeing a man laughing, without visible cause); *cf.* **ahaʊ̃a n-akpa** [˩ ˩ ˥ ˩ ˩].



akwaɣaɣa [.˙..] tree-bear (so called from its cry: **kwaɣaɣaɣaɣa nwanwanwanwanwa** [˙....˙˙...]).

akwɛ [˙˙] the feather (of an arrow).

akpã [˙˙] bald head; *cf.* **gbe ɪ** [˙], **agbakpã** [.˙.].

akpa [.˙] (ɪ) child in the womb, foetus. (2) idiomatically used to indicate that there seems to be no reason for a man's action, or for anything happening, e.g. in **ugu͜akpa giɛ ɽa** [˙..˙↘.] "do you laugh with an unborn child?": what are you laughing at? (when seeing a man laughing, without visible cause); *cf.* **ahaʊ̃a n-akpa** [..˙..].

akpa [..] fool; not as strong an expression as **ɔzuɔ** [..]; **akpa uxĩ** [...˙] you are a fool; **akpa n-oʊiʊi** [..˙↗.] a fool who does things without deliberation.

akpakomiza [..˙..] an animal not found in Benin nowadays; it has the surname: **akpakomiza n-ɔgb-ixwɛxwɛ** [..˙....˙˙] "**a.** who destroys **exwɛxwɛ**" because according to tradition it drank palm-wine from felled palm-trees whenever it could find any, and tore the trees with its claws in order to obtain more wine. In the **Ɔra**-language **akpakomizɛ** means "lion".

akpakpa [.˙˙] spider.

akpakpava [..↘.] street in Benin City leading from the Old Fort to **Ikpoba**, also "Ikpoba-Road". This street was not inhabited in former times, and up to the time of the **Ɔba Adɔlɔ** [˙.˙] the bodies of the deceased (with the exception of the chiefs) were exposed there.

akpalakp-erhã [....˙] West African Grey Woodpecker.

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akpalakp-erhã [˩ ˩ ˩ ˩ ˥] West African Grey Woodpecker.

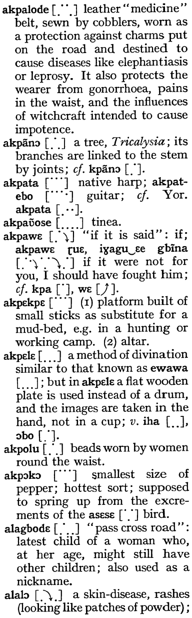
akpalode [˩ ˥ ˥ ˩] leather "medicine" belt, sewn by cobblers, worn as a protection against charms put on the road and destined to cause diseases like elephantiasis or leprosy. It also protects the wearer from gonorrhoea, pains in the waist, and the influences of witchcraft intended to cause impotence.

akpãnɔ [˩ ˥ ˩] a tree, *Tricalysia*; its branches are linked to the stem by joints; *cf.* **kpãnɔ** [˩ ˥].

akpata [˥ ˥ ˥] native harp; **akpat-ebo** [˥ ˥ ˥ ˧] guitar; *cf.* Yor. **akpata** [˩ ˧ ˧].

akpaʊ̃ose [˩ ˩ ˩ ˩] tinea.

akpawɛ [˩ ˥ (4-1)]



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akpawɛ [.˙↘] "if it is said": if; **akpawɛ ɽuɛ, iɣagu‿ɛe gbĩna** [.˙˙↘˙.˙↘.˙] if it were not for you, I should have fought him; *cf.* **kpa** [˙], **wɛ** [↗].

akpɛkpɛ [˙˙˙] (1) platform built of small sticks as substitute for a mud-bed, e.g. in a hunting or working camp. (2) altar.

akpɛlɛ [...] a method of divination similar to that known as **ewawa** [...]; but in **akpɛlɛ** a flat wooden plate is used instead of a drum, and the images are taken in the hand, not in a cup; *v.* **iha** [..], **ɔbo** [.˙].

akpolu [.˙.] beads worn by women round the waist.

akpɔkɔ [˙˙˙] smallest size of pepper; hottest sort; supposed to spring up from the excrements of the **asɛsɛ** [˙.˙] bird.

alagbodɛ [.˙..] "pass cross road": latest child of a woman who, at her age, might still have other children; also used as a nickname.

alalɔ [.↘.] a skin-disease, rashes (looking like patches of powder);

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it is supposed to be caused by a spider which, when wounded by a man, comes at night and licks his body; *cf.* **elalɔ** [˩ \ ˩].

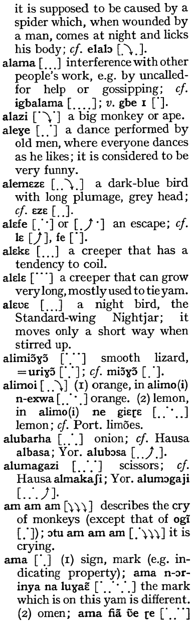
alama [˩ ˩ ˩] interference with other people’s work, e.g. by uncalled-for help or gossipping; *cf.* **igbalama** [˩ ˩ ˩ ˩]; *v.* **gbe 1** [˥].

alazi [˥ \ ˥] a big monkey or ape.

aleɣe [˩ ˩ ˥] a dance performed by old men, where everyone dances as he likes; it is considered to be very funny.

alemɛzɛ [˩ ˩ \ ˩] a dark-blue bird with long plumage, grey head; *cf.* **ɛzɛ** [˩ ˩].

alɛfe [˩ ˥ ˧] or [˩ / ˧



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alemɛzɛ [..↘.] a dark-blue bird with long plumage, grey head; *cf.* **ɛzɛ** [..].

alɛfe [.˙˙] or [.↗˙] an escape; *cf.* **lɛ** [↗], **fe** [˙].

alɛkɛ [...] a creeper that has a tendency to coil.

alɛlɛ [˙˙˙] a creeper that can grow very long, mostly used to tie yam.

alɛʋɛ [...] a night bird, the Standard-wing Nightjar; it moves only a short way when stirred up.

alimiɔ̃ɣɔ̃ [˙.˙˙] smooth lizard, =**uriɣɔ̃** [˙.˙]; *cf.* **miɔ̃ɣɔ̃** [.˙].

alimoi [..↘] (ɪ) orange, in **alimo(i) n-exwa** [..˙˙.] orange. (2) lemon, in **alimo(i) ne giɛɽɛ** [..˙˙..] lemon; *cf.* Port. limões.

alubarha [..˙.] onion; *cf.* Hausa **albasa**; Yor. **alubɔsa** [..↗.].

alumagazi [...˙.˙] scissors; *cf.* Hausa **almakaʃi**; Yor. **alumɔgaji** [...˙.↗].

am am am [↘↘↘] describes the cry of monkeys (except that of **ogĩ** [.˙]); **ɔtu am am am** [.˙↘↘↘] it is crying.

ama [˙.] (ɪ) sign, mark (e.g. indicating property); **ama n-ɔrinya na luɣaɛ̃** [˙..˙˙.˙.] the mark which is on this yam is different. (2) omen; **ama fiã ʋ̃e ɽe** [˙..˙˙]

] an escape; *cf.* **lɛ** [/], **fe** [˥].

alɛkɛ [˩ ˩ ˩] a creeper that has a tendency to coil.

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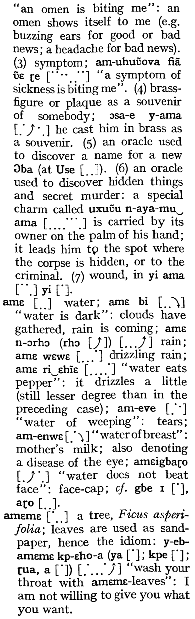
“an omen is biting me”: an omen shows itself to me (e.g. buzzing ears for good or bad news; a headache for bad news). (3) symptom; **am-uhuʊ̃ova fiã ʊ̃ɛ ɽe** [˥ ˥ ˧ ˧ ˩ ˩ ˥ ˥] “a symptom of sickness is biting me”. (4) brass-figure or plaque as a souvenir of somebody; **ɔsa-e y-ama** [˩ ˥ / ˧ ˩] he cast him in brass as a souvenir. (5) an oracle used to discover a name for a new **Ɔba** (at **Use** [˩ ˩]). (6) an oracle used to discover hidden things and secret murder: a special charm called **uxuʊ̃u n-aya-mu‿ ama** [˩ ˩ ˩ ˩ ˥ ˥ ˥ ˩] is carried by its owner on the palm of his hand; it leads him to the



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amɛ [..] water; **amɛ bi** [..↘] “water is dark”: clouds have gathered, rain is coming; **amɛ n-ɔrhɔ** (**rhɔ** [↗]) [...↗] rain; **amɛ wɛwɛ** [...˙] drizzling rain; **amɛ ri‿ɛhĩɛ** [....˙] “water eats pepper”: it drizzles a little (still lesser degree than in the preceding case); **am-eve** [.˙˙] “water of weeping”: tears; **am-enwɛ** [.˙↘] “water of breast”: mother’s milk; also denoting a disease of the eye; **amɛigbaɽo** [.↗˙.] “water does not beat face”: face-cap; *cf.* **gbe** ɪ [˙], **aɽo** [..].

amɛmɛ [˙..] a tree, *Ficus asperifolia*; leaves are used as sand-paper, hence the idiom: **y-eb-amɛmɛ kp-ɛho-a** (**ya** [˙]; **kpe** [˙]; **ɽua, a** [˙]) [.˙...˙↗] “wash your throat with **amɛmɛ**-leaves”: I am not willing to give you what you want.

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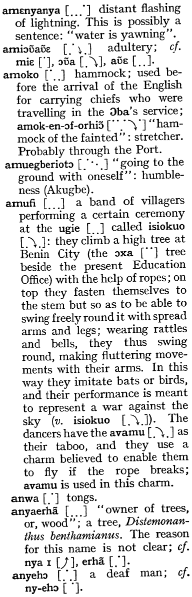
amɛnyanya [˩ ˩ ˩ ˥] distant flashing of lightning. This is possibly a sentence: “water is yawning”.

amiɔʊ̃aʊ̃ɛ [˩ ˥ (4-1) ˩] adultery; *cf.* **miɛ** [˥], **ɔʊ̃a** [˩ \ ], **aʊ̃ɛ** [˩ ˩].

amoko [˥ ˩ ˩] hammock; used before the arrival of the English for carrying chiefs who were travelling in the **Ɔba**’s service; **amok-en-ɔf-orhiɔ̃** [˥ ˥ ˩ ˥ \ ˥] “hammock of the fainted”: stretcher. Probably through the Port.

amuegberiotɔ [˩ ˥ ˦ ˧ ˩] “going to the ground with oneself”: humbleness (Akugbe).
xxxxx

amufi [˩ ˩ ˩] a band of villagers
performing a



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amufi [...] a band of villagers performing a certain ceremony at the **ugie** [..] called **isiokuo** [.↘.]: they climb a high tree at Benin City (the **ɔxa** [˙˙] tree beside the present Education Office) with the help of ropes; on top they fasten themselves to the stem but so as to be able to swing freely round it with spread arms and legs; wearing rattles and bells, they thus swing round, making fluttering movements with their arms. In this way they imitate bats or birds, and their performance is meant to represent a war against the sky (*v.* **isiokuo** [.↘.]). The dancers have the **avamu** [.↘.] as their taboo, and they use a charm believed to enable them to fly if the rope breaks; **avamu** is used in this charm.

anwa [.˙] tongs.

anyaerhã [...] “owner of trees, or, wood”; a tree, *Distemonanthus benthamianus*. The reason for this name is not clear; *cf.* **nya** ɪ [↗], **erhã** [.˙].

anyehɔ [.˙.] a deaf man; *cf.* **ny-ehɔ** [˙].

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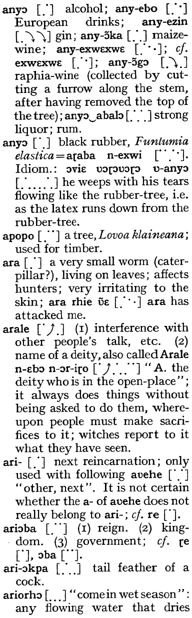
anyehɔ [˩ ˥ ˩] a deaf man; *cf.* **ny-ehɔ** [˥].

anyɔ [˩ ˥] alcohol; **any-ebo** [˩ ˥ ˧] European drinks; **any-ezin** [˩ \ \ ] gin; **any-ɔ̃ka** [˩ ˥ ˩] maize-wine; **any-exwɛxwɛ** [˩ ˥ ˧ ˨]; *cf.* **exwɛxwɛ** [˩ ˥ ˧]; **any-ɔ̃gɔ** [˩ \ ˩] raphia-wine (collected by cutting a furrow along the stem, after having removed the top of the tree); **anyɔ‿abalɔ** [˩ ˥ ˩ ˥ ˩] strong liquor; rum.

anyɔ [˥ ˩] black rubber, *Funtumia elastica* = **aɽaba n-exwi** [˥ ˥ ˩ ˥ ˧]. Idiom.: **ɔviɛ ʋɔɽɔʋɔɽɔ ʋ-anyɔ** [˩ ˥ ˩ ˩ ˩ ˩ ˥ ˩] he weeps with his tears flowing like the rubber-tree, i.e. as the latex runs down from the rubber-tree.

apopo [˩ ˥ ˥] a tree,



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apopo [.˙˙] a tree, *Lovoa klaineana*; used for timber.

ara [.˙] a very small worm (caterpillar?), living on leaves; affects hunters; very irritating to the skin; **ara ɽhie ʋ̃ɛ** [.˙˙·] **ara** has attacked me.

arale [˙↗.] (1) interference with other people's talk, etc. (2) name of a deity, also called **Arale n-ɛbɔ n-ɔr-iɽo** [˙↗.˙..˙˙] "A. the deity who is in the open-place"; it always does things without being asked to do them, whereupon people must make sacrifices to it; witches report to it what they have seen.

ari- [.˙] next reincarnation; only used with following **aʋehe** [˙.˙] "other, next". It is not certain whether the **a-** of **aʋehe** does not really belong to **ari-**; *cf.* **re** [˙].

ariɔba [.˙˙] (1) reign. (2) kingdom. (3) government; *cf.* **ɽe** [˙], **ɔba** [˙˙].

ari-ɔkpa [.˙..] tail feather of a cock.

ariorhɔ [...] "come in wet season": any flowing water that dries

Lovoa klaineana; used for timber.

ara [˩ ˥] a very small worm (caterpillar?), living on leaves; affects hunters; very irritating to the skin; **ara rhie** ʊ̃ɛ [˩ ˥ ˦ ˧] **ara** has attacked me.

arale [˥ / ˩] (1) interference with other people’s talk, etc. (2) name of a deity, also called **Arale n-ɛbɔ n-ɔr-iɽo** [˥ / ˩ ˥ ˩ ˩ ˥ ˥] “**A.** the deity who is in the open-place”; it always does things without being asked to do them, whereupon people must make sacrifices to it; witches report to it what they have seen.

ari- [˩ ˥] next reincarnation; only used with following **aʋehe** [˥ ˩ ˥] “other, next”. It is not certain whether the **a-** of **aʊehe** does not really belong to **ari-**; *cf.* **re** [˥].

ariɔba [˩ ˥ ˥] (1) reign. (2) kingdom. (3) government; *cf.* **ɽe** [˥], **ɔba** [˥ ˥].

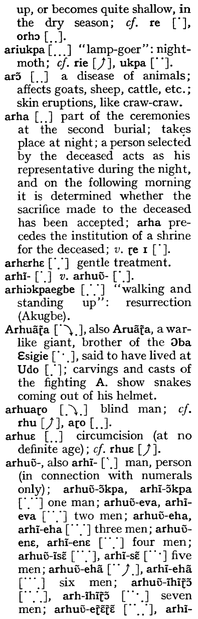
ari-ɔkpa [˩ ˥ ˩ ˩] tail feather of a cock.

ariorhɔ [˩ ˩ ˩] “come in wet season”: any flowing water that dries up, or becomes quite shallow, in the dry season; *cf.* **re** [˥], **orhɔ** [˩ ˩].

ariukpa [˩ ˩ ˩] “lamp-goer”: night-moth; *cf.* **rie** [/], **ukpa** [˥ ˥].

arɔ̃ [˩ ˩] a disease of animals; affects goats, sheep, cattle, etc.; skin eruptions, like craw-craw.

arha [˩ ˩] part of the ceremonies at the second burial; takes place at night; a person selected by the deceased acts as his representative during the night, and on the following morning it is determined whether the sacrifice made to the deceased has been accepted; **arha** pre-cedes the



up, or becomes quite shallow, in the dry season; *cf.* **re** [˙], **orhɔ** [..].

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arha [..] part of the ceremonies at the second burial; takes place at night; a person selected by the deceased acts as his representative during the night, and on the following morning it is determined whether the sacrifice made to the deceased has been accepted; **arha** precedes the institution of a shrine for the deceased; *v.* **ɽe ɪ** [˙].

arhɛrhɛ [˙.˙] gentle treatment.

arhĩ- [˙.] *v.* **arhuʊ̃-** [˙.].

arhiɔkpaegbe [.˙.˙] “walking and standing up”: resurrection (Akugbe).

Arhuãɽa [˙↘.], also **Aruãɽa**, a warlike giant, brother of the **Ɔba Ɛsigie** [˙˙.], said to have lived at **Udo** [.˙]; carvings and casts of the fighting **A.** show snakes coming out of his helmet.

arhuaɽo [.↘.] blind man; *cf.* **rhu** [↗], **aɽo** [..].

arhuɛ [..] circumcision (at no definite age); *cf.* **rhuɛ** [↗].

arhuʊ̃-, also **arhĩ-** [˙.] man, person (in connection with numerals only); **arhuʊ̃-ɔ̃kpa, arhĩ-ɔ̃kpa** [˙.˙˙] one man; **arhuʊ̃-eva, arhĩ-eva** [˙˙.˙] two men; **arhuʊ̃-eha, arhĩ-eha** [˙˙.˙] three men; **arhuʊ̃-enɛ, arhĩ-enɛ** [˙˙.˙] four men; **arhuʊ̃-ĩsɛ̃** [˙˙.˙], **arhĩ-sɛ̃** [˙˙˙] five men; **arhuʊ̃-ehã** [˙˙↗.], **arhĩ-ehã** [˙˙˙.] six men; **arhuʊ̃-ĩhĩɽɔ̃** [˙˙.˙.], **arh-ĩhĩɽɔ̃** [˙˙˙.] seven men; **arhuʊ̃-eɽɛ̃ɽɛ̃** [˙˙..˙], **arhĩ-**

institution of a shrine for the deceased; *v.* **ɽe 1** [˥].

arhɛrhɛ [˥ ˩ ˥] gentle treatment.

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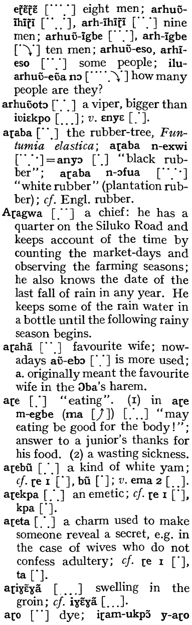
eɽɛ̃ɽɛ̃ [˥ ˥ ˥ ˩ ˥] eight men; **arhuʊ̃-ĩhĩɽĩ** [˥ ˥ ˩ ˩ ˥], **arh-ĩhĩɽĩ** [˥ ˥ ˩ ˥] nine men; **arhuʊ̃-ĩgbe** [˥ ˥ ˩ ˥], **arh-ĩgbe** [˥ \ ˥] ten men; **arhuʊ̃-eso**, **arhĩ-eso** [˥ ˥ ˩ ˥] some people; **ilu-arhuʊ̃-eʊ̃a nɔ** [˥ ˥ ˥ ˥ ˩ \ ˥] how many people are they?

arhuʊ̃otɔ [˥ ˩ ˥ ˩] a viper, bigger than **iʊiɛkpo** [˩ ˩ ˩]; *v.* **ɛnyɛ** [˩ ˥].

aɽaba [˥ ˥ ˩] the rubber-tree, *Funtumia elastica*; **aɽaba n-exwi** [˥ ˥ ˩ ˥ ˧] = **anyɔ** [˥ ˩] "black rubber"; **aɽaba n-ɔfua** [˥ ˥ ˩ ˥ ˧] "white rubber" (plantation rubber); *cf.* Engl. rubber.

Aɽagwa [˩ ˥ ˥] a chief: he has a quarter on the Siluko Road and



eɽɛ̃ɽɛ̃ [˙˙˙.˙] eight men; **arhuʊ̃-ĩhĩɽĩ** [˙˙..˙], **arh-ĩhĩɽĩ** [˙˙.˙] nine men; **arhuʊ̃-ĩgbe** [˙˙.˙], **arh-ĩgbe** [˙↘˙] ten men; **arhuʊ̃-eso, arhĩ-eso** [˙˙.˙] some people; **ilu-arhuʊ̃-eʊ̃a nɔ** [˙˙˙˙.↘˙] how many people are they?

arhuʊ̃otɔ [˙.˙.] a viper, bigger than **iʊiɛkpo** [...]; *v.* **ɛnyɛ** [.˙].

aɽaba [˙˙.] the rubber-tree, *Funtumia elastica*; **aɽaba n-exwi** [˙˙.˙˙]=**anyɔ** [˙.] "black rubber"; **aɽaba n-ɔfua** [˙˙.˙˙] "white rubber" (plantation rubber); *cf.* Engl. rubber.

Aɽagwa [.˙˙] a chief: he has a quarter on the Siluko Road and keeps account of the time by counting the market-days and observing the farming seasons; he also knows the date of the last fall of rain in any year. He keeps some of the rain water in a bottle until the following rainy season begins.

aɽahã [˙˙.] favourite wife; nowadays **aʊ̃-ebɔ** [˙.˙] is more used; **a.** originally meant the favourite wife in the **Ɔba**'s harem.

aɽe [.˙] "eating". (1) in **aɽe m-egbe** (**ma** [↗]) [.˙..] "may eating be good for the body!"; answer to a junior's thanks for his food. (2) a wasting sickness.

aɽebũ [.˙.] a kind of white yam; *cf.* **ɽe 1** [˙], **bũ** [˙]; *v.* **ema 2** [..].

aɽekpa [.˙.] an emetic; *cf.* **ɽe 1** [˙], **kpa** [˙].

aɽeta [.˙.] a charm used to make someone reveal a secret, e.g. in the case of wives who do not confess adultery; *cf.* **ɽe 1** [˙], **ta** [˙].

aɽiɣɛ̃ɣã [....] swelling in the groin; *cf.* **iɣɛ̃ɣã** [...].

aɽo [˙˙] dye; **iɽam-ukpɔ̃ y-aɽo**

keeps account of the time by counting the market-days and observing the farming seasons; he also knows the date of the last fall of rain in any year. He keeps some of the rain water in a bottle until the following rainy season begins.

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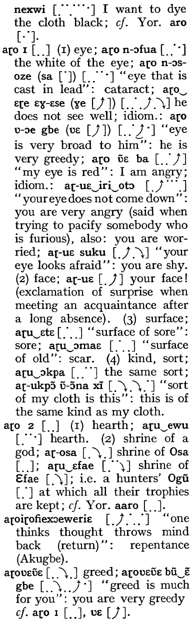
aɽiɣɛ̃ɣã [˩ ˩ ˩ ˩] swelling in the groin; *cf.* **iɣɛ̃ɣã** [˩ ˩ ˩].

aɽo [˥ ˥] dye; **iɽam-ukpɔ̃ y-aɽo**

nexwi [˩ ˥ ˥ ˩ ˥ ˥ ˥ ˧] I want to dye the cloth black; *cf.* Yor. **aro** [˧ ˥].

aɽo 1 [˩ ˩] (1) eye; **aɽo n-ɔfua** [˩ ˩ ˥ ˧] the white of the eye; **aɽo n-ɔs-oze** (**sa** [˥]) [˩ ˩ ˥ ˥ ˧] "eye that is cast in lead": cataract; **aɽo‿ εɽe εɣ-εse** (**ɣe** [/]) [˩ ˩ ˥ ˩ / ˩ \ ] he does not see well; idiom.: **aɽo ʊ-ɔe gbe** (ʊɛ [/]) [˩ ˩ ˥ /‿˧] "eye is very broad to him": he is very greedy; **aɽo** ʊ̃ɛ **ba** [˩ ˩ ˥ /] "my eye is red": I am angry; idiom.: **aɽ-uɛ‿iri‿otɔ** [˩ / ˥ ˥ ˥ ˩] "your eye does not come down": you are very angry (said when trying to pacify somebody who is furious), also: you are worried; **aɽ-uɛ suku** [˩



nexwi [.˙˙.˙˙˙˙] I want to dye the cloth black; *cf.* Yor. **aro** [·˙].

aɽo ɪ [..] (ɪ) eye; **aɽo n-ɔfua** [..˙·] the white of the eye; **aɽo n-ɔs-oze** (**sa** [˙]) [..˙˙·] "eye that is cast in lead": cataract; **aɽo‿ εɽe εɣ-εse** (**ɣe** [↗]) [..˙.↗.↘] he does not see well; idiom.: **aɽo ʊ-ɔe gbe** (**ʊɛ** [↗]) [..˙↗·] "eye is very broad to him": he is very greedy; **aɽo ʊ̃ɛ ba** [..˙↗] "my eye is red": I am angry; idiom.: **aɽ-uɛ‿iri‿otɔ** [.↗˙˙˙.] "your eye does not come down": you are very angry (said when trying to pacify somebody who is furious), also: you are worried; **aɽ-uɛ suku** [.↗.↘] "your eye looks afraid": you are shy. (2) face; **aɽ-uɛ** [.↗] your face! (exclamation of surprise when meeting an acquaintance after a long absence). (3) surface; **aɽu‿ɛtɛ** [.˙..] "surface of sore": sore; **aɽu‿ɔmaɛ** [.˙..] "surface of old": scar. (4) kind, sort; **aɽu‿ɔkpa** [..˙˙] the same sort; **aɽ-ukpɔ̃ ʊ̃-ɔ̃na xĩ** [.↘.↘.˙] "sort of my cloth is this": this is of the same kind as my cloth.

aɽo 2 [..] (ɪ) hearth; **aɽu‿ewu** [.˙˙·] hearth. (2) shrine of a god; **aɽ-osa** [.↘.] shrine of **Osa** [..]; **aɽu‿ɛfae** [.˙˙↘] shrine of **Ɛfae** [.↘]; i.e. a hunters' **Ogũ** [.˙] at which all their trophies are kept; *cf.* Yor. **aaro** [..].

aɽoiɽofiexɔeweriɛ [.↗˙..˙] "one thinks thought throws mind back (return)": repentance (Akugbe).

aɽoʊɛʊ̃ɛ [..↘.] greed; **aɽoʊɛʊ̃ɛ bũ‿ɛ̃ gbe** [..↘..↗·] "greed is much for you": you are very greedy *cf.* **aɽo ɪ** [..], **ʊɛ** [↗].

/ ˩ \ ] “your eye looks afraid”: you are shy. (2) face; **aɽ-uɛ** [˩ /] your face! (exclamation of surprise when meeting an acquaintance after a long absence). (3) surface; **aɽu͜ɛtɛ** [˩ ˥ ˩ ˩] “surface of sore”: sore; **aɽu͜ɔmaɛ** [˩ ˥ ˩ ˩] “surface of old”: scar. (4) kind, sort; **aɽu͜ɔkpa** [˩ ˩ ˥ ˥] the same sort; **aɽ-ukpɔ̃ ʊ̃-ɔ̃na xĩ** [˩ \ ˩ \ ˩ ˥] “sort of my cloth is this”: this is of the same kind as my cloth.

aɽo 2 [˩ ˩] (1) hearth; **aɽu͜ewu** [˩ ˥ ˥ ˧] hearth. (2) shrine of a god; **aɽ-osa** [˩ \ ˩] shrine of **Osa** [˩ ˩]; **aɽu͜ɛfae** [˩ ˥ ˥ \ ] shrine of **Ɛfae** [˩ \ ]; i.e. a hunters’ **Ogũ** [˩ ˥] at which all their trophies are kept; *cf.* Yor. **aaro** [˩ ˩].

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aɽoʋɛʋ̃ɛ [˩ ˩ \ ˩] greed; **aɽo**ʋɛʋ̃ɛ **bũ͜ɛ̃ gbe** [˩ ˩ \ ˩ ˩ / ˧] “greed is much for you”; you are very greedy *cf.* **aɽo 1** [˩ ˩], ʋɛ [/].

aɼowa [˩ ˩ ˩] superior; master; *cf.* **ɼe** [˥] (?), **owa** [˩ ˥].

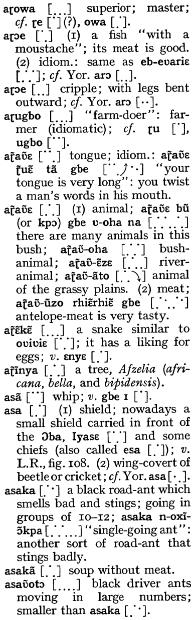
aɼɔe [˥ ˩] (1) a fish "with a moustache"; its meat is good. (2) idiom.: same as **eb-eʋariɛ** [˩ ˥ ˩ ˥]; *cf.* Yor. **arɔ** [˩ ˩].

aɼɔe [˩ ˩] cripple; with legs bent outward; *cf.* Yor. **arɔ** [˧ ˧].

aɼugbo [˩ ˩ ˩] "farm-doer": farmer (idiomatic); *cf.* **ɼu** [˥], **ugbo** [˥ ˥].

aɼ̃aʋ̃ɛ [˥ ˥ ˩] tongue; idiom.: **aɼ̃aʋ̃ɛ ɼ̃uɛ̃ tã gbe** [˥ ˥ ˩ / ˧ ˧] "your tongue is very long": you twist a man's words in his mouth.

aɼ̃aʋ̃ɛ [˩ ˥ ˩] (1) animal; **aɼ̃aʋ̃ɛ bũ** (or **kpɔ**) **gbe ʋ-oha**



aɼowa [...] superior; master; *cf.* ɼe [˙] (?), owa [.˙].
aɼɔe [˙.] (1) a fish "with a moustache"; its meat is good. (2) idiom.: same as **eb-eʋariɛ** [.˙.˙]; *cf.* Yor. **arɔ** [..].
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aɼ̃aʋ̃ɛ [˙˙.] tongue; idiom.: **aɼ̃aʋ̃ɛ ɼ̃uɛ̃ tã gbe** [˙˙.↗··] "your tongue is very long": you twist a man's words in his mouth.
aɼ̃aʋ̃ɛ [.˙.] (1) animal; **aɼ̃aʋ̃ɛ bũ** (or **kpɔ**) **gbe ʋ-oha na** [.˙.˙...] there are many animals in this bush; **aɼ̃aʋ̃-oha** [.˙.˙] bush-animal; **aɼ̃aʋ̃-ɛ̃zɛ** [.˙..] river-animal; **aɼ̃aʋ̃-ãto** [.˙.↘] animal of the grassy plains. (2) meat; **aɼ̃aʋ̃-ũzo rhiɛ̃rhiɛ̃ gbe** [.˙.˙..˙˙] antelope-meat is very tasty.
aɼ̃ɛ̃kɛ̃ [...] a snake similar to **oʋiʋiɛ** [˙.˙]; it has a liking for eggs; *v.* **ɛnyɛ** [.˙].
aɼ̃ĩnya [.˙.] a tree, *Afzelia* (*africana*, *bella*, and *bipidensis*).
asã [˙˙] whip; *v.* **gbe** 1 [˙].
asa [.˙] (1) shield; nowadays a small shield carried in front of the **Ɔba**, **Iyasɛ** [˙.˙] and some chiefs (also called **esa** [.˙]); *v.* L.R., fig. 108. (2) wing-covert of beetle or cricket; *cf.* Yor. **asa** [·.].
asaka [.˙·] a black road-ant which smells bad and stings; going in groups of 10–12; **asaka n-oxĩ-ɔ̃kpa** [.˙.˙...] "single-going ant": another sort of road-ant that stings badly.
asakã [.˙.] soup without meat.
asaʋ̃otɔ [....] black driver ants moving in large numbers; smaller than **asaka** [.˙·].

na [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˩] there are many animals in this bush; **aɽ̃aʊ̃-oha** [˩ ˥ ˩ ˥] bush-animal; **aɽ̃aʊ̃-ɛ̃zɛ** [˩ ˥ ˩ ˩] river-animal; **aɽ̃aʊ̃-ãto** [˩ ˥ ˩ \ ] animal of the grassy plains. (2) meat; **aɽ̃aʊ̃-ũzo rhiɛ̃rhiɛ̃ gbe** [˩ ˥ ˧ ˩ ˩ ˥ ˧] antelope-meat is very tasty.

aɽ̃ɛ̃kɛ̃ [˩ ˩ ˩] a snake similar to **oʊiʊiɛ** [˥ ˩ ˥]; it has a liking for eggs; *v.* ɛ**ny**ɛ [˩ ˥].

aɽ̃inya [˩ ˥ ˩] a tree, *Afzelia* (*africana*, *bella*, and *bipidensis*).

asã [˥ ˥] whip; *v.* **gbe 1** [˥].

asa [˩ ˥] (1) shield; nowadays a small shield carried in front of the Ɔ**ba**, **Iyas**ɛ [˥ ˩ ˥] and some chiefs (also called **esa** [˩ ˥]); *v.* L.R., fig. 108. (2) wing-covert of beetle or cricket; *cf.* Yor. **asa** [˧ ˩].

asaka [˩ ˥ ˧] a black road-ant which smells bad and stings; going in groups of 10—12; **asaka n-oxĩ-ɔ̃kpa** [˩ ˥ ˩ ˥ ˩ ˩ ˩] “single-going ant”: another sort of road-ant that stings badly.

asakã [˩ ˥ ˩] soup without meat.

asaʊ̃otɔ [˩ ˩ ˩ ˩] black driver ants moving in large numbers; smaller than **asaka** [˩ ˥ ˧].

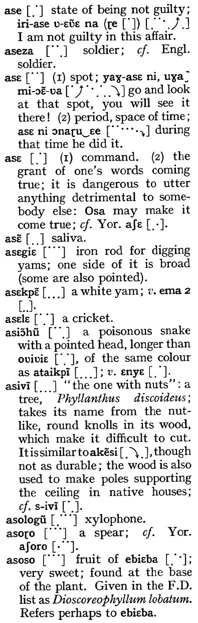
ase [˩ ˥] state of being not guilty; **iri-ase ʋ-ɛʋ̃ɛ na** (**ɽe** [˥]) [˩ ˥ ˥ ˧ ˩ / ˩] I am not guilty in this affair.

aseza [˥ ˥ ˩] soldier; *cf.* Engl. soldier.

asɛ [˥ ˥] (1) spot; **yaɣ-asɛ ni, uɣaˆ mi-ɔɛ̃-ʋa** [˥ / ˥ ˧ ˩ ˥ ˩ ˩ \ ] go and look at that spot, you will see it there! (2) period, space of time; **asɛ ni ɔnaɽu͜ɛe** [˥ ˥ ˧ ˧ ˧ ˧ (3-1)] during that time he did it.

asɛ [˩ ˥] (1) command. (2) the grant of one's words coming true; it is dangerous to utter anything detrimental to somebody else: **Osa** may make it come true; *cf.* Yor. **aʃɛ** [˩ ˧].

asɛ̃ [˩ ˩] saliva.



ase [.˙] state of being not guilty; **iri-ase ʋ-ɛʋ̃ɛ na** (**ɽe** [˙]) [.˙˙.⤴.] I am not guilty in this affair.

aseza [˙˙.] soldier; *cf.* Engl. soldier.

asɛ [˙˙] (1) spot; **yaɣ-asɛ ni, uɣa͜ mi-ɔɛ̃-ʋa** [˙⤴˙˙.˙..⤵] go and look at that spot, you will see it there! (2) period, space of time; **asɛ ni ɔnaɽu͜ɛe** [˙˙˙˙˙.⤵] during that time he did it.

asɛ [.˙] (1) command. (2) the grant of one's words coming true; it is dangerous to utter anything detrimental to somebody else: **Osa** may make it come true; *cf.* Yor. **aʃɛ** [.·].

asɛ̃ [..] saliva.

asɛgiɛ [˙˙˙] iron rod for digging yams; one side of it is broad (some are also pointed).

asɛkpɛ̃ [...] a white yam; *v.* **ema 2** [..].

asɛlɛ [˙.˙] a cricket.

asiɔ̃hũ [˙˙.] a poisonous snake with a pointed head, longer than **oʋiʋiɛ** [˙.˙], of the same colour as **ataikpĩ** [...]; *v.* **ɛnyɛ** [.˙].

asivĩ [...] "the one with nuts": a tree, *Phyllanthus discoideus*; takes its name from the nut-like, round knolls in its wood, which make it difficult to cut. It is similar to **akẽsi** [.⤵.], though not as durable; the wood is also used to make poles supporting the ceiling in native houses; *cf.* **s-ivĩ** [˙.].

asologũ [.˙˙˙] xylophone.

asoɽo [˙˙˙] a spear; *cf.* Yor. **aʃoro** [·˙˙].

asoso [˙˙˙] fruit of **ebiɛba** [.˙·]; very sweet; found at the base of the plant. Given in the F.D. list as *Dioscoreophyllum lobatum*. Refers perhaps to **ebiɛba**.

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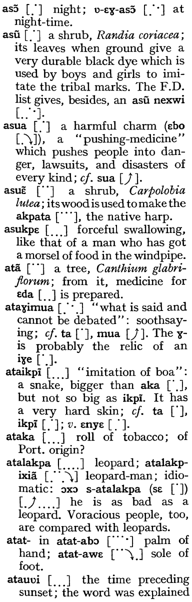
asɔ̃ [˩ ˥] night; **ʋ-ɛɣ-asɔ̃** [˩ ˥ ˧] at night-time.

asũ [˩ ˥] a shrub, *Randia coriacea;* its leaves when ground give a very durable black dye which is used by boys and girls to imitate the tribal marks. The F.D. list gives, besides, an **asũ nexwi** [˩ ˩ ˥ ˧].

asua [˩ ˥] a harmful charm (ɛ**bo** [˩ \ ]), a “pushing-medicine” which pushes people into danger, lawsuits, and disasters of every kind; *cf.* **sua** [/].

asuɛ̃ [˥ ˥] a shrub, *Carpolobia lutea*; its wood is used to make the **akpata** [˥ ˥ ˥], the native harp.

asukpɛ [˩ ˩ ˩]



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asukpɛ [...] forceful swallowing, like that of a man who has got a morsel of food in the windpipe.

atã [˙˙] a tree, *Canthium glabriflorum*; from it, medicine for **ɛda** [..] is prepared.

ataɣimua [.˙·.] "what is said and cannot be debated": soothsaying; *cf.* **ta** [˙], **mua** [↗]. The **ɣ-** is probably the relic of an **iɣe** [˙.].

ataikpĩ [...] "imitation of boa": a snake, bigger than **aka** [˙.], but not so big as **ikpĩ**. It has a very hard skin; *cf.* **ta** [˙], **ikpĩ** [.˙]; *v.* **ɛnyɛ** [.˙].

ataka [...] roll of tobacco; of Port. origin?

atalakpa [....] leopard; **atalakpixiã** [.˙˙.↘] leopard-man; idiomatic: **ɔxɔ s-atalakpa** (**sɛ** [˙]) [.↗....] he is as bad as a leopard. Voracious people, too, are compared with leopards.

atat- in **atat-abɔ** [˙˙˙·] palm of hand; **atat-awɛ** [˙˙↘.] sole of foot.

atauʋi [...] the time preceding sunset; the word was explained forceful swallowing, like that of a man who has got a morsel of food in the windpipe.

atã [˥ ˥] a tree, *Canthium glabriflorum*; from it, medicine for ɛ**da** [˩ ˩] is prepared.

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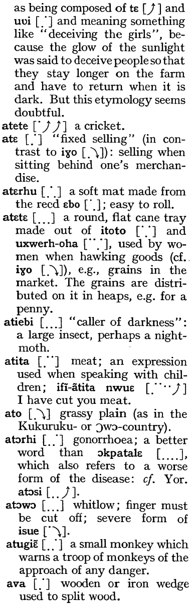
atauʊ**i** [˩ ˩ ˩] the time preceding sunset; the word was explained as being composed of **tɛ** [/] and **uʊi** [˩ ˥] and meaning something like “deceiving the girls”, because the glow of the sunlight was said to deceive people so that they stay longer on the farm and have to return when it is dark. But this etymology seems doubtful.

atete [˥ / /] a cricket.

atɛ [˩ ˥] “fixed selling” (in contrast to **iɣo** [˩ \ ]): selling when sitting behind one’s merchandise.

atɛrhu [˩ ˥ ˩] a soft mat made from the reed **ɛbo** [˥ ˩]; easy to roll.

atɛtɛ [˩ ˩ ˩] a round, flat cane tray made out of **itoto** [



as being composed of **tɛ** [↗] and **uʊi** [.˙] and meaning something like “deceiving the girls”, because the glow of the sunlight was said to deceive people so that they stay longer on the farm and have to return when it is dark. But this etymology seems doubtful.

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atiebi [...] “caller of darkness”: a large insect, perhaps a night-moth.

atita [.˙˙] meat; an expression used when speaking with children; **ifĩ-ãtita nwuɛ** [.˙˙˙˙↗] I have cut you meat.

ato [.↘] grassy plain (as in the Kukuruku- or Ɔwɔ-country).

atɔrhi [..˙] gonorrhoea; a better word than **ɔkpatalɛ** [....], which also refers to a worse form of the disease: *cf.* Yor. **atɔsi** [..↗].

atɔwɔ [...] whitlow; finger must be cut off; severe form of **isue** [˙↘].

atugiɛ̃ [..˙] a small monkey which warns a troop of monkeys of the approach of any danger.

ava [.˙] wooden or iron wedge used to split wood.

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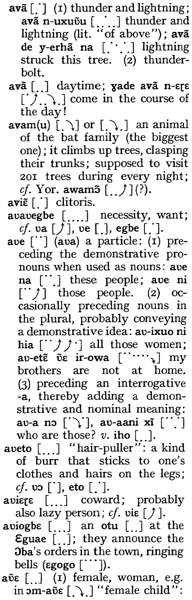
avã [˩ ˥] (1) thunder and lightning; **avã n-uxuʊ̃u** [˩ ˩ ˥ ˩ ˩] thunder and lightning (lit. “of above”); **avã de y-erhã na** [˩ ˥ ˧ ˩ ˥ ˩] lightning struck this tree. (2) thunderbolt.

avã [˩ ˩] daytime; **ɣade avã n-ɛɽɛ** [˥ / ˩ ˩ \ ˩] come in the course of the day!

avam(u) [˩ \ ] or [˩ \ ˩] an animal of the bat family (the biggest one); it climbs up trees, clasping their trunks; supposed to visit 201 trees during every night; *cf.* Yor. **awamɔ̃** [˩ ˩ /] (?).

aviɛ̃ [˩ ˥] clitoris.

aʊaʊegbe [˩ ˩ ˩ ˩] necessity, want; *cf.* **ʊa** [/], **ʊe** [˩], **egbe** [˩ ˥].



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aʊe [˙˙] (**aʊa**) a particle: (1) preceding the demonstrative pronouns when used as nouns: **aʊe na** [˙˙.] these people; **aʊe ni** [˙˙↗] those people. (2) occasionally preceding nouns in the plural, probably conveying a demonstrative idea: **aʊ-ixuo ni hia** [˙˙↗↗˙] all those women; **aʊ-etɛ̃ ʊ̃ɛ ir-owa** [˙˙˙˙˙↘] my brothers are not at home. (3) preceding an interrogative **-a**, thereby adding a demonstrative and nominal meaning: **aʊ-a nɔ** [˙↘˙], **aʊ-aani xĩ** [˙˙.˙] who are those? *v.* **iho** [..].

aʊeto [...] “hair-puller”: a kind of burr that sticks to one’s clothes and hairs on the legs; *cf.* **ʊɔ** [˙], **eto** [.˙].

aʊiɛɽɛ [...] coward; probably also lazy person; *cf.* **ʊiɛ** [↗].

aʊiogbɛ [...] an **otu** [..] at the **Ɛguae** [..]; they announce the **Ɔba**’s orders in the town, ringing bells (**ɛgogo** [˙˙˙]).

aʊ̃ɛ [..] (1) female, woman, e.g. in **ɔm-aʊ̃ɛ** [.↘.] “female child”:

aʋe [˥ ˥] (**aʋa**) a particle: (1) preceding the demonstrative pronouns when used as nouns: **aʋe na** [˥ ˥ ˩] these people; **aʋe ni** [˥ ˥ /] those people. (2) occasionally preceding nouns in the plural, probably conveying a demonstrative idea: **aʊ-ixuo ni hia** [˥ ˥ / / ˧] all those women; **aʊ-et**ɛ̃ ʊ̃ɛ **ir-owa** [˥ ˥ ˧ ˧ ˧ ˧ (3-1)] my brothers are not at home. (3) preceding an interrogative **-a**, thereby adding a demonstrative and nominal meaning: **aʊ-a n**ɔ [˥ \ ˥], **aʊ-aani xĩ** [˥ ˥ ˩ ˥] who are those? *v.* **iho** [˩ ˩].

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aʋ̃ɛ [˩ ˩] (1) female, woman, e.g. in ɔ**m-a**ʋ̃ɛ [˩ \ ˩] “female child”:

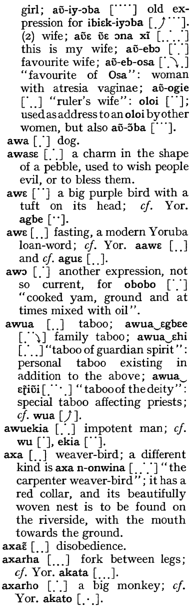
girl; **aʊ̃-iy-ɔba** [˥ ˥ ˥ ˥] old expression for **ibiɛk-iyɔba** [˩ / ˥ ˥ ˥]. (2) wife; **aʊ̃ɛ ʊ̃ɛ ɔna xĩ** [˩ ˩ ˥ ˩ ˩ ˥] this is my wife; **aʊ̃-ebɔ** [˥ ˩ ˥] favourite wife; **aʊ̃-eb-osa** [˥ ˩ \ ˩] “favourite of **Osa**”: woman with atresia vaginae; **aʊ̃-ogie** [˥ ˩ ˩] “ruler’s wife”: **oloi** [˥ ˥]; used as address to an **oloi** by other women, but also **aʊ̃-ɔ̃ba** [˥ ˥ ˥].

awa [˩ ˥] dog.

awasɛ [˩ ˥ ˩] a charm in the shape of a pebble, used to wish people well, or to bless them.

awɛ [˥ ˥] a big purple bird with a tuft on its head; *cf.* Yor. **agbe** [˧ ˧].

awɛ [˩ ˩] fasting, a



girl; **aʊ̃-iy-ɔba** [˙˙˙˙] old expression for **ibiɛk-iyɔba** [.↗˙˙˙]. (2) wife; **aʊ̃ɛ ʊ̃ɛ ɔna xĩ** [..˙..˙] this is my wife; **aʊ̃-ebɔ** [˙.˙] favourite wife; **aʊ̃-eb-osa** [˙.↘.] “favourite of **Osa**”: woman with atresia vaginae; **aʊ̃-ogie** [˙..] “ruler’s wife”: **oloi** [˙˙]; used as address to an **oloi** by other women, but also **aʊ̃-ɔ̃ba** [˙˙˙].

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awɛ [˙˙] a big purple bird with a tuft on its head; *cf.* Yor. **agbe** [··].

awɛ [..] fasting, a modern Yoruba loan-word; *cf.* Yor. **aawɛ** [..] and *cf.* **aguɛ** [..].

awɔ [.˙] another expression, not so current, for **obobo** [˙.˙] “cooked yam, ground and at times mixed with oil”.

awua [..] taboo; **awua‿ɛgbɛe** [.˙˙↘] family taboo; **awua‿ɛhi** [˙...] “taboo of guardian spirit”: personal taboo existing in addition to the above; **awua‿ɛt̯iʊ̃i** [.˙˙·.] “taboo of the deity”: special taboo affecting priests; *cf.* **wua** [↗].

awuekia [.˙.] impotent man; *cf.* **wu** [˙], **ekia** [˙˙].

axa [..] weaver-bird; a different kind is **axa n-onwina** [..˙.˙] “the carpenter weaver-bird”; it has a red collar, and its beautifully woven nest is to be found on the riverside, with the mouth towards the ground.

axaɛ̃ [..] disobedience.

axarha [...] fork between legs; *cf.* Yor. **akata** [...].

axarho [.˙.] a big monkey; *cf.* Yor. **akato** [.·.].

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axarho [˩ ˥ ˩] a big monkey; *cf.* Yor. **akato** [˩ ˧ ˩].

axasɛ [˥ ˧ ˩] prophet, soothsayer; *cf.* **xa** [/], **sɛ 1** [˥].

axe [˩ ˥] cooking-pot, stronger than **uwawa** [˩ ˩ ˩].

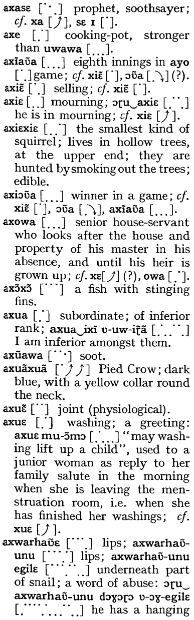
axĩaʊ̃a [˩ ˩ ˩] eighth innings in **ayo** [˥ ˩] game; *cf.* **xiɛ̃** [˥], **ɔʊ̃a** [˩ \ ] (?).

axiɛ̃ [˥ ˩] selling; *cf.* **xiɛ̃** [˥].

axiɛ [˩ ˩] mourning; ɔɽ**u͜axi**ɛ [˩ ˥ ˥ ˩] xxxxx he is in mourning; *cf.* **xiɛ** [/].

axiɛxiɛ [˩ ˩ ˥] the smallest kind of squirrel; lives in hollow trees, at the upper end; they are hunted by smoking out the trees; edible.

axiɔʊ̃a [˩ ˩ ˩] winner in a game; *cf.* **xiɛ̃** [˥], **ɔʊ̃a** [˩ \ ],



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axiɛ̃ [˙.] selling; *cf.* **xiɛ̃** [˙].

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axiɔʊ̃a [...] winner in a game; *cf.* **xiɛ̃** [˙], **ɔʊ̃a** [.↘], **axĩaʊ̃a** [...].

axowa [...] senior house-servant who looks after the house and property of his master in his absence, and until his heir is grown up; *cf.* **xɛ** [↗] (?), **owa** [.˙].

axɔ̃xɔ̃ [˙˙˙] a fish with stinging fins.

axua [.˙] subordinate; of inferior rank; **axua‿ixĩ ʋ-uw-iɽã** [.˙..˙˙.] I am inferior amongst them.

axũawa [˙˙˙] soot.

axuãxuã [˙↗↗] Pied Crow; dark blue, with a yellow collar round the neck.

axuɛ̃ [˙˙] joint (physiological).

axuɛ [.˙] washing; a greeting: **axuɛ mu-ɔ̃mɔ** [.˙...] "may washing lift up a child", used to a junior woman as reply to her family salute in the morning when she is leaving the menstruation room, i.e. when she has finished her washings; *cf.* **xuɛ** [↗].

axwarhaʊ̃ɛ [˙˙˙.] lips; **axwarhaʊ̃-unu** [˙˙˙.˙] lips; **axwarhaʊ̃-unu egilɛ** [˙˙˙˙.˙˙..] underneath part of snail; a word of abuse: **ɔɽu‿axwarhaʊ̃-unu dɔɣɔɽɔ ʋ-ɔɣ-egilɛ** [.˙˙˙˙˙...˙˙..] he has a hanging

axĩaʊ̃a [˩ ˩ ˩].

axowa [˩ ˩ ˩] senior house-servant who looks after the house and property of his master in his absence, and until his heir is grown up; *cf.* **xɛ** [/] (?), **owa** [˩ ˥].

axɔ̃xɔ̃ [˥ ˥ ˥] a fish with stinging fins.

axua [˩ ˥] subordinate; of inferior rank; **axua͜ixĩ** ʊ-**uw-iɽ̃ã** [˩ ˥ ˩ ˩ ˥ ˥ ˩] I am inferior amongst them.

axũawa [˥ ˥ ˧] soot.

axuãxuã [˥ / /] Pied Crow; dark blue, with a yellow collar round the neck.

axuɛ̃ [˥ ˥] joint (physiological).

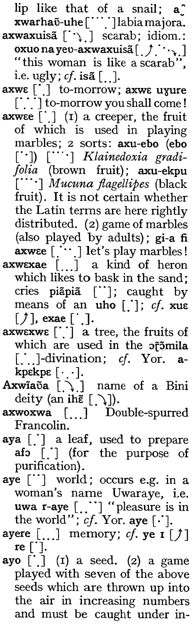
axuɛ [˩ ˥] washing; a greeting: **axuɛ mu-ɔ̃mɔ** [˩ ˥ ˩ ˩ ˩] “may washing lift up a child”, used to a junior woman as reply to her family salute in the morning when she is leaving the menstruation room, i.e. when she has finished her washings; *cf.* **xu**ɛ [⁄].

axwarhaʊ̃ɛ [˥ ˥ ˥ ˩] lips; **axwarha**ʊ̃-**unu** [˥ ˥ ˥ ˩ ˥] lips; **axwarha**ʊ̃**-unu egil**ɛ [˥ ˥ ˥ ˩ ˥ ˥ ˩ ˩] underneath part of snail; a word of abuse: ɔɽ**u**‿ **axwarha**ʊ̃**-unu d**ɔɣɔɽɔ ʊ-ɔɣ**-egil**ɛ [˩ ˥ ˥ ˥ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˥ ˩ ˩] he has a hanging lip like that of a snail; **aˆ xwarhaʊ̃-uhe** [˥ ˥ ˥ ˩ ˥] labia majora.

axwaxuisã [˥ ˦ (4-1) ˩] scarab; idiom.: **oxuo na yeʊ-axwaxuisã** [˩ / ˩ ˥ ˦ ˧ (3-1) ˩] “this woman is like a scarab”, i.e. ugly; *cf.* **isã** [˩ ˩].

axwɛ [˥ ˩] to-morrow: **axwɛ uɣure** [˥ ˩ ˥ ˩ ˥] to-morrow you shall come!

axwɛe [˥ ˩] (1) a creeper, the fruit of which is used in playing marbles; 2 sorts: **axu-ebo (ebo** [˥ ˦]) [˥ ˥ ˥ ˦] *Klainedoxia gradi-folia* (brown fruit); **axu-ekpu** [˥ ˥ ˥ ˦] *Mucuna flagellipes* (black fruit). It is not certain whether the Latin terms are here rightly



lip like that of a snail; **a͡ xwarhaʊ̃-uhe** [˙˙˙.˙] labia majora.

axwaxuisã [˙˙↘.] scarab; idiom.: **oxuo na yeʊ-axwaxuisã** [.↗.˙˙˙↘.] “this woman is like a scarab”, i.e. ugly; *cf.* **isã** [..].

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axwɛxae [...] a kind of heron which likes to bask in the sand; cries **piãpiã** [˙˙]; caught by means of an **uho** [.˙]; *cf.* **xuɛ** [↗], **exae** [˙.].

axwɛxwɛ [˙.˙] a tree, the fruits of which are used in the **ɔɽɔ̃mila** [.˙..]-divination; *cf.* Yor. **akpɛkpɛ** [·.·].

Axwĩaʊ̃a [.↘.] name of a Bini deity (an **ihɛ̃** [.↘]).

axwoxwa [...] Double-spurred Francolin.

aya [.˙] a leaf, used to prepare **afɔ** [.˙] (for the purpose of purification).

aye [˙˙] world; occurs e.g. in a woman’s name Uwaraye, i.e. **uwa r-aye** [..˙˙] “pleasure is in the world”; *cf.* Yor. **aye** [·˙].

ayere [...] memory; *cf.* **ye** I [↗] **re** [˙].

ayo [˙.] (1) a seed. (2) a game played with seven of the above seeds which are thrown up into the air in increasing numbers and must be caught under in-distributed. (2) game of marbles (also played by adults); **gi-a fi axwɛe** [˩ ˥ ˧ ˧ ˩] let’s play marbles!

axwɛxae [˩ ˩ ˩] a kind of heron which likes to bask in the sand; cries **piãpiã** [˥ ˥]; caught by means of an **uho** [˩ ˥]; *cf.* **xuɛ** [∕], **exae** [˥ ˩].

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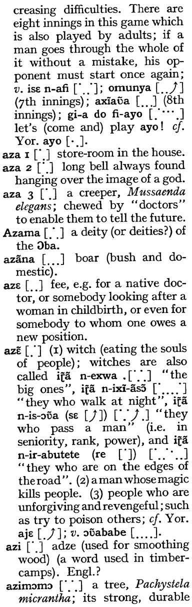
ayere [˩ ˩ ˩] memory; *cf.* **ye 1** [/] **re** [˥].

ayo [˥ ˩] (1) a seed. (2) a game played with seven of the above seeds which are thrown up into the air in increasing numbers and must be caught under increasing difficulties. There are eight innings in this game which is also played by adults; if a man goes through the whole of it without a mistake, his opponent must start once again; *v.* **isɛ n-afi** [˥ ˩ ˩ ˥]; **omunya** [˩ ˩ /] (7th innings); **axĩaʊ̃a** [˩ ˩ ˩] (8th innings); **gi-a do fi-ayo** [˩ ˥ ˧ ˧ ˧ ˩] let's (come and) play **ayo**! *cf.* Yor. **ayo** [˧ ˩].

aza 1 [˥ ˩] store-room in the house.

aza 2 [˥ ˩] long bell always found hanging over the image of a god.

aza 3 [˥ ˩] a creeper, *Mussaenda elegans*; chewed by "doctors" to enable them to tell the future.



creasing difficulties. There are eight innings in this game which is also played by adults; if a man goes through the whole of it without a mistake, his opponent must start once again; *v.* **isɛ n-afi** [˙..˙]; **omunya** [..↗] (7th innings); **axĩaʊ̃a** [...] (8th innings); **gi-a do fi-ayo** [.˙···.] let's (come and) play **ayo**! *cf.* Yor. **ayo** [·.].

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Azama [.˙.] a deity (or deities?) of the **Ɔba.**

azãna [...] boar (bush and domestic).

azɛ [..] fee, e.g. for a native doctor, or somebody looking after a woman in childbirth, or even for somebody to whom one owes a new position.

azɛ̃ [.˙] (1) witch (eating the souls of people); witches are also called **iɽã n-exwa** .[˙.˙.] "the big ones", **iɽã n-ixĩ-ãsɔ̃** [˙....˙] "they who walk at night", **iɽã n-is-ɔʊ̃a** (**sɛ** [↗]) [˙.˙↗.] "they who pass a man" (i.e. in seniority, rank, power), and **iɽã n-ir-abutete** (**re** [˙]) [˙..˙˙..] "they who are on the edges of the road". (2) a man whose magic kills people. (3) people who are unforgiving and revengeful; such as try to poison others; *cf.* Yor. **ajɛ** [.↗]; *v.* **ɔʊ̃ababe** [....].

azi [˙.] adze (used for smoothing wood) (a word used in timber-camps). Engl.?

azimɔmɔ [˙.˙.] a tree, *Pachystela micrantha*; its strong, durable

Azama [˩ ˥ ˩] a deity (or deities?) of the **Ɔba**.

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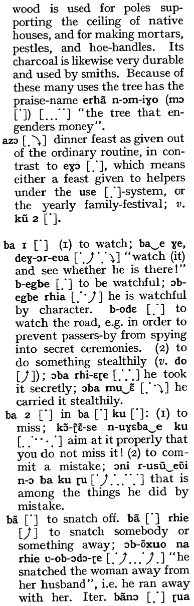
azi [˥ ˩] adze (used for smoothing wood) (a word used in timber-camps). Engl.?

azimɔmɔ [˥ ˩ ˥ ˩] a tree, *Pachystela micrantha*; its strong, durable wood is used for poles supporting the ceiling of native houses, and for making mortars, pestles, and hoe-handles. Its charcoal is likewise very durable and used by smiths. Because of these many uses the tree has the praise-name **erhã n-ɔm-iɣo** (**mɔ** [˥]) [˩ ˩ ˩ ˥ ˥] “the tree that engenders money”.

azɔ [˩ \ ] dinner feast as given out of the ordinary routine, in contrast to **eɣɔ** [˩ ˥], which means either a feast given to helpers under the **use** [˩ ˥]-system, or the yearly family-festival; *v.* **kũ 2** [˥].

ba 1 [˥] (1) to watch; **ba‿e ɣe**, **deɣ-ɔr-eʋa** [˥ ˩ / ˥



wood is used for poles supporting the ceiling of native houses, and for making mortars, pestles, and hoe-handles. Its charcoal is likewise very durable and used by smiths. Because of these many uses the tree has the praise-name **erhã n-ɔm-iɣo** (**mɔ** [˙]) [...˙˙] “the tree that engenders money”.

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ba 1 [˙] (1) to watch; **ba‿e ɣe**, **deɣ-ɔr-eʋa** [˙.↗˙.˙↘] “watch (it) and see whether he is there!” **b-egbe** [.˙] to be watchful; **ɔb-egbe rhia** [.˙˙↗] he is watchful by character. **b-odɛ** [.˙] to watch the road, e.g. in order to prevent passers-by from spying into secret ceremonies. (2) to do something stealthily (*v.* **do** [↗]); **ɔba rhi-ɛɽe** [.˙.˙.] he took it secretly; **ɔba mu‿ɛ̃** [.˙˙↘] he carried it stealthily.

ba 2 [˙] in **ba** [˙] **ku** [˙]: (1) to miss; **kɔ̃-ɽ̃ɛ̃-se n-uɣɛba‿e ku** [..˙˙˙.˙] aim at it properly that you do not miss it! (2) to commit a mistake; **ɔni r-usũ‿eʋ̃i n-ɔ ba ku ɽu** [˙↗.˙..˙˙.˙] that is among the things he did by mistake.

bã [˙] to snatch off. **bã** [˙] **rhie** [↗] to snatch somebody or something away; **ɔb-õxuo na rhie ʋ-ob-ɔdɔ-ɽe** [.˙↗...˙↗.] “he snatched the woman away from her husband”, i.e. he ran away with her. Iter. **bãnɔ** [.˙] **ɽua**

˩ ˥ \ ] “watch (it) and see whether he is there!” **b-egbe** [˩ ˥] to be watchful; **ɔb-egbe rhia** [˩ ˥ ˦ /] he is watchful by character. **b-odɛ** [˩ ˥] to watch the road, e.g. in order to prevent passers-by from spying into secret ceremonies. (2) to do something stealthily (*v.* **do** [/]); **ɔba rhi-ɛɽe** [˩ ˥ ˩ ˥ ˩] he took it secretly; **ɔba mu͜ɛ̃** [˩ ˥ ˦ (4-1)] he carried it stealthily.

ba 2 [˥] in **ba** [˥] **ku** [˥]: (1) to miss; **kɔ̃-ɽ̃ɛ̃-se n-uɣɛba͜e ku** [˩ ˩ ˥ ˦ ˦ ˧ ˩ ˥] aim at it properly that you do not miss it! (2) to commit a mistake; **ɔni r-usũ͜eʊ̃i n-ɔ ba ku ɽu** [˥ / ˩ ˥ ˩ ˩ ˥ ˥ ˩ ˥] that is among the things he did by mistake.

bã [˥] to snatch off.

bã [˥] **rhie** [/] to snatch somebody or something away; **ɔb-õxuo na rhie ʊ-ob-ɔdɔ-ɽe** [˩ ˥ / ˩ ˩ ˩ ˥ / ˩] “he snatcbed the woman away from her busband”, i.e. he ran away with her. Iter. **bãnɔ** [˩ ˥] **ɽua**

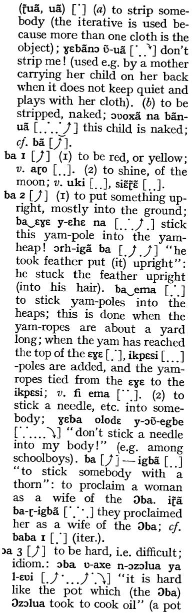
(ɽ̃uã, uã), [˥] (*a*) to strip somebody (the iterative is used because more than one cloth is the object); **ɣɛbãnɔ ʊ̃-uã** [˥ ˩ ˩ (5-3)] don't strip me! (used e.g. by a mother carrying her child on her back when it does not keep quiet and plays with her cloth). (*b*) to be stripped, naked; **ɔʊoxã na bãn-uã** [˩ ˩ ˥ ˩ ˩ ˥‿/] this child is naked; *cf.* **bã** [/].

ba 1 [/] (1) to be red, or yellow; *v.* **aɽo** [˩ ˩]. (2) to shine, of the moon; *v.* **uki** [˩ ˩], **siɛ̃ɽ̃ɛ̃** [˩ ˩].

ba 2 [/] (1) to put something upright, mostly into the ground; **ba‿ɛɣɛ y-ɛhɛ na** [˩ ˩ ˥ ˩ / ˩] stick

xxxxx

this yam-pole into



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ba 1 [⤴] (1) to be red, or yellow; *v.* **aɽo** [..]. (2) to shine, of the moon; *v.* **uki** [..], **siɛ̃ɽ̃ɛ̃** [..].

ba 2 [⤴] (1) to put something upright, mostly into the ground; **ba‿ɛɣɛ y-ɛhɛ na** [..˙.⤴.] stick this yam-pole into the yam-heap! **ɔrh-igã ba** [.⤴.⤴] "he took feather put (it) upright": he stuck the feather upright (into his hair). **ba‿ema** [.˙.] to stick yam-poles into the heaps; this is done when the yam-ropes are about a yard long; when the yam has reached the top of the **ɛɣɛ** [.˙], **ikpɛsi** [...] -poles are added, and the yam-ropes tied from the **ɛɣɛ** to the **ikpɛsi**; *v.* **fi ema** [˙˙.]. (2) to stick a needle, etc. into somebody; **ɣɛba olodɛ y-ɔʊ̃-egbe** [˙.˙....↘] "don't stick a needle into my body!" (e.g. among schoolboys). **ba** [⤴] — **igbã** [..] "to stick somebody with a thorn": to proclaim a woman as a wife of the **Ɔba**. **iɽ̃ã ba-ɽ-igbã** [˙.˙˙.] they proclaimed her as a wife of the **Ɔba**; *cf.* **baba 1** [.˙] (iter.).

ɔa 3 [⤴] to be hard, i.e. difficult; idiom.: **ɔba ʊ-axe n-ɔzɔlua ya l-ɛʊi** [.⤴˙...⤴˙.↘] "it is hard like the pot which (the **Ɔba**) **Ɔzɔlua** took to cook oil" (a pot the yam-heap! **ɔrh-igã ba** [˩ / ˩ /] “he took feather put (it) upright”: he stuck the feather upright (into his hair).

ba͜ema [˩ ˥ ˩] xxxxx to stick yam-poles into the heaps; this is done when the yam-ropes are about a yard long; when the yam has reached the top of the ɛɣɛ [˩ ˥], **ikpɛsi** [˩ ˩ ˩] -poles are added, and the yam-ropes tied from the ɛɣɛ to the **ikpɛsi**; *v.* **fi ema** [˥ ˥ ˩]. (2) to stick a needle, etc. into somebody; ɣɛ**ba olodɛ y-ɔʊ̃-egbe** [˥ ˩ ˥ ˩ ˩ ˩ ˩ \ ] “don’t stick a needle into my body!” (e.g. among schoolboys). **ba** [/] — **igbã** [˩ ˩] “to stick somebody with a thorn”: to proclaim a woman as a wife of the **Ɔba**; **iɽ̃ã ba-ɽ-igbã** [˥ ˩ ˥ ˧ ˩] they proclaimed her as a wife of the **Ɔba**; *cf.* **baba 1** [˩ ˥] (iter.).

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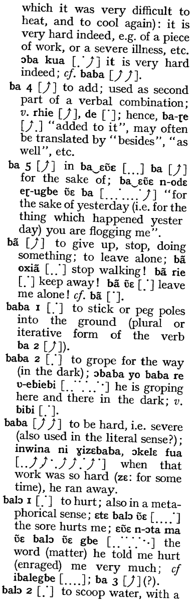
ba 4 [/] to add; used as second part of a verbal combination; *v.* **rhie** [/], **de** [˥]; hence, **ba-ɽe** [/ ˩] “added to it”, may often be translated by “besides”, “as well”, etc.

ba 5 [/] in **ba͜ɛʊ̃ɛ** [˩ ˩ ˩] **ba** [/] xxxxx for the sake of; **ba͜ɛʊ̃ɛ n-odɛ eɽ-ugbe** ʊ̃ɛ **ba** [˩ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˥ /] “for the sake of yesterday (i.e. for the thing which happened yester day) you are



which it was very difficult to heat, and to cool again): it is very hard indeed, e.g. of a piece of work, or a severe illness, etc. **ɔba kua** [.˙⤴] it is very hard indeed; *cf.* **baba** [⤴⤴].

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ba 5 [⤴] in **ba‿ɛʊ̃ɛ** [...] **ba** [⤴] for the sake of; **ba‿ɛʊ̃ɛ n-odɛ eɽ-ugbe ʊ̃ɛ ba** [...˙....˙⤴] “for the sake of yesterday (i.e. for the thing which happened yester day) you are flogging me”.

bã [⤴] to give up, stop, doing something; to leave alone; **bã oxiã** [..˙] stop walking! **bã rie** [.˙] keep away! **bã ʊ̃ɛ** [.˙] leave me alone! *cf.* **bã** [˙].

baba 1 [.˙] to stick or peg poles into the ground (plural or iterative form of the verb **ba 2** [⤴]).

baba 2 [.˙] to grope for the way (in the dark); **ɔbaba yo baba re ʊ-ebiebi** [..˙˙.˙..˙·] he is groping here and there in the dark; *v.* **bibi** [.˙].

baba [⤴⤴] to be hard, i.e. severe (also used in the literal sense?); **inwina ni ɣizɛbaba, ɔkelɛ fua** [..⤴⤴˙.⤴⤴.˙⤴˙] when that work was so hard (**zɛ**: for some time), he ran away.

balɔ 1 [.˙] to hurt; also in a metaphorical sense; **ɛtɛ balɔ ʊ̃ɛ** [....˙] the sore hurts me; **ɛʊ̃ɛ n-ɔta ma ʊ̃ɛ balɔ ʊ̃ɛ gbe** [..˙˙.˙.˙·] the word (matter) he told me hurt (enraged) me very much; *cf* **ibalegbe** [....]; **ba 3** [⤴] (?).

balɔ 2 [.˙] to scoop water, with a

flogging me”.

bã [/] to give up, stop, doing something; to leave alone; **bã oxiã** [˩ ˩ ˥] stop walking! **bã rie** [˩ ˥] keep away! **bã** ʋ̃ɛ [˩ ˥] leave me alone! *cf.* **bã** [˥].

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baba [/ /] to be hard, i.e. severe (also used in the literal sense?); **inwina ni ɣizɛbaba, ɔkelɛ fua** [˩ ˩ / / ˧ ˩ / / ˩ ˥ / ˥] when that work was so hard (**z**ɛ: for some time), he ran away.

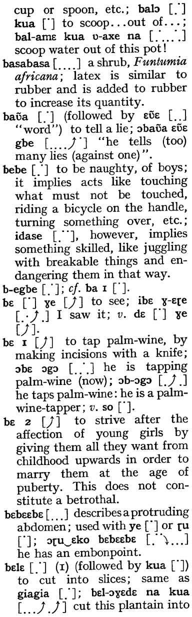
balɔ 1 [˩ ˥] to hurt; also in a metaphorical sense; **ɛtɛ balɔ** ʋ̃ɛ [˩ ˩ ˩ ˩ ˥] the sore hurts me; ɛʋ̃ɛ **n-ɔta ma** ʋ̃ɛ **balɔ** ʋ̃ɛ **gbe** [˩ ˩ ˥ ˥ ˩ ˥ ˩ ˥ ˦ ˧] the word (matter) he told me hurt (enraged) me very much; *cf* **ibalegbe** [˩ ˩ ˩ ˩]; **ba 3** [⁄] (?).

balɔ 2 [˩ ˥] to scoop water, with a cup or spoon, etc.; **balɔ** [˩ ˥] **kua** [˥] to scoop...out of...; **bal-amɛ kua ʋ-axe na** [˩ ˥ ˩ ˩ ˩ ˥ ˩] scoop water out of this pot!

basabasa [˩ ˩ ˩ ˩] a shrub, *Funtumia africana*; latex is similar to rubber and is added to rubber to increase its quantity.

baʋ̃a [˩ ˥] (followed by ɛʋ̃ɛ [˩ ˩] “word”) to tell a lie; **ɔbaʋ̃a ɛʋ̃ɛ gbe** [˩ ˩ ˩ ˩ / ˥] “he tells (too) many lies (against one)”.

bebe [˩ ˥] to be naughty, of boys; it implies acts like touching what must not be touched, riding a bicycle on the handle, turning something over, etc.;



cup or spoon, etc.; **balɔ** [.˙] **kua** [˙] to scoop...out of...; **bal-amɛ kua ʋ-axe na** [.˙...˙.] scoop water out of this pot!

basabasa [....] a shrub, *Funtumia africana*; latex is similar to rubber and is added to rubber to increase its quantity.

baʋ̃a [.˙] (followed by **ɛʋ̃ɛ** [..] “word”) to tell a lie; **ɔbaʋ̃a ɛʋ̃ɛ gbe** [....⤴˙] “he tells (too) many lies (against one)”.

bebe [.˙] to be naughty, of boys; it implies acts like touching what must not be touched, riding a bicycle on the handle, turning something over, etc.; **idase** [.˙˙], however, implies something skilled, like juggling with breakable things and endangering them in that way.

b-egbe [.˙]; *cf.* **ba 1** [˙].

bɛ [˙] **ɣe** [⤴] to see; **ibɛ ɣ-ɛɽe** [.·⤴.] I saw it; *v.* **dɛ** [˙] **ɣe** [⤴].

bɛ 1 [⤴] to tap palm-wine, by making incisions with a knife; **ɔbɛ ɔgɔ** [..˙.] he is tapping palm-wine (now); **ɔb-ɔgɔ** [.⤴.] he taps palm-wine: he is a palm-wine-tapper; *v.* **so** [˙].

bɛ 2 [⤴] to strive after the affection of young girls by giving them all they want from childhood upwards in order to marry them at the age of puberty. This does not constitute a betrothal.

bɛbɛɛbɛ [...] describes a protruding abdomen; used with **ye** [˙] or **ɽu** [˙]; **ɔɽu‿ɛko bɛbɛɛbɛ** [.˙˙↘...] he has an embonpoint.

bɛlɛ [.˙] (1) (followed by **kua** [˙]) to cut into slices; same as **giagia** [.˙]; **bɛl-ɔɣɛdɛ na kua** [...⤴.⤴] cut this plantain into

idase [˩ ˥ ˥], however, implies something skilled, like juggling with breakable things and endangering them in that way.

b-egbe [˩ ˥]; *cf.* **ba 1** [˥].

bɛ [˥] **ɣe** [/] to see; **ibɛ ɣ-ɛɽe** [˩ ˧ / ˩] I saw it; *v.* **dɛ** [˥] **ɣe** [/].

bɛ 1 [/] to tap palm-wine, by making incisions with a knife; **ɔbɛ ɔgɔ** [˩ ˩ ˥ ˩] he is tapping palm-wine (now); **ɔb-ɔgɔ** [˩ / ˩] he taps palm-wine: he is a palm-wine-tapper; *v.* **so** [˥].

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bɛlɛ [˩ ˥] (1) (followed by **kua** [˥]) to cut into slices; same as **giagia** [˩ ˥]; **bɛlɔɣɛdɛ na kua** [˩ ˩ ˩ / ˩ /] cut this plantain into slices! (2) to wane, of the moon.

bɛtɛ [˩ ˩] describes a short and very fat man; used with the verb **ye** [˥].

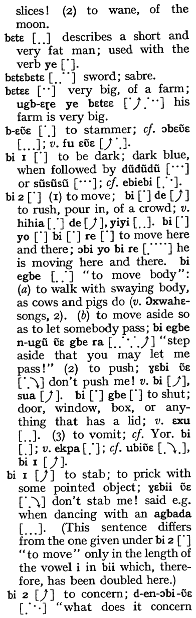
bɛtɛbɛtɛ [˩ ˩ ˥ ˥] sword; sabre.

bɛtɛɛ [˧ ˧] very big, of a farm; **ugb-ɛɽe ye bɛtɛɛ** [˥ / ˩ ˥ ˧ ˧] his farm is very big.

b-ɛʊ̃ɛ [˥ ˩] to stammer; *cf.* **ɔbɛʊ̃ɛ** [˩ ˩ ˩]; *v.* **fu** ɛʊ̃ɛ [/ ˥ ˩].

bi 1 [˥] to be dark; dark blue, when followed by **dũdũdũ** [˧ ˧ ˧] or **sũsũsũ** [˧ ˧ ˧]; *cf.* **ebiebi** [˩ ˥ ˧].

bi 2 [˥] (1) to move; **bi** [˥] **de** [/] to rush, pour in, of a crowd; *v.* **hihia** [˩ ˥] **de** [/], **yiyi** [˩ ˩]. **bi** [˥]



slices! (2) to wane, of the moon.

bɛtɛ [˩˩] describes a short and very fat man; used with the verb **ye** [˥].

bɛtɛbɛtɛ [˩˩˥˥] sword; sabre.

bɛtɛɛ [˧˧] very big, of a farm; **ugb-ɛɽe ye bɛtɛɛ** [˥/˩˥˧˧] his farm is very big.

b-ɛʊ̃ɛ [˥˩] to stammer; *cf.* **ɔbɛʊ̃ɛ** [˩˩˩]; *v.* **fu ɛʊ̃ɛ** [/˥˩].

bi 1 [˥] to be dark; dark blue, when followed by **dũdũdũ** [˧˧˧] or **sũsũsũ** [˧˧˧]; *cf.* **ebiebi** [˩˥˧].

bi 2 [˥] (1) to move; **bi** [˥] **de** [/] to rush, pour in, of a crowd; *v.* **hihia** [˩˥] **de** [/], **yiyi** [˩˩]. **bi** [˥]
yo [˥] **bi** [˥] **re** [˥] to move here and there; **ɔbi yo bi re** [˩˥˥˥˥] he is moving here and there. **bi egbe** [˩˩˥] "to move body": (*a*) to walk with swaying body, as cows and pigs do (*v.* **Ɔxwahɛ**-songs, 2). (*b*) to move aside so as to let somebody pass; **bi egbe n-ugũ ʊ̃ɛ gbe ra** [˩˩˥˧˥˩/] "step aside that you may let me pass!" (2) to push; **ɣɛbi ʊ̃ɛ** [˥˩\] don't push me! *v.* **bi** [/], **sua** [/]. **bi** [˥] **gbe** [˥] to shut; door, window, box, or anything that has a lid; *v.* **ɛxu** [˩˩]. (3) to vomit; *cf.* Yor. **bi** [˩]; *v.* **ekpa** [˩˥]; *cf.* **ubiʊ̃ɛ** [˩\˩], **bi 1** [/].

bi 1 [/] to stab; to prick with some pointed object; **ɣɛbii ʊ̃ɛ** [˥˩\] don't stab me! said e.g. when dancing with an **agbada** [˩˩˩]. (This sentence differs from the one given under **bi 2** [˥] "to move" only in the length of the vowel i in **bii** which, therefore, has been doubled here.)

bi 2 [/] to concern; **d-en-ɔbi-ʊ̃ɛ** [˩˥˧] "what does it concern

yo [˥] **bi** [˥] **re** [˥] to move here and there; ɔ**bi yo bi re** [˩ ˥ ˥ ˥ ˥] he is moving here and there. **bi egbe** [˩ ˩ ˥] “to move body”: (*a*) to walk with swaying body, as cows and pigs do (*v.* **Ɔxwah**ɛ-songs, 2). (*b*) to move aside so as to let somebody pass; **bi egbe n-ugũ** ʊ̃ɛ **gbe ra** [˩ ˩ ˥ ˧ ˩ ˥ ˩ /] “step aside that you may let me pass!” (2) to push; ɣɛ**bi** ʊ̃ɛ [˥ ˩ \ ] don’t push me! *v.* **bi** [/], **sua** [/]. **bi** [˥] **gbe** [˥] to shut; door, window, box, or anything that has a lid; *v.* ɛ**xu** [˩ ˩]. (3) to vomit; *cf.* Yor. **bi** [˩]; *v.* **ekpa** [˩ ˥]; *cf.* **ubi**ʊ̃ɛ [˩ \ ˩], **bi 1** [/].

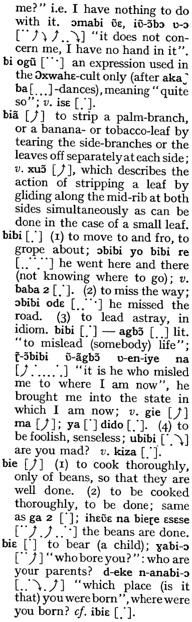
bi 1 [/] to stab; to prick with some pointed object; ɣɛ**bii** ʊ̃ɛ

[˥ ˩ \ ] don’t stab me! said e.g. when dancing with an **agbada** [˩ ˩ ˩]. (This sentence differs from the one given under **bi 2** [˥] “to move” only in the length of the vowel **i** in **bii** which, therefore, has been doubled here.)

bi 2 [/] to concern; **d-en-ɔbi-**ʊ̃ɛ [˩ ˥ ˦ ˧] “what does it concern me?” i.e. I have nothing to do with it. **ɔmabi ʊ̃ɛ, iʊ̃-ɔ̃bɔ ʊ-ɔ** [˥ ˥ / (4-1) / ˩ ˩ \ ] “it does not concern me, I have no hand in it”.

bi ogũ [˥ ˥ ˧] an expression used in the **Ɔxwahɛ**-cult only (after **akaˆ ba** [˩ ˩ ˩]-dances), meaning “quite so”; *v.* **isɛ** [˩ ˥].

biã [/] to strip a palm-branch, or a banana- or tobacco-leaf by tearing the side-branches or the leaves off separately at each side; *v.* **xuɔ̃** [/], which describes the action of stripping a leaf by gliding along the mid-rib at both sides simultaneously as can be done in the case of a small leaf.



me?” i.e. I have nothing to do with it. **ɔmabi ʊ̃ɛ, iʊ̃-ɔ̃bɔ ʊ-ɔ** [˙˙↗↘↗..↘] “it does not concern me, I have no hand in it”.

bi ogũ [˙˙˙] an expression used in the **Ɔxwahɛ**-cult only (after **aka͜ ba** [...]-dances), meaning “quite so”; *v.* **isɛ** [.˙].

biã [↗] to strip a palm-branch, or a banana- or tobacco-leaf by tearing the side-branches or the leaves off separately at each side; *v.* **xuɔ̃** [↗], which describes the action of stripping a leaf by gliding along the mid-rib at both sides simultaneously as can be done in the case of a small leaf.

bibi [.˙] (1) to move to and fro, to grope about; **ɔbibi yo bibi re** [..˙˙.˙˙] he went here and there (not knowing where to go); *v.* **baba 2** [.˙]. (2) to miss the way; **ɔbibi odɛ** [..˙˙˙] he missed the road. (3) to lead astray, in idiom. **bibi** [.˙] — **agbɔ̃** [..] lit. “to mislead (somebody) life”; **ɽ̃-ɔ̃bibi ʊ̃-ãgbɔ̃ ʊ-en-iye na** [↗.˙.....˙.] “it is he who misled me to where I am now”, he brought me into the state in which I am now; *v.* **gie** [↗] **ma** [↗]; **ya** [˙] **dido** [.˙]. (4) to be foolish, senseless; **ubibi** [˙.↘] are you mad? *v.* **kiza** [.˙].

bie [↗] (1) to cook thoroughly, only of beans, so that they are well done. (2) to be cooked thoroughly, to be done; same as **ga 2** [˙]; **ihɛʊ̃ɛ na bieɽe ɛsɛse** [˙˙↗.↗..˙˙] the beans are done.

biɛ [˙] to bear (a child); **ɣabi-ɔ** [˙˙↗] “who bore you?”: who are your parents? **d-eke n-anabi-ɔ** [..˙↘.↗] “which place (is it that) you were born”, where were you born? *cf.* **ibiɛ** [.˙].

bibi [˩ ˥] (1) to move to and fro, to grope about; ɔ**bibi yo bibi re** [˩ ˩ ˥ ˥ ˩ ˥ ˥] he went here and there (not knowing where to go); *v.* **baba 2** [˩ ˥]. (2) to miss the way; ɔ**bibi od**ɛ [˩ ˩ ˥ ˥ ˧] he missed the road. (3) to lead astray, in idiom. **bibi** [˩ ˥] **— agb**ɔ̃ [˩ ˩] lit. “to mislead (somebody) life”; ʃ̃**-**ɔ̃**bibi** ʊ̃**-ãgb**ɔ̃ ʊ**-en-iye na** [/ ˩ ˥ ˩ ˩ ˩ ˩ ˥ ˩] “it is he who misled me to where I am now”, he brought me into the state in which I am now; *v.* **gie** [/] **ma** [/]; **ya** [˥] **dido** [˩ ˥]. (4) to be foolish, senseless; **ubibi** [˥ ˩ \ ] are you mad? *v.* **kiza** [˩ ˥].

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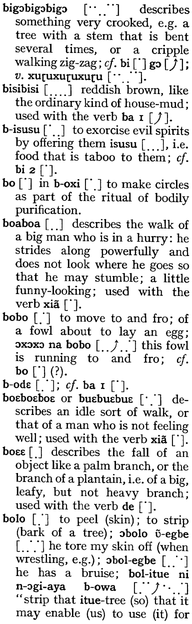
bigɔbigɔbigɔ [˧ ˧ ˩ ˩ ˥ ˥] describes something very crooked, e.g. a tree with a stem that is bent several times, or a cripple walking zig-zag; *cf.* **bi** [˥] **gɔ** [/]; *v.* **xuɽuxuɽuxuɽu** [˧ ˧ ˩ ˩ ˥ ˥].

bisibisi [˩ ˩ ˩ ˩] reddish brown, like the ordinary kind of house-mud; used with the verb **ba 1** [/].

b-isusu [˥ ˩ ˩] to exorcise evil spirits by offering them **isusu** [˩ ˩ ˩], i.e. food that is taboo to them; *cf.* **bi 2** [˥].

bo [˥] in **b-oxi** [˥ ˩] to make circles as part of the ritual of bodily purification.

boaboa [˩ ˩] describes the walk of a big man who is in



bigɔbigɔbigɔ [˙˙..˙˙] describes something very crooked, e.g. a tree with a stem that is bent several times, or a cripple walking zig-zag; *cf.* **bi** [˙] **gɔ** [↗]; *v.* **xuɽuxuɽuxuɽu** [˙˙..˙˙].

bisibisi [....] reddish brown, like the ordinary kind of house-mud; used with the verb **ba ɪ** [↗].

b-isusu [˙..] to exorcise evil spirits by offering them **isusu** [...], i.e. food that is taboo to them; *cf.* **bi 2** [˙].

bo [˙] in **b-oxi** [˙.] to make circles as part of the ritual of bodily purification.

boaboa [..] describes the walk of a big man who is in a hurry: he strides along powerfully and does not look where he goes so that he may stumble; a little funny-looking; used with the verb **xiã** [˙].

bobo [.˙] to move to and fro; of a fowl about to lay an egg; **ɔxɔxɔ na bobo** [..↗..˙] this fowl is running to and fro; *cf.* **bo** [˙] (?).

b-odɛ [.˙]; *cf.* **ba ɪ** [˙].

boɛboɛboɛ or **buɛbuɛbuɛ** [˙.˙] describes an idle sort of walk, or that of a man who is not feeling well; used with the verb **xiã** [˙].

boɛɛ [.] describes the fall of an object like a palm branch, or the branch of a plantain, i.e. of a big, leafy, but not heavy branch; used with the verb **de** [˙].

bolo [.˙] to peel (skin); to strip (bark of a tree); **ɔbolo ũ-egbe** [..˙.˙] he tore my skin off (when wrestling, e.g.); **ɔbol-egbe** [..˙˙] he has a bruise; **bol-itue ni n-ɔgi-aya b-owa** [.˙˙↗˙˙..˙] "strip that **itue**-tree (so) that it may enable (us) to use (it) for a hurry: he strides along powerfully and does not look where he goes so that he may stumble; a little funny-looking; used with the verb **xiã** [˥].

bobo [˩ ˥] to move to and fro; of a fowl about to lay an egg; ɔxɔxɔ **na bobo** [˩ ˩ / ˩ ˩ ˥] this fowl is running to and fro; *cf.* **bo** [˥] (?).

b-odɛ [˩ ˥]; *cf.* **ba 1** [˥].

boɛ**bo**ɛ**bo**ɛ or **bu**ɛ**bu**ɛ**bu**ɛ [˧ ˩ ˥] describes an idle sort of walk, or that of a man who is not feeling well; used with the verb **xiã** [˥].

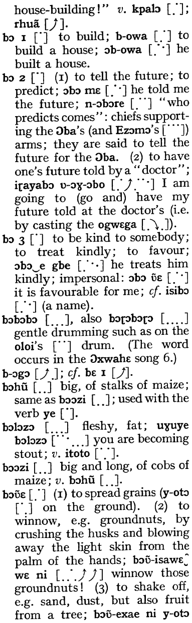
boɛɛ [˩] describes the fall of an object like a palm branch, or the branch of a plantain, i.e. of a big, leafy, but not heavy branch; used with the verb **de** [˥].

bolo [˩ ˥] to peel (skin); to strip (bark of a tree); **ɔbolo ʊ̃-egbe** [˩ ˩ ˥ ˩ ˥] he tore my skin off (when wrestling, e.g.); **ɔbol-egbe** [˩ ˩ ˥ ˦] he has a bruise; **bol-itue ni n-ɔgi-aya b-owa** [˩ ˥ ˥ / ˦ ˧ ˩ ˩ ˥] “strip that **itue**-tree (so) that it may enable (us) to use (it) for house-building!” *v.* **kpalɔ** [˩ ˥]; **rhuã** [/].

bɔ 1 [˥] to build; **b-owa** [˩ ˥] to build a house; **ɔb-owa** [˩ ˥ ˧] he built a house.

bɔ 2 [˥] (1) to tell the future; to predict; **ɔbɔ mɛ** [˩ ˥ ˧] he told me the future; **n-ɔbɔre** [˩ ˥ ˥] “who predicts comes”: chiefs supporting the **Ɔba**’s (and **Ezɔmɔ**’s [˥ ˥ ˥]) arms; they are said to tell the future for the **Ɔba**. (2) to have one’s future told by a “doctor”; **iɽayabɔ ʋ-ɔɣ-ɔbo** [˩ ˥ / ˩ ˥ ˥ ˧] I am going to (go and) have my future told at the doctor’s (i.e. by casting the **ogwɛga** [˩ \ ˩]).

bɔ 3 [˥] to be kind to somebody;



house-building!” *v.* **kpalɔ** [.˙]; **rhuã** [↗].

bɔ 1 [˙] to build; **b-owa** [.˙] to build a house; **ɔb-owa** [.˙·] he built a house.

bɔ 2 [˙] (1) to tell the future; to predict; **ɔbɔ mɛ** [.˙·] he told me the future; **n-ɔbɔre** [.˙˙] “who predicts comes”: chiefs supporting the **Ɔba**’s (and **Ezɔmɔ**’s [˙˙˙]) arms; they are said to tell the future for the **Ɔba**. (2) to have one’s future told by a “doctor”; **iɽayabɔ ʋ-ɔɣ-ɔbo** [.˙↗.˙˙·] I am going to (go and) have my future told at the doctor’s (i.e. by casting the **ogwɛga** [.↘.]).

bɔ 3 [˙] to be kind to somebody; to treat kindly; to favour; **ɔbɔ‿e gbe** [.˙··] he treats him kindly; impersonal: **ɔbɔ ʊ̃ɛ** [.˙·] it is favourable for me; *cf.* **isibɔ** [.˙·] (a name).

bɔbɔbɔ [...], also **bɔɽɔbɔɽɔ** [....] gentle drumming such as on the **oloi**’s [˙˙] drum. (The word occurs in the **Ɔxwahɛ** song 6.)

b-ɔgɔ [↗.]; *cf.* **bɛ 1** [↗].

bɔhũ [..] big, of stalks of maize; same as **bɔɔzi** [..]; used with the verb **ye** [˙].

bɔlɔzɔ [...] fleshy, fat; **uɣuye bɔlɔzɔ** [˙˙·...] you are becoming stout; *v.* **itoto** [˙.˙].

bɔɔzi [..] big and long, of cobs of maize; *v.* **bɔhũ** [..].

bɔʊ̃ɛ [.˙] (1) to spread grains (**y-otɔ** [˙.] on the ground). (2) to winnow, e.g. groundnuts, by crushing the husks and blowing away the light skin from the palm of the hands; **bɔʊ̃-isawɛ‿wɛ ni** [..˙.↗↗] winnow those groundnuts! (3) to shake off, e.g. sand, dust, but also fruit from a tree; **bɔʊ̃-exae ni y-otɔ**

to treat kindly; to favour; **ɔbɔ͜e gbe** [˩ ˥ ˦ ˧] he treats him kindly; impersonal: **ɔbɔ** ʊ̃ɛ [˩ ˥ ˦] it is favourable for me; *cf.* **isibɔ** [˩ ˥ ˦] (a name).

bɔbɔbɔ [˩ ˩ ˩], also **bɔɽɔbɔɽɔ** [˩ ˩ ˩ ˩] gentle drumming such as on the **oloi**’s [˥ ˥] drum. (The word occurs in the **Ɔxwaɛ** song 6.)

b-ɔgɔ [/ ˩]; *cf.* **bɛ 1** [/].

bɔhũ [˩ ˩] big, of stalks of maize; same as **bɔɔzi** [˩ ˩]; used with the verb **ye** [˥].

bɔlɔzɔ [˩ ˩ ˩] fleshy, fat; **uɣuye bɔlɔzɔ** [˥ ˥ ˦ ˩ ˩ ˩] you are becoming stout; *v.* **itoto** [˥ ˩ ˥].

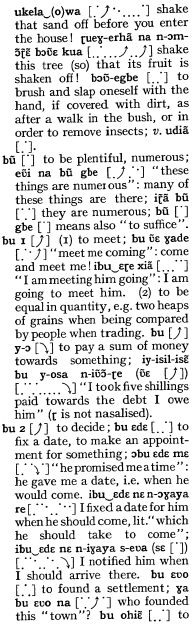
bɔɔzi [˩ ˩] big and long, of cobs of maize; *v.* **bɔhũ** [˩ ˩].

bɔʊ̃ɛ [˩ ˥] (1) to spread grains (**y-otɔ** [˥ ˩] on the ground). (2) to winnow, e.g. groundnuts, by crushing the husks and blowing away the light skin from the palm of the hands; **bɔʊ̃-isawɛˆ wɛ ni** [˩ ˩ ˥ ˩ / /] winnow those groundnuts! (3) to shake off, e.g. sand, dust, but also fruit from a tree; **bɔʊ̃-exae ni y-otɔ**

ukela͜(o)wa [˩ ˥ / ˧ ˧ ˩ ˩ ˩ ˩ ˥] shake that sand off before you enter the house! **ɽueɣ-erhã na n-ɔm-ɔ̃ɽ̃ɛ̃ bɔʊ̃ɛ kua** [˩ ˩ ˥ ˩ ˩ ˩ / ˩ ˩ /] shake this tree (so) that its fruit is shaken off! **bɔʊ̃-egbe** [˩ ˩ ˥] to brush and slap oneself with the hand, if covered with dirt, as after a walk in the bush, or in order to remove insects; *v.* **udiã** [˩ ˥].

bũ [˥] to be plentiful, numerous; **eʊ̃i na bũ gbe** [˩ / ˩ ˥ ˧] “these things are numerous”: many of these things are there; **iɽ̃ã bũ** [˥ ˩ ˥] they are numerous; **bũ** [˥] **gbe** [˥] means also “to suffice”.

bu 1 [/] (1) to meet; **bu** ʊ̃ɛ **ɣade**



ukela‿(o)wa [.˙↗˙·....˙] shake that sand off before you enter the house! **ɽueɣ-erhã na n-ɔm-ɔ̃ɽ̃ɛ̃ bɔʊ̃ɛ kua** [..˙...↗..↗] shake this tree (so) that its fruit is shaken off! **bɔʊ̃-egbe** [..˙] to brush and slap oneself with the hand, if covered with dirt, as after a walk in the bush, or in order to remove insects; *v.* **udiã** [.˙].

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bu ɪ [↗] (ɪ) to meet; **bu ʊ̃ɛ ɣade** [.˙˙↗] “meet me coming”: come and meet me! **ibu‿ɛɽe xiã** [...˙˙] “I am meeting him going”: I am going to meet him. (2) to be equal in quantity, e.g. two heaps of grains when being compared by people when trading. **bu** [↗] **y-ɔ** [↘] to pay a sum of money towards something; **iy-isil-isɛ̃ bu y-osa n-iʊ̃ɔ̃-ɽe** (**ʊ̃ɛ** [↗]) [.˙˙˙......↘] “I took five shillings paid towards the debt I owe him” (ɽ is not nasalised).

bu 2 [↗] to decide; **bu ɛdɛ** [..˙] to fix a date, to make an appointment for something; **ɔbu ɛdɛ mɛ** [.˙˙↘˙] “he promised me a time”: he gave me a date, i.e. when he would come. **ibu‿ɛdɛ nɛ n-ɔɣaya re** [.˙˙˙..˙˙˙] I fixed a date for him when he should come, lit. “which he should take to come”; **ibu‿ɛdɛ nɛ n-iɣaya s-eʊa** (**sɛ** [˙]) [.˙˙˙..˙˙.↘] I notified him when I should arrive there. **bu ɛʊo** [.˙.] to found a settlement; **ɣa bu ɛʊo na** [˙.˙↗˙] who founded this “town”? **bu ohiɛ̃** [..˙] to

[˩ ˥ ˧ /] “meet me coming”: come and meet me! **ibu͜ɛɾe xiã** [˩ ˩ ˩ ˥ ˥] “I am meeting him going”: I am going to meet him. (2) to be equal in quantity, e.g. two heaps of grains when being compared by people when trading. **bu** [/] **y-**ɔ [\ ] to pay a sum of money towards something; **iy-isil-is**ɛ̃ **bu y-osa n-i**ʊ̃ɔ̃**-ɾe** (ʊ̃ɛ [/]) [˩ ˥ ˥ ˩ ˥ ˩ ˩ ˩ ˩ ˩ \ ] “I took five shillings paid towards the debt I owe him” (ɾ is not nasalised).

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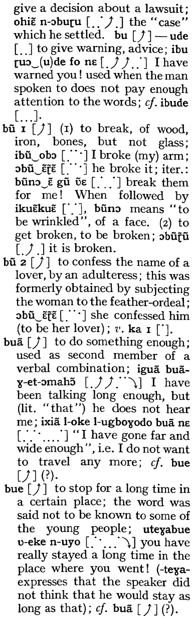
bũ 1 [/] (1) to break, of wood, iron, bones, but not glass; **ibũ‿obɔ** [˩ ˥ ˥ ˧] I broke (my) arm; **ɔbũ‿ɛ̃ɽɛ̃** [˩ ˥ ˥ ˧] he broke it; iter.: **bũnɔ‿ɛ̃ gũ** ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] break them for me! When followed by **ikuɛ̃kuɛ̃** [˥ ˩ ˥], **bũnɔ** means “to be wrinkled”, of a face. (2) to get broken, to be broken; **ɔbũɽũ** [˩ / ˩] it is broken.



give a decision about a lawsuit; **ohiɛ̃ n-ɔbuɽu** [..˙↗.] the “case” which he settled. **bu** [↗] — **ude** [..] to give warning, advice; **ibu ɽuɔ‿(u)de fo nɛ** [.↗↗..˙] I have warned you! used when the man spoken to does not pay enough attention to the words; *cf.* **ibude** [...].

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bũ 2 [↗] to confess the name of a lover, by an adulteress; this was formerly obtained by subjecting the woman to the feather-ordeal; **ɔbũ‿ɛ̃ɽɛ̃** [.˙˙·] she confessed him (to be her lover); *v.* **ka 1** [˙].

buã [↗] to do something enough; used as second member of a verbal combination; **iguã buã-ɣ-et-ɔmahɔ̃** [.↗↗.˙˙↘] I have been talking long enough, but (lit. “that”) he does not hear me; **ixiã l-oke l-ugboɣodo buã nɛ** [˙.˙·....˙] “I have gone far and wide enough”, i.e. I do not want to travel any more; *cf.* **bue** [↗] (?).

bue [↗] to stop for a long time in a certain place; the word was said not to be known to some of the young people; **uteɣabue ʋ-eke n-uyo** [.˙·...˙↘] you have really stayed a long time in the place where you went! (**-teɣa-** expresses that the speaker did not think that he would stay as long as that); *cf.* **buã** [↗] (?).

bũ 2 [ˏ] to confess the name of a lover, by an adulteress; this was formerly obtained by subjecting the woman to the feather-ordeal; ɔ**bũ͜**ɛ̃ɾ̃ɛ̃ [˩ ˥ ˥ ˧] she confessed him (to be her lover); *cf.* **ka 1** [˥].

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uteɣabue

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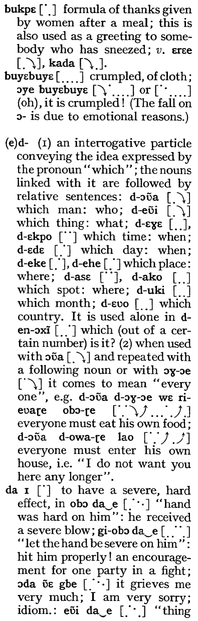
bukpɛ [˥ ˩] formula of thanks given by women after a meal; this is also used as a greeting to somebody who has sneezed; *v.* **ɛrɛe** [˩ \ ], **kada** [\ ˩].

buyɛbuyɛ [˩ ˩ ˩ ˩] crumpled, of cloth; **ɔye buyɛbuyɛ** [\ ˥ ˩ ˩ ˩ ˩] or [˥ ˦ ˩ ˩ ˩ ˩] (oh), it is crumpled! (The fall on **ɔ-** is due to emotional reasons.)

(e)d- (1) an interrogative particle conveying the idea expressed by the pronoun “which”; the nouns linked with it are followed by relative sentences: **d-ɔʊ̃a** [˩ \ ] which man: who; **d-eʊ̃i** [˩ \ ] which thing: what; **d-ɛɣɛ** [˩ ˩], **d-ɛkpo** [˥ ˥] which time: when; **d-ɛdɛ** [˩ ˥] which



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da ɪ [˙] to have a severe, hard effect, in **obɔ da‿e** [.˙·] “hand was hard on him”: he received a severe blow; **gi-obɔ da‿e** [..˙˙.] “let the hand be severe on him”: hit him properly! an encouragement for one party in a fight; **ɔda ʊ̃ɛ gbe** [.˙·] it grieves me very much; I am very sorry; idiom.: **eʊ̃i da‿e** [.˙.] “thing day: when; **d-eke** [˩ ˥], **d-ehe** [˩ ˥] which place: where; **d-asɛ** [˥ ˥], **d-ako** [˩ ˩] which spot: where; **d-uki** [˩ ˩] which month; **d-ɛʊo** [˩ ˩] which country. It is used alone in **d-en-ɔxĩ** [˩ ˩ ˥] which (out of a certain number) is it? (2) when used with ɔʊ̃**a** [˩ \ ] and repeated with a following noun or with ɔɣ**-ɔe** [˥ \ ] it comes to mean “every one”, e.g. **d-ɔʊ̃a d-ɔɣ-ɔe wɛ ri-eʊaɽe obɔ-ɽe** [˥ ˩ ˥ \ / ˩ ˩ ˩ ˥ ˩ / ˩] everyone must eat his own food; **d-ɔʊ̃a d-owa-ɽe lao** [˥ ˩ ˥ / ˩ /] everyone must enter his own house, i.e. “I do not want you here any longer”.

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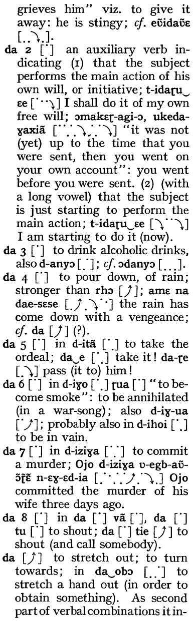
da 2 [˥] an auxiliary verb indicating (1) that the subject performs the main action of his own will, or initiative; **t-idaɽu‿ ɛe** [˥ ˦ ˦ (4-1)] I shall do it of my own free will; **ɔmakɛɽ-agi-ɔ**, **ukeda-ɣaxiã** [˥ ˥ ˩ ˥ ˩ \ ˩ ˥ ˩ ˥ \ ] “it was not (yet) up to the time that you were sent, then you went on your own account”: you went before you were sent. (2) (with a long vowel) that the subject is just starting to perform the main action; **t-idaɽuɛe** [\ ˥ ˥ \ ] I am starting to do it (now).



grieves him” viz. to give it away: he is stingy; *cf.* **eʊ̃idaʊ̃ɛ** [..↘.].

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da 3 [˙] to drink alcoholic drinks, also **d-anyɔ** [.˙]; *cf.* **ɔdanyɔ** [...].

da 4 [˙] to pour down, of rain; stronger than **rhɔ** [↗]; **amɛ na dae-sɛse** [.↗.↘˙˙] the rain has come down with a vengeance; *cf.* **da** [↗] (?).

da 5 [˙] in **d-itã** [˙.] to take the ordeal; **da‿e** [˙.] take it! **da-ɽe** [.↘] pass (it to) him!

da 6 [˙] in **d-iɣo** [˙.] **ɽua** [˙] “to become smoke”: to be annihilated (in a war-song); also **d-iɣ-ua** [˙↗]; probably also in **d-ihoi** [˙.] to be in vain.

da 7 [˙] in **d-iziɣa** [˙.˙] to commit a murder; **Ojo d-iziɣa ʋ-egb-aʊ̃-ɔ̃ɽɛ̃ n-ɛɣ-ɛd-ia** [.˙˙..˙↗.˙↘.] **Ojo** committed the murder of his wife three days ago.

da 8 [˙] in **da** [˙] **vã** [˙], **da** [˙] **tu** [˙] to shout; **da** [˙] **tie** [↗] to shout (and call somebody).

da [↗] to stretch out; to turn towards; in **da‿obɔ** [..˙] to stretch a hand out (in order to obtain something). As second part of verbal combinations it in-

da 3 [˥] to drink alcoholic drinks, also **d-any**ɔ [˩ ˥]; *cf.* ɔ**dany**ɔ [˩ ˩ ˩].

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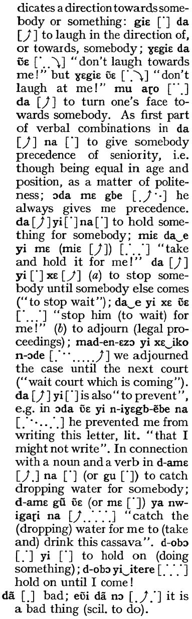
da [/] to stretch out; to turn towards; in **da͜obɔ** [˩ ˩ ˥] to stretch a hand out (in order to obtain something). As second part of verbal combinations it indicates a direction towards somebody or something: **giɛ** [˥] **da** [/] to laugh in the direction of, or towards, somebody; **ɣɛgiɛ da ʊ̃ɛ** [˥ ˩ ˩ \ ] “don’t laugh towards me!” but **ɣɛgiɛ** ʊ̃ɛ [˥ ˩ \ ] “don’t laugh at me!” **mu aɽo** [˥ ˥ ˩] **da** [/] to turn one’s face towards somebody. As first part of verbal combinations in **da** [/] **na** [˥] to give somebody precedence of seniority, i.e. though being equal in age and position, as a matter of politeness; **ɔda mɛ gbe** [˩ / ˦ ˧] he always gives me precedence. **da** [/] **yi** [˥] **na** [˥] to hold something for somebody; **miɛ da‿e** **yi mɛ (miɛ** [/]) [



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dã [.] bad; **eʊ̃i dã nɔ** [.↗.˙] it is a bad thing (scil. to do).

˩ ˥ ˩ ˩ ˥] “take and hold it for me!”

da [/] **yi** [˥] **xɛ** [/] (*a*) to stop somebody until somebody else comes (“to stop wait”); **da͜e yi xɛ** ʊ̃ɛ [˥ ˩ ˩ ˩ ˥] “stop him (to wait) for me!” (*b*) to adjourn (legal proceedings); **mad-en-**ɛzɔ **yi x**ɛ͜**iko n-**ɔ**de** [˩ ˥ ˦ ˦ ˩ ˩ ˩ ˩ ˩ /] we adjourned the case until the next court (“wait court which is coming”).

da [/] **yi** [˥] is also “to prevent”, e.g. in ɔ**da** ʊ̃ɛ **yi n-i**ɣɛ**gb-ẽbe na** [˩ ˥ ˦ ˧ ˨ ˨ ˩ ˥ ˩] he prevented me from writing this letter, lit. “that I might not write”. In connection with a noun and a verb in **d-am**ɛ [/ ˩] **na** [˥] (or **gu** [˥]) to catch dropping water for somebody; **d-am**ɛ **gũ** ʊ̃ɛ (or **m**ɛ [˥]) **ya nw-igaɼi na** [/ ˩ ˩ ˥ ˩ ˥

˩ ˥ ˩] “catch the (dropping) water for me to (take and) drink this cassava”. **d-obɔ** [˩ ˥] **yi** [˥] to hold on (doing something); **d-obɔ yi͜itere** [˩ ˥ ˩ ˥ ˩ ˥] hold on until I come!

dã [˩] bad; **eʊ̃i dã nɔ** [˩ / ˩ ˥] it is a bad thing (scil. to do).

dabadogũ [˩ ˩ ˥ ˥] a tree, *Pari-narium* sp.

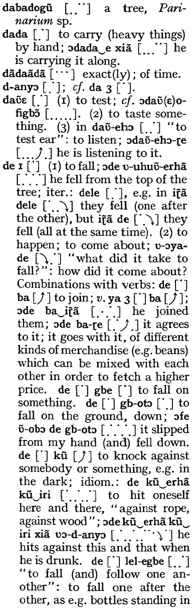
dada [˩ ˥] to carry (heavy things) by hand; ɔ**dada‿e xiã** [˩ ˩ ˩ ˥ ˥] he is carrying it along.

dãdaãdã [˧ ˧ ˧] exact(ly); of time.

d-anyɔ [˩ ˥]; *cf.* **da 3** [˥].

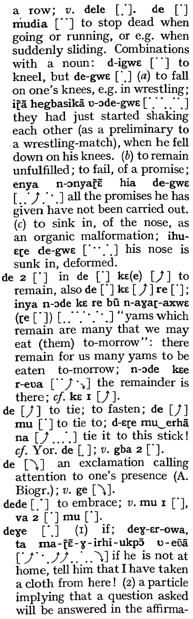
daʊ̃ɛ [˩ ˥] (1) to test; *cf.* ɔ**daʊ̃(ɛ)o-figbɔ̃** [˩ ˩ ˩ ˩ ˩]. (2) to taste something. (3) in **daʊ̃-ehɔ** [˩ ˩ ˥] "to test ear": to listen; ɔ**daʊ̃-ehɔ-ɽe** [˩ ˩ ˩ / ˩] he is listening to it.

de 1 [˥] (1) to fall; ɔ**de ʊ-uhuʊ̃-erhã** [˩ ˥ ˩ ˥ ˩ ˥] he fell from the top of the tree; iter.: **dele** [˩ ˥], e.g. in **iɽã dele** [˥ ˩ ˩ \ ] they fell (one after the other), but **iɽã de** [˥ ˩ \ ] they


dabadogũ [..˙˙] a tree, *Parinarium* sp.
dada [.˙] to carry (heavy things) by hand; **ɔdada‿e xiã** [...˙˙] he is carrying it along.
dãdaãdã [˙˙˙] exact(ly); of time.
d-anyɔ [.˙]; *cf.* **da 3** [˙].
daʊ̃ɛ [.˙] (1) to test; *cf.* **ɔdaʊ̃(ɛ)o-figbɔ̃** [.....]. (2) to taste something. (3) in **daʊ̃-ehɔ** [..˙] "to test ear": to listen; **ɔdaʊ̃-ehɔ-ɽe** [...↗.] he is listening to it.
de 1 [˙] (1) to fall; **ɔde ʊ-uhuʊ̃-erhã** [.˙.˙.˙] he fell from the top of the tree; iter.: **dele** [.˙], e.g. in **iɽã dele** [˙..↘] they fell (one after the other), but **iɽã de** [˙.↘] they
fell (all at the same time). (2) to happen; to come about; **ʊ-ɔya-de** [↘.˙] "what did it take to fall?": how did it come about? Combinations with verbs: **de** [˙] **ba** [↗] to join; *v.* **ya 3** [˙] **ba** [↗]; **ɔde ba‿iɽã** [.·.˙.] he joined them; **ɔde ba-ɽe** [.˙↗.] it agrees to it; it goes with it, of different kinds of merchandise (e.g. beans) which can be mixed with each other in order to fetch a higher price. **de** [˙] **gbe** [˙] to fall on something. **de** [˙] **gb-otɔ** [˙.] to fall on the ground, down; **ɔfe ʊ̃-obɔ de gb-otɔ** [.˙.˙.˙.] it slipped from my hand (and) fell down. **de** [˙] **kũ** [↗] to knock against somebody or something, e.g. in the dark; idiom.: **de kũ‿erhã kũ‿iri** [˙..˙..˙] to hit oneself here and there, "against rope, against wood"; **ɔde kũ‿erhã kũ‿iri xiã ʊɔ-d-anyɔ** [.˙..˙..˙˙˙↘˙] he hits against this and that when he is drunk. **de** [˙] **lel-egbe** [..˙] "to fall (and) follow one another": to fall one after the other, as e.g. bottles standing in

fell (all at the same time). (2) to happen; to come about; ʊ-ɔ**ya-de** [\ ˩ ˥] “what did it take to fall?”: how did it come about? Combinations with verbs: **de** [˥] **ba** [/] to join; *v.* **ya 3** [˥] **ba** [/]; ɔ**de ba͜iɽ̃ã** [˩ ˧ ˩ ˥ ˩] he joined them; ɔ**de ba-ɽe** [˩ ˥ / ˩] it agrees to it; it goes with it, of different kinds of merchandise (e.g. beans) which can be mixed with each other in order to fetch a higher price. **de** [˥] **gbe** [˥] to fall on something. **de** [˥] **gb-ot**ɔ [˥ ˩] to fall on the ground, down; ɔ**fe** ʊ̃**-ob**ɔ **de gb-ot**ɔ [˩ ˥ ˩ ˥ ˩ ˥ ˩] it slipped from my hand (and) fell down. **de** [˥] **kũ** [/] to knock against somebody or something, e.g. in the dark; idiom.: **de**

kũ͜erhã kũ͜iri [˥ ˩ ˩ ˥ ˩ ˩ ˥] to hit oneself here and there, “against rope, against wood”; ɔ**de kũ͜erhã kũ͜iri xiã** ʊɔ**-d-any**ɔ [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ ˥ ˧ (4-1) ˥] he hits against this and that when he is drunk. **de** [˥] **lel-egbe** [˩ ˩ ˥] “to fall (and) follow one another”: to fall one after the other, as e.g. bottles standing in a row; *v.* **dele** [˩ ˥]. **de** [˥] **mudia** [˥ ˥] to stop dead when going or running, or e.g. when suddenly sliding. Combinations with a noun: **d-igwɛ** [˥ ˥] to kneel, but **de-gwɛ** [˥ ˩] (*a*) to fall on one's knees, e.g. in wrestling; **iɽ̃ã hegbasikã** ʋ-**ɔde-gwɛ** [˥ ˩ ˥ ˥ ˩ ˩ ˥ ˥ ˩] they had just started shaking each other (as a preliminary to a wrestling-match), when he fell down on his knees. (*b*) to remain unfulfilled; to fail, of a promise; **enya n-ɔnyaɽ̃ɛ̃ hia de-gwɛ** [˩ ˩ ˥ / ˩ ˥ ˧ ˩] all the promises he has given have not been carried out. (*c*) to sink in, of the nose, as an organic malformation; **ihu-**



a row; *v.* **dele** [.˙]. **de** [˙] **mudia** [˙˙] to stop dead when going or running, or e.g. when suddenly sliding. Combinations with a noun: **d-igwɛ** [˙˙] to kneel, but **de-gwɛ** [˙.] (*a*) to fall on one's knees, e.g. in wrestling; **iɽ̃ã hegbasikã ʋ-ɔde-gwɛ** [˙.˙˙..˙˙.] they had just started shaking each other (as a preliminary to a wrestling-match), when he fell down on his knees. (*b*) to remain unfulfilled; to fail, of a promise; **enya n-ɔnyaɽ̃ɛ̃ hia de-gwɛ** [..˙↗.˙˙.] all the promises he has given have not been carried out. (*c*) to sink in, of the nose, as an organic malformation; **ihu-****ɛɽe de-gwɛ** [˙˙˙..˙] his nose is sunk in, deformed.

de 2 [˙] in **de** [˙] **kɛ(e)** [↗] to remain, also **de** [˙] **kɛ** [↗] **re** [˙]; **inya n-ɔde kɛ re bũ n-aɣaɽ-axwɛ** (**ɽe** [˙]) [..˙˙˙.˙˙.] "yams which remain are many that we may eat (them) to-morrow": there remain for us many yams to be eaten to-morrow; **n-ɔde kɛe r-eʋa** [˙˙↗˙↘] the remainder is there; *cf.* **kɛ 1** [↗].

de [↗] to tie; to fasten; **de** [↗] **mu** [˙] to tie to; **d-ɛɽe mu‿erhã na** [↗....˙.] tie it to this stick! *cf.* Yor. **de** [.]; *v.* **gba 2** [˙].

de [↘] an exclamation calling attention to one's presence (A. Biogr.); *v.* **ge** [↘].

dede [.˙] to embrace; *v.* **mu 1** [˙], **va 2** [˙] **mu** [˙].

deɣe [˙.] (1) if; **deɣ-ɛr-owa, ta ma-ɽ̃ɛ̃-ɣ-irhi-ukpɔ̃ ʋ-eʋ̃ã** [˙↗˙˙.↗↗...˙..↘] if he is not at home, tell him that I have taken a cloth from here! (2) a particle implying that a question asked will be answered in the affirma-

ɛɽe de-gwɛ [˥ ˧ ˧ ˩ ˥ ˩] his nose is sunk in, deformed.

de 2 [˥] in **de** [˥] **kɛ(e)** [/] to remain, also **de** [˥] **kɛ** [/] **re** [˥]; **inya n-ɔde kɛ re bũ n-aɣaɽ-axwɛ** (**ɽe** [˥]) [˩ ˩ ˥ ˥ ˩ ˥ ˧ ˩ ˥ ˧ ˩] "yams which remain are many that we may eat (them) to-morrow": there remain for us many yams to be eaten to-morrow; **n-ɔde kɛe r-eʊa** [˥ ˥ / ˧ (3-1)] the remainder is there; *cf.* **kɛ 1** [/].

de [/] to tie; to fasten; **de** [/] **mu** [˥] to tie to; **d-ɛɽe mu͜erhã na** [/ ˩ ˩ ˩ ˥ ˩] tie it to this stick! *cf.* Yor. **de** [˩]; *v.* **gba 2** [˥].

de [\ ] an exclamation calling attention to one's presence (A. Biogr.); *v.* **ge** [\ ].

dede [˩ ˥] to

embrace; *v.* **mu 1** [˥], **va 2** [˥] **mu** [˥].

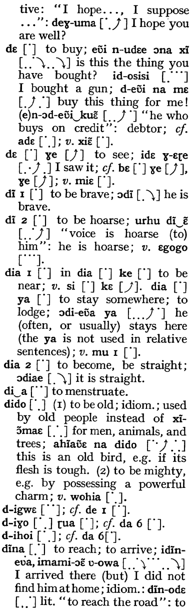
deɣe [˥ ˩] (1) if; **deɣ-ɛr-owa, ta ma-ɽ̃ɛ̃-ɣ-irhi-ukpɔ̃ ʊ-eʊ̃ã** [˥ / ˥ ˧ ˩ / / ˩ ˩ ˥ ˩ ˩ \ ] if he is not at home, tell him that I have taken a cloth from here! (2) a particle implying that a question asked will be answered in the affirmative: “I hope..., I suppose ...”: **deɣ-uma** [˥ ˩ /] I hope you are well?

dɛ [˥] to buy; **eʊ̃i n-udɛe ɔna xĩ** [˩ ˩ ˥ \ ˩ ˩ \ ] is this the thing you have bought? **id-osisi** [˩ ˥ ˥ ˥] I bought a gun; **d-eʊ̃i na mɛ** [˩ / ˩ ˥] buy this thing for me! **(e)n-ɔd-eʊ̃i‿kuɛ̃** [˩ ˩ / ˥] “he who buys on credit”: debtor; *cf.* **adɛ** [˥ ˩]; *v.* **xiɛ̃** [˥].

dɛ [˥] **ɣe** [/] to see; **idɛ ɣ-ɛɽe** [˩ ˧ / ˩] I saw it; *cf.* **bɛ** [˥] **ɣe** [/], **ɣe** [/]; *v.* **miɛ** [˥].

dĩ 1 [˥] to be brave; **ɔdĩ** [˩ \ ] he is brave.

dĩ 2 [˥] to be hoarse; **urhu dĩ‿ɛ̃** [˩ ˩ ˥ /] “voice is



tive: “I hope..., I suppose ...”: **deɣ-uma** [˙.↗] I hope you are well?
dɛ [˙] to buy; **eʊ̃i n-udɛe ɔna xĩ** [..˙↘..↘] is this the thing you have bought? **id-osisi** [.˙˙˙] I bought a gun; **d-eʊ̃i na mɛ** [.↗.˙] buy this thing for me! **(e)n-ɔd-eʊ̃i‿kuɛ̃** [..↗˙] “he who buys on credit”: debtor; *cf.* **adɛ** [˙.]; *v.* **xiɛ̃** [˙].
dɛ [˙] **ɣe** [↗] to see; **idɛ ɣ-ɛɽe** [.·↗.] I saw it; *cf.* **bɛ** [˙] **ɣe** [↗], **ɣe** [↗]; *v.* **miɛ** [˙].
dĩ 1 [˙] to be brave; **ɔdĩ** [.↘] he is brave.
dĩ 2 [˙] to be hoarse; **urhu dĩ‿ɛ̃** [..˙↗] “voice is hoarse (to) him”: he is hoarse; *v.* **ɛgogo** [˙˙˙].
dia 1 [˙] in **dia** [˙] **ke** [˙] to be near; *v.* **si** [˙] **kɛ** [↗]. **dia** [˙] **ya** [˙] to stay somewhere; to lodge; **ɔdi-eʊ̃a ya** [...↗˙] he (often, or usually) stays here (the **ya** is not used in relative sentences); *v.* **mu 1** [˙].
dia 2 [˙] to become, be straight; **ɔdiae** [.↘] it is straight.
di‿a [˙˙] to menstruate.
dido [˙.] (1) to be old; idiom.; used by old people instead of **xĩ-ɔ̃maɛ** [.˙.] for men, animals, and trees; **ahĩaʊ̃ɛ na dido** [˙˙↗.˙.] this is an old bird, e.g. if its flesh is tough. (2) to be mighty, e.g. by possessing a powerful charm; *v.* **wohia** [˙.].
d-igwɛ [˙˙]; *cf.* **de 1** [˙].
d-iɣo [˙.] **ɽua** [˙]; *cf.* **da 6** [˙].
d-ihoi [˙.]; *cf.* **da 6**[˙].
dĩna [.˙] to reach; to arrive; **idĩn-eʊa, imami-ɔɛ̃ ʊ-owa** [..˙↘˙˙˙..↘] I arrived there (but) I did not find him at home; idiom.: **dĩn-odɛ** [..˙] lit. “to reach the road”: to

hoarse (to) him": he is hoarse; *v.* **ɛgogo** [˥ ˥ ˥].

dia 1 [˥] in **dia** [˥] **ke** [˥] to be near; *v.* **si** [˥] **kɛ** [/]. **dia** [˥] **ya** [˥] to stay somewhere; to lodge; **ɔdi-eʊ̃a ya** [˩ ˩ ˩ / ˥] he (often, or usually) stays here (the **ya** is not used in relative sentences); *v.* **mu 1** [˥].

dia 2 [˥] to become, be straight; **ɔdiae** [˩ \ ] it is straight.

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d-igwɛ [˥ ˥]; *cf.* **de 1** [˥].

d-iɣo [˥ ˩] ɽ**ua** [˥]; *cf.* **da 6** [˥].

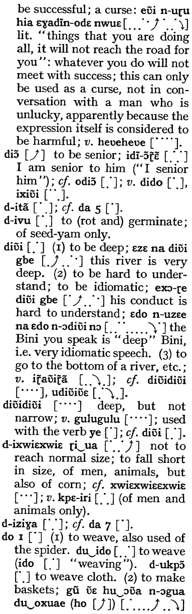
d-ihoi [˥ ˩]; *cf.* **da 6** [˥].

ɗina [˩ ˥] to reach; to arrive; **iɗin-e**ʊ**a**, **imami-**ɔɛ̃ ʊ**-owa** [˩ ˩ ˥ (4-1) ˥ ˥ ˥ ˩ ˩ \ ] I arrived there (but) I did not find him at home; idiom.: **ɗin-od**ɛ [˩ ˩ ˥] lit. “to reach the road”: to be successful; a curse: **eʊ̃i n-uɽu hia ɛɣadĩn-odɛ nwuɛ** [˩ ˩ ˩ ˥ ˧ / ˥ ˩ ˩ ˥ (4-1)] lit. “things that you are doing all, it will not reach the road for you”: whatever you do will not meet with success; this can only be used as a curse, not in conversation with a man who is unlucky, apparently because the expression itself is considered to be harmful; *v.* **heʋeheʋe** [˥ ˥ ˥ ˥].

diɔ̃ [/] to be senior; **idĩ-ɔ̃ɽɛ̃** [˩ ˥ ˩ ˥] I am senior to him (“I senior him”); *cf.* **odiɔ̃** [˩ ˥]; *v.* **dido** [˥ ˩], **ixiʊ̃i** [˥ ˥ ˩].

d-itã [˥ ˩]; *cf.* **da 5** [˥].

d-ivu [˥ ˩] to (rot and) germinate;



be successful; a curse: **eʊ̃i n-uɽu hia ɛɣadĩn-odɛ nwuɛ** [...˙˙↗˙..˙↘] lit. “things that you are doing all, it will not reach the road for you”: whatever you do will not meet with success; this can only be used as a curse, not in conversation with a man who is unlucky, apparently because the expression itself is considered to be harmful; *v.* **heʋeheʋe** [˙˙˙˙].

diɔ̃ [↗] to be senior; **idĩ-ɔ̃ɽɛ̃** [.˙.˙] I am senior to him (“I senior him”); *cf.* **odiɔ̃** [.˙]; *v.* **dido** [˙.], **ixiʊ̃i** [˙˙.].

d-itã [˙.]; *cf.* **da 5** [˙].

d-ivu [˙.] to (rot and) germinate; of seed-yam only.

diʊ̃i [.˙] (1) to be deep; **ɛzɛ na diʊ̃i gbe** [.↗..˙˙] this river is very deep. (2) to be hard to understand; to be idiomatic; **exɔ-ɽe diʊ̃i gbe** [˙↗..˙˙] his conduct is hard to understand; **ɛdo n-uzɛe na ɛdo n-ɔdiʊ̃i nɔ** [..˙˙.....↘˙] the Bini you speak is “deep” Bini, i.e. very idiomatic speech. (3) to go to the bottom of a river, etc.; *v.* **iɽaʊ̃iɽã** [..↘.]; *cf.* **diʊ̃idiʊ̃i** [˙˙˙˙], **udiʊ̃iʊ̃ɛ** [.˙↘.].

diʊ̃idiʊ̃i [˙˙˙˙] deep, but not narrow; *v.* **gulugulu** [˙˙˙˙]; used with the verb **ye** [˙]; *cf.* **diʊ̃i** [.˙].

d-ixwiɛxwiɛ ɽi‿ua [˙..˙↗] not to reach normal size; to fall short in size, of men, animals, but also of corn; *cf.* **xwiɛxwiɛɛxwiɛ** [˙˙˙]; *v.* **kpɛ-iri** [.˙.] (of men and animals only).

d-iziɣa [˙.˙]; *cf.* **da 7** [˙].

do 1 [˙] (1) to weave, also used of the spider. **du‿ido** [..˙] to weave (**ido** [.˙] “weaving”). **d-ukpɔ̃** [˙.] to weave cloth. (2) to make baskets; **gũ ʊ̃ɛ hu‿ɔʊ̃a n-ɔgua du‿oxuae** (**ho** [↗]) [.˙....↗..↘]

of seed-yam only.

diʊ̃i [˩ ˥] (1) to be deep; ɛzɛ **na diʊ̃i gbe** [˩ / ˩ ˩ ˥ ˧] this river is very deep. (2) to be hard to understand; to be idiomatic; **exɔ-ɽe diʊ̃i gbe** [˥ / ˩ ˩ ˥ ˧] his conduct is hard to understand; **ɛdo n-uzɛe na ɛdo n-ɔdiʊ̃i nɔ** [˩ ˩ ˥ ˥ ˩ ˩ ˩ ˩ ˩ \ ˥] the Bini you speak is “deep” Bini, i.e. very idiomatic speech. (3) to go to the bottom of a river, etc.; *v.* **iɽ̃aʊ̃iɽ̃ã** [˩ ˩ \ ˩]; *cf.* **diʊ̃idiʊ̃i** [˧ ˧ ˧ ˧], **udiʊ̃iʊ̃ɛ** [˩ ˥ \ ˩].

diʊ̃idiʊ̃i [˧ ˧ ˧ ˧] deep, but not narrow; *v.* **gulugulu** [˧ ˧ ˧ ˧]; used with the verb **ye** [˥]; *cf.* **diʊ̃i** [˩ ˥].

d-ixwiɛxwiɛ ɽi͜ua [˥ ˩ ˩ ˥ /] not to reach normal size; to fall short in size, of men, animals, but also of corn; *cf.* **xwiɛxwiɛɛxwiɛ** [˧ ˧ ˧]; *v.* **kpɛ-iri** [˩ ˥ ˩] (of men and animals only).

d-iziɣa [˥ ˩ ˥]; *cf.* **da 7** [˥].

do 1 [˥] (1) to weave, also used of the spider. **du͜ido** [˩ ˩ ˥] to weave (**ido** [˩ ˥] “weaving”). **d-ukpɔ̃** [˥ ˩] to weave cloth. (2) to make baskets; **gũ** ʊ̃ɛ **hu͜ɔʊ̃a n-ɔgua du͜oxuae** (**ho** [⁄]) [˩ ˥ ˩ ˩ ˩ ˩ ⁄ ˩ ˩ \ ]

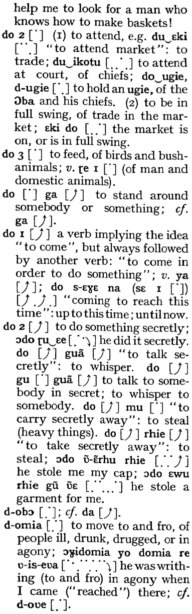
help me to look for a man who knows how to make baskets!

do 2 [˥] (1) to attend, e.g. **du͜ɛki** [˥ ˥ ˩] "to attend market": to trade; **du͜ikotu** [˩ ˩ ˥ ˩] to attend at court, of chiefs; **do͜ugie**, **d-ugie** [˥ ˩] to hold an **ugie**, of the **Ɔba** and his chiefs. (2) to be in full swing, of trade in the market; **ɛki do** [˩ ˩ ˥] the market is on, or is in full swing.

do 3 [˥] to feed, of birds and bush-animals; *v.* **ɽe 1** [˥] (of man and domestic animals).

do [˥] **ga** [/] to stand around somebody or something; *cf.* **ga** [/].

do 1 [/] a verb



help me to look for a man who knows how to make baskets!

do 2 [˙] (1) to attend, e.g. **du‿ɛki** [˙˙.] "to attend market": to trade; **du‿ikotu** [..˙.] to attend at court, of chiefs; **do‿ugie, d-ugie** [˙.] to hold an **ugie,** of the **Ɔba** and his chiefs. (2) to be in full swing, of trade in the market; **ɛki do** [..˙] the market is on, or is in full swing.

do 3 [˙] to feed, of birds and bush-animals; *v.* **ɽe 1** [˙] (of man and domestic animals).

do [˙] **ga** [↗] to stand around somebody or something; *cf.* **ga** [↗].

do 1 [↗] a verb implying the idea "to come", but always followed by another verb: "to come in order to do something"; *v.* **ya** [↗]; **do s-ɛɣɛ na** (**sɛ 1** [˙]) [↗.↗.] "coming to reach this time": up to this time; until now.

do 2 [↗] to do something secretly; **ɔdo ɽu‿ɛe** [.˙˙↘] he did it secretly. **do** [↗] **guã** [↗] "to talk secretly": to whisper. **do** [↗] **gu** [˙] **guã** [↗] to talk to somebody in secret; to whisper to somebody. **do** [↗] **mu** [˙] "to carry secretly away": to steal (heavy things). **do** [↗] **rhie** [↗] "to take secretly away": to steal; **ɔdo ʊ̃-ɛ̃rhu rhie** [.˙.˙↗] he stole me my cap; **ɔdo ɛwu rhie gũ ʊ̃ɛ** [.˙˙...˙] he stole a garment for me.

d-obɔ [.˙]; *cf.* **da** [↗].

d-omia [.˙] to move to and fro, of people ill, drunk, drugged, or in agony; **ɔɣidomia yo domia re ʊ-is-eʊa** [˙˙.˙˙..˙˙↘] he was writhing (to and fro) in agony when I came ("reached") there; *cf.* **d-oʊe** [.˙].

implying the idea “to come”, but always followed by another verb: “to come in order to do something”; *v.* **ya** [/]; **do s-**ɛɣɛ **na** (sɛ **1** [˥]) [/ ˩ / ˩] “coming to reach this time”: up to this time; until now.

do 2 [/] to do something secretly; ɔ**do** ɽ**u͜ɛe** [˩ ˥ ˧ (4-1)] he did it secretly. **do** [/] **guã** [/] “to talk secretly”: to whisper. **do** [/] **gu** [˥] **guã** [/] to talk to somebody in secret; to whisper to somebody. **do** [/] **mu** [˥] “to carry secretly away”: to steal (heavy things). **do** [/] **rhie** [/] “to take secretly away”: to steal; ɔ**do** ʊ̃**-**ɛ̃**rhu rhie** [˩ ˥ ˩ ˥ /] he stole me my cap; ɔ**do** ɛ**wu rhie gũ** ʊ̃ɛ [˩ ˥ ˥ ˩

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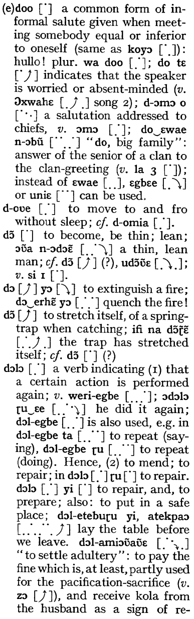
d-obɔ [˩ ˥]; *cf.* **da** [/].

d-omia [˩ ˥] to move to and fro, of people ill, drunk, drugged, or in agony; ɔɣ**idomia yo domia re ʊ-is-eʊa** [˥ ˧ ˩ ˥ ˥ ˩ ˥ ˩ ˥ ˥ (4-1)] he was writhing (to and fro) in agony when I came (“reached”) there; *cf.* **d-oʊe** [˩ ˥].

(e)doo [˥] a common form of informal salute given when meeting somebody equal or inferior to oneself (same as **koyɔ** [˥ ˩]): hullo! plur. **wa doo** [˩ ˥]; **do tɛ** [˥ /] indicates that the speaker is worried or absent-minded (*v.* **Ɔxwahɛ** [˩ / ˩] song 2); **d-ɔmɔ o** [˥ ˧ ˧] a salutation addressed to chiefs, *v.* **ɔmɔ** [˩ ˥]; **do‿ɛwae** **n-ɔbũ** [˥ ˥ ˩ ˩ ˥] “**do**, big family”: answer of the senior of a clan to the clan-greeting (*v.* **la 3** [˥]); instead of **ɛwae** [˩ ˩], **ɛgbɛe** [˩ \ ] or **uniɛ** [˥ ˥] can be used.

d-oʋe [˩ ˥] to move to and fro without sleep; *cf.* **d-omia** [˩ ˥].

dɔ̃ [˥] to become, be



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d-oʋe [.˙] to move to and fro without sleep; *cf.* **d-omia** [.˙].

dɔ̃ [˙] to become, be thin; lean; **ɔʋ̃a n-ɔdɔɛ̃** [..˙↘] a thin, lean man; *cf.* **dɔ̃** [↗] (?), **udɔ̃ʋ̃ɛ** [.↘.]; *v.* **si** 1 [˙].

dɔ [↗] **yɔ** [↘] to extinguish a fire; **dɔ‿erhɛ̃ yɔ** [.˙.˙] quench the fire!

dɔ̃ [↗] to stretch itself, of a spring-trap when catching; **ifi na dɔ̃ɽɛ̃** [.˙.↗.] the trap has stretched itself; *cf.* **dɔ̃** [˙] (?)

dɔlɔ [.˙] a verb indicating (1) that a certain action is performed again; *v.* **weri-egbe** [...˙]; **ɔdɔlɔ ɽu‿ɛe** [..˙˙↘] he did it again; **dɔl-egbe** [..˙] is also used, e.g. in **dɔl-egbe ta** [..˙˙] to repeat (saying), **dɔl-egbe ɽu** [..˙˙] to repeat (doing). Hence, (2) to mend; to repair; in **dɔlɔ** [.˙] **ɽu** [˙] to repair. **dɔlɔ** [.˙] **yi** [˙] to repair, and, to prepare; also: to put in a safe place; **dɔl-etebuɽu yi, atekpaɔ** [..˙..˙˙.↗] lay the table before we leave. **dɔl-amiɔʋ̃aʋ̃ɛ** [.˙˙↘.] “to settle adultery”: to pay the fine which is, at least, partly used for the pacification-sacrifice (*v.* **zɔ** [↗]), and receive kola from the husband as a sign of re-thin; lean; **ɔʊ̃a n-ɔdɔɛ̃** [˩ ˩ ˥ \ ] a thin, lean man; *cf.* **dɔ̃** [/] (?), **udɔ̃ʊ̃ɛ** [˩ \ ˩]; *v.* **si 1** [˥].

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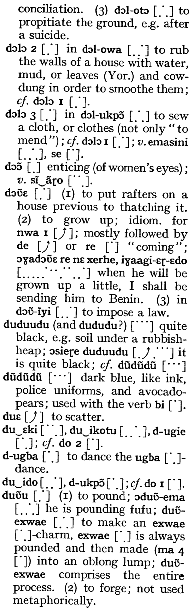
dɔlɔ 2 [˩ ˥] in **dɔl-owa** [˩ ˩ ˥] to rub the walls of a house with water, mud, or leaves (Yor.) and cow-dung in order to smoothe them; *cf.* **dɔlɔ 1** [˩ ˥].

dɔlɔ 3 [˩ ˥] in **dɔl-ukpɔ̃** [˩ ˥ ˩] to sew a cloth, or clothes (not only "to mend"); *cf.* **dɔlɔ 1** [˩ ˥]; *v.* **emasini** [˩ ˩ ˥ ˩], **se** [˥].

dɔɔ̃ [˩] enticing (of women's eyes); *v.* **sĩ‿ãɽo** [˥ ˥ ˩].

dɔʊ̃ɛ [˩ ˥] (1) to put rafters on a house previous to thatching it. (2) to grow up; idiom. for **nwa 1** [/]; mostly followed by **de** [/] or **re** [˥]



conciliation. (3) **dɔl-otɔ** [.˙.] to propitiate the ground, e.g. after a suicide.

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duduudu (and **dududu**?) [˙˙˙] quite black, e.g. soil under a rubbish-heap; **ɔsieɽe duduudu** [.↗.˙˙˙] it is quite black; *cf.* **dũdũdũ** [˙˙˙]

dũdũdũ [˙˙˙] dark blue, like ink, police uniforms, and avocado-pears; used with the verb **bi** [˙].

duɛ [↗] to scatter.

du‿ɛki [˙˙.], **du‿ikotu** [..˙.], **d-ugie** [˙.]; *cf.* **do 2** [˙].

d-ugba [˙.] to dance the **ugba** [˙.]-dance.

du‿ido [..˙], **d-ukpɔ̃** [˙.]; *cf.* **do 1** [˙].

duʊ̃u [.˙] (1) to pound; **ɔduʊ̃-ema** [..˙.] he is pounding fufu; **duʊ̃-exwae** [.˙.] to make an **exwae** [˙.]-charm, **exwae** [˙.] is always pounded and then made (**ma 4** [˙]) into an oblong lump; **duʊ̃-exwae** comprises the entire process. (2) to forge; not used metaphorically.

“coming”; **ɔɣadɔʊ̃ɛ re nɛ xerhe**, **iɣaagi-ɛɽ-ɛdo** [˩ ˩ ˩ ˩ ˩ ˥ ˧ ˧ ˩ ˥ ˥ ˩ ˩ ˥] when he will be grown up a little, I shall be sending him to Benin. (3) in **dɔʊ̃-ĩyi** [˩ ˩ ˥] to impose a law.

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d-ugba [˥ ˩] to dance the **ugba** [˥ ˩]-

dance.

du͜ido [˩ ˩ ˥], **d-ukpɔ̃** [˥ ˩]; *cf.* **do 1** [˥].

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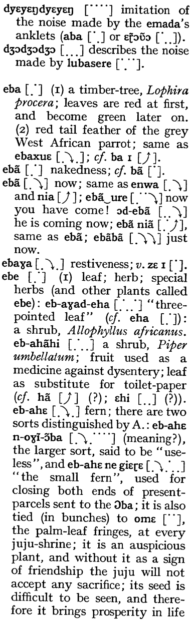
dyεyεŋdyεyεŋ [˥ ˥ ˥ ˥] imitation of the noise made by the **emada**’s anklets (**aba** [˥ ˩] or εʈɔʊ̃ɔ [˥ ˩ ˩]).

dʒɔdʒɔdʒɔ [˩ ˩ ˩] describes the noise made by **lubasere** [˥ ˩ ˥ ˥].

eba [˩ ˥] (1) a timber-tree, *Lophira procera*; leaves are red at first, and become green later on. (2) red tail feather of the grey West African parrot; same as **ebaxuε** [˩ \ ˩]; *cf.* **ba 1** [/].

ebã [˩ ˥] nakedness; *cf.* **bã** [˥].

ebã [˩ \ ] now; same as **enwa** [˩ \ ] and **nia** [/]; **ebã‿ure** [˩ ˥ ˥ \ ] now you have come! **ɔd-ebã** [˩ ˩ \ ] he is coming now; **ebã niã** [˩ ˥ /], same as **ebã**; **ebãbã**



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ebaɣa [.↘.] restiveness; *v.* **zε 1** [˙].
ebe [.˙] (1) leaf; herb; special herbs (and other plants called **ebe**): **eb-aɣad-eha** [.˙..˙] “three-pointed leaf” (*cf.* **eha** [.˙]): a shrub, *Allophyllus africanus*. **eb-ahãhi** [.˙..] a shrub, *Piper umbellatum*; fruit used as a medicine against dysentery; leaf as substitute for toilet-paper (*cf.* **hã** [↗] (?); **εhi** [..] (?)). **eb-ahε** [.↘.] fern; there are two sorts distinguished by A.: **eb-ahε n-oɣĩ-ɔ̃ba** [.↘.˙˙˙˙] (meaning?), the larger sort, said to be “useless”, and **eb-ahε ne giεʈε** [.↘.˙..] “the small fern”, used for closing both ends of present-parcels sent to the **Ɔba**; it is also tied (in bunches) to **omε** [˙˙], the palm-leaf fringes, at every juju-shrine; it is an auspicious plant, and without it as a sign of friendship the juju will not accept any sacrifice; its seed is difficult to be seen, and therefore it brings prosperity in life

[˩ \ \ ] just now.

ebaɣa [˩ \ ˩] restiveness; *v.* **zɛ 1** [˥].

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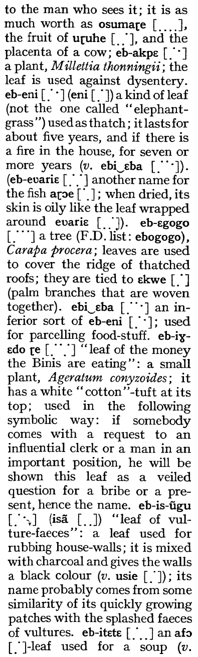
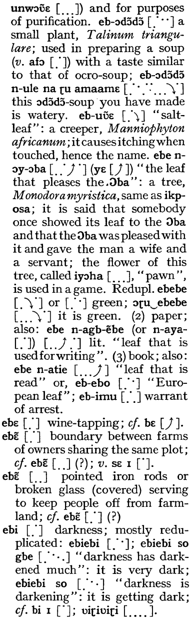


to the man who sees it; it is as much worth as **osumaɽe** [....], the fruit of **uɽuhe** [..˙], and the placenta of a cow; **eb-akpɛ** [.˙·] a plant, *Millettia thonningii*; the leaf is used against dysentery. **eb-eni** [.˙·] (**eni** [.˙]) a kind of leaf (not the one called "elephant-grass") used as thatch; it lasts for about five years, and if there is a fire in the house, for seven or more years (*v.* **ebi‿ɛba** [.˙˙·]). (**eb-eʋariɛ** [.˙.˙] another name for the fish **aɽɔe** [˙.]; when dried, its skin is oily like the leaf wrapped around **eʋariɛ** [..˙]). **eb-ɛgogo** [.˙˙˙] a tree (F.D. list: **ebogogo**), *Carapa procera*; leaves are used to cover the ridge of thatched roofs; they are tied to **ɛkwe** [.˙] (palm branches that are woven together). **ebi‿ɛba** [.˙˙·] an inferior sort of **eb-eni** [.˙·]; used for parcelling food-stuff. **eb-iɣ-ɛdo ɽe** [.˙˙.˙] "leaf of the money the Binis are eating": a small plant, *Ageratum conyzoides*; it has a white "cotton"-tuft at its top; used in the following symbolic way: if somebody comes with a request to an influential clerk or a man in an important position, he will be shown this leaf as a veiled question for a bribe or a present, hence the name. **eb-is-ũgu** [.˙·↘] (**isã** [..]) "leaf of vulture-faeces": a leaf used for rubbing house-walls; it is mixed with charcoal and gives the walls a black colour (*v.* **usie** [.˙]); its name probably comes from some similarity of its quickly growing patches with the splashed faeces of vultures. **eb-itɛtɛ** [.˙..] an **afɔ** [.˙]-leaf used for a soup (*v.*

of thatched roofs; they are tied to ɛ**kwe** [˩ ˥] (palm branches that are woven together). **ebi͜ɛba** [˩ ˥ ˥ ˧] an inferior sort of **eb-eni** [˩ ˥ ˧]; used for parcelling foodstuff. **eb-iɣ-**ɛ**do ɽe** [˩ ˥ ˥ ˩ ˥] "leaf of the money the Binis are eating": a small plant, *Ageratum conyzoides*; it has a white "cotton"-tuft at its top; used in the following symbolic way: if somebody comes with a request to an influential clerk or a man in an important position, he will be shown this leaf as a veiled question for a bribe or a present, hence the name. **eb-is-ũgu** [˩ ˥ ˧ (3-1)] (**isã** [˩ ˩]) "leaf of vulture-faeces": a leaf used for rubbing house-walls; it is mixed with charcoal and gives the walls a black colour (*v.* **usie** [˩ ˥]); its name probably comes from some similarity of its quickly growing patches with the splashed faeces of vultures. **eb-itɛtɛ** [˩ ˥ ˩ ˩] an **afɔ** [˩ ˥]-leaf used for a soup (*v.*

unwɔʊ̃ɛ [˩ ˩ ˩]) and for purposes of purification. **eb-ɔdɔ̃dɔ̃** [˩ ˥ ˧ ˧] a small plant, *Talinum triangulare*; used in preparing a soup (*v.* **afɔ** [˩ ˥]) with a taste similar to that of ocro-soup; **eb-ɔdɔ̃dɔ̃ n-ule na ɽu amaamɛ** [˩ ˥ ˧ ˩ ˥ ˥ ˩ ˩ ˩ \ ˥] this ɔ**dɔ̃dɔ̃**-soup you have made is watery. **eb-uʊ̃ɛ** [˩ ˥ (4-1)] “salt-leaf”: a creeper, *Manniophyton africanum*; it causes itching when touched, hence the name. **ebe n-ɔy-ɔba** [˩ ˩ ˥ / ˥] (**yɛ** [/]) “the leaf that pleases the Ɔ**ba**”: a tree, *Monodoramyristica*, same as **ikp-osa**; it is sald that somebody once showed its leaf to the Ɔ**ba** and that the Ɔ**ba** was pleased with



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ebɛ [.˙] wine-tapping; *cf.* **bɛ** [↗].

ebɛ̃ [.˙] boundary between farms of owners sharing the same plot; *cf.* **ebɛ̃** [..] (?); *v.* **sɛ ɪ** [˙].

ebɛ̃ [..] pointed iron rods or broken glass (covered) serving to keep people off from farmland; *cf.* **ebɛ̃** [.˙] (?)

ebi [.˙] darkness; mostly reduplicated: **ebiebi** [.˙˙]; **ebiebi so gbe** [.˙˙.] “darkness has darkened much”: it is very dark; **ebiebi so** [.˙˙] “darkness is darkening”: it is getting dark; *cf.* **bi ɪ** [˙]; **ʋiɽiʋiɽi** [....].

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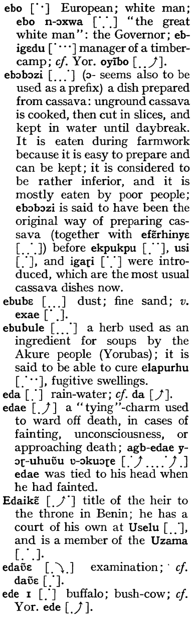
ebo [˥ ˦] European; white man; **ebo n-ɔxwa** [˥ ˩ ˥ ˩] "the great white man": the Governor; **ebigɛdu** [˥ ˦ ˦ ˦] manager of a timber-camp; *cf.* Yor. **oyĩbo** [˩ ˩ /].

ebɔbɔzi [˩ ˩ ˩ ˥] (ɔ- seems also to be used as a prefix) a dish prepared from cassava: unground cassava is cooked, then cut in slices, and kept in water until daybreak. It is eaten during farmwork because it is easy to prepare and can be kept; it is considered to be rather inferior, and it is mostly eaten by poor people; **ebɔbɔzi** is said to have been the original way of preparing cassava (together with **efẽrhinyɛ**



ebo [˙·] European; white man; **ebo n-ɔxwa** [˙.˙.] "the great white man": the Governor; **ebigɛdu** [˙···] manager of a timber-camp; *cf.* Yor. **oyĩbo** [..↗].

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ebubɛ [...] dust; fine sand; *v.* **exae** [˙.].

ebubule [...˙] a herb used as an ingredient for soups by the Akure people (Yorubas); it is said to be able to cure **elapurhu** [.˙··], fugitive swellings.

eda [.˙] rain-water; *cf.* **da** [↗].

edae [.↗] a "tying"-charm used to ward off death, in cases of fainting, unconsciousness, or approaching death; **agb-edae y-ɔṛ-uhuʊ̃u ʊ-ɔkuɔṛe** [.˙↗....˙↗.] **edae** was tied to his head when he had fainted.

Edaikɛ̃ [.↗˙] title of the heir to the throne in Benin; he has a court of his own at **Uselu** [..˙], and is a member of the **Uzama** [.˙.].

edaʊ̃ɛ [.↘.] examination; *cf.* **daʊ̃ɛ** [.˙].

ede I [.˙] buffalo; bush-cow; *cf.* Yor. **ede** [.↗].

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ede 1 [˩ ˥] buffalo; bush-cow; *cf.* Yor. **ede** [˩ /].

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prev next

ede 2 [˩ ˥] a strong creeper consisting of many threads.

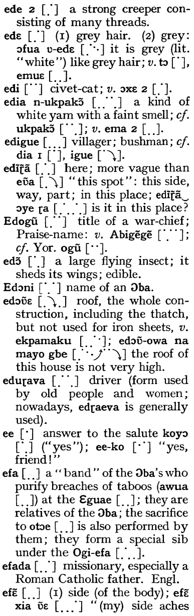
edɛ [˩ ˥] (1) a grey hair. (2) grey: ɔ**fua** ʋ-**ed**ɛ [˩ ˥ ˦ ˧] it is grey (lit. “white”) like grey hair; *v.* **t**ɔ [˥], **emu**ɛ [˩ ˩].

edi [˥ ˥] civet-cat; *v.* ɔ**x**ɛ **2** [˩ ˥].

edia n-ukpakɔ̃ [˩ ˩ ˥ ˥ ˩] a kind of white yam with a faint smell; *cf.* **ukpak**ɔ̃ [˥ ˥ ˩]; *v.* **ema 2** [˩ ˩].

edigue [˩ ˩ ˩] villager: bushman; *cf.* **dia 1** [˥], **igue** [˥ \ ].

edĩɽã [˩ ˥ ˩] here; more vague than **eʋ̃a** [˩ \ ] “this spot”: this side, way, part; in this place; **edĩɽã‿** ɔ**ye** ɽ**a** [˩ ˥ ˩ ˩ ˥ ˩] is it in this place?



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Edogũ [.˙˙] title of a war-chief; Praise-name: *v.* **Abigẽgẽ** [˙.˙˙]; *cf.* Yor. **ogũ** [··].

edɔ̃ [˙.] a large flying insect; it sheds its wings; edible.

Edɔni [˙.˙] name of an **Ɔba**.

edɔʋ̃ɛ [.↘.] roof, the whole construction, including the thatch, but not used for iron sheets, *v.* **ekpamaku** [..˙·]; **edɔʋ̃-owa na mayo gbe** [.˙·↗˙˙↘] the roof of this house is not very high.

eduɽava [.˙˙.] driver (form used by old people and women; nowadays, **edɽaeva** is generally used).

ee [·] answer to the salute **koyɔ** [˙.] (“yes”); **ee-ko** [·˙] “yes, friend!”

efa [..] a “band” of the **Ɔba**’s who purify breaches of taboos (**awua** [..]) at the **Ɛguae** [..]; they are relatives of the **Ɔba**; the sacrifice to **otɔe** [..] is also performed by them; they form a special sib under the **Ogi-efa** [.˙..].

efada [..˙] missionary, especially a Roman Catholic father. Engl.

efɛ̃ [..] (1) side (of the body); **efɛ̃ xia ʋ̃ɛ** [...˙] “(my) side aches

Edogũ [˩ ˥ ˥] title of a war-chief; Praise-name: *v.* **Abigẽgẽ** [˥ ˩ ˥ ˥]; *cf.* Yor. **ogũ** [˧ ˧].

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Edɔni [˥ ˩ ˥] name of an **Ɔba**.

edɔʊ̃ɛ [˩ \ ˩] roof, the whole construction, including the thatch, but not used for iron sheets, *v.* **ekpamaku** [˩ ˩ ˥ ˧]: **edɔʊ̃-owa na mayo gbe** [˩ ˥ ˧ ˧ / ˥ ˥ \ ] the roof of this house is not very high.

eduɼava [˩ ˥ ˥ ˩] driver (form used by old people and women; nowadays, **edɼaeva** is generally used).

ee [˧] answer to the salute **koyɔ** [˥ ˩] (“yes”); **eeko** [˧ ˥] “yes, friend!”

efa [˩ ˩] a “band” of the Ɔ**ba**’s who purify breaches of taboos (**awua** [˩ ˩]) at the Ɛ**guae** [˩ ˩]; they are relatives of the Ɔ**ba**; the sacrifice to **otɔe** [˩ ˩] is also performed by them; they form a special sib under the **Ogi-efa** [˩ ˥ ˩ ˩].

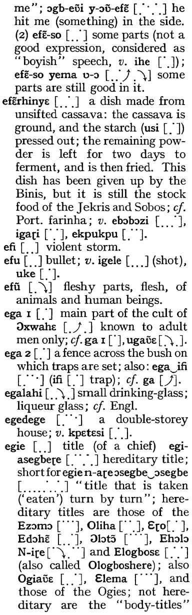
efada [˩ ˩ ˥] missionary, especially a Roman Catholic father. Engl.

efɛ̃ [˩ ˩] (1) side (of the body); **efɛ̃ xia** ʊ̃ɛ [˩ ˩ ˩ ˥] “(my) side aches me”; **ɔgb-eʊ̃i y-ɔʊ̃-efɛ̃** [˩ ˥ ˧ ˩ ˥ ˩] he hit me (something) in the side.

(2) **efɛ̃-so** [˩ ˩ ˥] some parts (not a good expression, considered as “boyish” speech, *v.* **ihe** [˥ ˩]);

efɛ̃-so yema ʊ-ɔ [˩ ˩ ˥ / ˩ \ ] some parts are still good in it.

efɛ̃rhinyɛ [˩ ˩ ˥ ˩] a dish made from unsifted cassava: the cassava is ground, and the starch (**usi** [˩ ˥]) pressed out; the remaining powder is left for two days to ferment, and is then fried. This dish has been given up by the Binis, but it is still the stock food of the Jekris and Sobos; *cf.* Port. farinha; *v.* **ebɔbɔzi** [˩ ˩ ˩ ˥], **igaɽi** [˥ ˩ ˥], **ekpukpu** [˩ ˥ ˥].



me”; **ɔgb-eʊ̃i y-ɔʊ̃-efɛ̃** [.˙·.˙.] he hit me (something) in the side. (2) **efɛ̃-so** [..˙] some parts (not a good expression, considered as “boyish” speech, *v.* **ihe** [˙.]); **efɛ̃-so yema ʊ-ɔ** [..˙↗.↘] some parts are still good in it.

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efi [..] violent storm.

efu [..] bullet; *v.* **igele** [...] (shot), **uke** [.˙].

efũ [.↘] fleshy parts, flesh, of animals and human beings.

ega 1 [.˙] main part of the cult of **Ɔxwahɛ** [.↗.] known to adult men only; *cf.* **ga 1** [˙], **ugaʊ̃ɛ** [.↘.].

ega 2 [.˙] a fence across the bush on which traps are set; also: **ega‿ifi** [.˙˙·] (**ifi** [.˙] trap); *cf.* **ga** [↗].

egalahi [..↘.] small drinking-glass; liqueur glass; *cf.* Engl.

egedege [.˙˙·] a double-storey house; *v.* **kpɛtɛsi** [.˙.].

egie [..] title (of a chief) **egiasegbeɽe** [.˙˙.˙.] hereditary title; short for **egie n-aɽe ɔsegbe‿ɔsegbe** [......˙.˙.] “title that is taken (‘eaten’) turn by turn”; hereditary titles are those of the **Ezɔmɔ** [˙˙˙], **Oliha** [˙˙.], **Ɛɽo** [.˙], **Edɔhɛ̃** [..˙], **Ɔlɔtɔ̃** [˙˙˙], **Ehɔlɔ N-iɽe** [˙↘.˙˙] and **Elogbosɛ** [.˙.˙] (also called **Ologboshere**); also **Ogiaʊ̃ɛ** [..˙], **Ɛlema** [˙˙˙], and those of the Ogies; not hereditary are the “body-titles”

efi [˩ ˩] violent storm.

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egalahi [˩ ˩ \ ˩] small drinking-glass; liqueur glass; *cf.* Engl.

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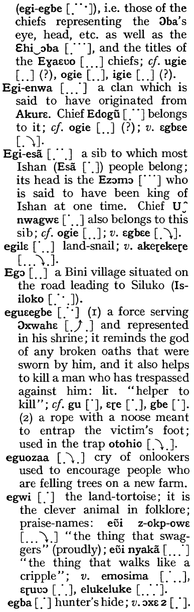
Egi-enwa [˩ ˩ ˩ ˥] a clan which is said to have originated from **Akurɛ**. Chief **Edogũ** [˩ ˥ ˥] belongs to it; *cf.* **ogie** [˩ ˩] (?); *v.* **ɛgbɛe** [˩ \ ].

Egi-esã [˩ ˥ ˥ ˩] a sib to which most Ishan (**Esã** [˥ ˩]) people belong; its head is the **Ezɔmɔ** [˥ ˥ ˥] who is said to have been king of Ishan at one time. Chief **U͡nwagwɛ** [˥ ˩ ˩] also belongs to this sib; *cf.* **ogie** [˩ ˩];



(**egi-egbe** [.˙˙˙]), i.e. those of the chiefs representing the **Ɔba**’s eye, head, etc. as well as the **Ɛhi͜ɔba** [.˙˙˙], and the titles of the **Eɣaɛʊo** [...] chiefs; *cf.* **ugie** [..] (?), **ogie** [..], **igie** [..] (?).

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egilɛ [˙..] land-snail; *v.* **akeɽekeɽe** [...↘.].

Egɔ [..] a Bini village situated on the road leading to Siluko (**Isiloko** [.˙˙.]).

eguɛegbe [.˙˙] (1) a force serving **Ɔxwahɛ** [.↗.] and represented in his shrine; it reminds the god of any broken oaths that were sworn by him, and it also helps to kill a man who has trespassed against him: lit. “helper to kill”; *cf.* **gu** [˙], **ɛɽe** [˙.], **gbe** [˙]. (2) a rope with a noose meant to entrap the victim’s foot; used in the trap **otohio** [.↘.].

eguozaa [.↘.] cry of onlookers used to encourage people who are felling trees on a new farm.

egwi [.˙] the land-tortoise; it is the clever animal in folklore; praise-names: **eʊ̃i z-okp-owɛ** [...↘.] “the thing that swaggers” (proudly); **eʊ̃i nyakã** [...˙] “the thing that walks like a cripple”; *v.* **emosima** [.˙..], **ɛɽuʊɔ** [.˙.], **elukeluke** [..˙.˙].

egba [.˙] hunter’s hide; *v.* **ɔxɛ 2** [.˙].

v. **ɛgbɛe** [˩ \ ].

egilɛ [˥ ˩ ˩] land-snail; *v.* **akeɽekeɽe** [˩ ˩ ˩ \ ˩].

Egɔ [˩ ˩] a Bini village situated on the road leading to Siluko (**Is-iloko** [˩ ˥ ˧ ˩]).

eguɛegbe [˩ ˥ ˧] (1) a force serving **Ɔxwahɛ** [˩ / ˩] and represented in his shrine; it reminds the god of any broken oaths that were sworn by him, and it also helps to kill a man who has trespassed against him: lit. “helper to kill”; *cf.* **gu** [˥], **ɛɽe** [˥ ˩], **gbe** [˥]. (2) a rope with a noose meant to entrap the victim’s foot; used in the trap **otohio** [˩ \ ˩].

eguozaa [˩ \ ˩] cry of onlookers used to encourage people who are felling trees on a new farm.

egwi [˩ ˥] the land-tortoise; it is the clever animal in folklore; praise-names: **eʊ̃i z-okp-owɛ** [˩ ˩ ˩ \ ˩] “the thing that swaggers” (proudly); **eʊ̃i nyakã** [˩ ˩ ˩ ˥] “the thing that walks like a cripple”; *v.* **emosima** [˩ ˥ ˩ ˩], **ɛɽuʊɔ** [˩ ˥ ˩], **elukeluke** [˩ ˩ ˥ ˩ ˥].

egba [˩ ˥] hunter’s hide; *v.* ɔxɛ **2** [˩ ˥].

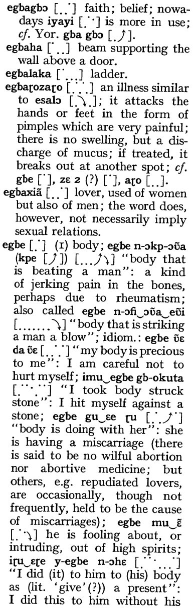
egbagbɔ [˩ ˩ ˥] faith; belief; nowadays **iyayi** [˩ ˥ ˧] is more in use; *cf.* Yor. **gba gbɔ** [˩ /].

egbaha [˥ ˩ ˩] beam supporting the wall above a door.

egbalaka [˥ ˩ ˩ ˩] ladder.

egbaɽozaɽo [˩ ˥ ˩ ˥ ˩] an illness similar to **esalɔ** [˩ \ ˩]; it attacks the hands or feet in the form of pimples which are very painful; there is no swelling, but a discharge of mucus; if treated, it breaks out at another spot; *cf.* **gbe** [˥], **zɛ 2** (?) [˥], **aɽo** [˩ ˩].

egbaxiã [˩ ˩ ˥] lover, used of women but also of men; the word does, however, not necessarily imply



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egbaxiã [..˙] lover, used of women but also of men; the word does, however, not necessarily imply sexual relations.
egbe [.˙] (I) body; **egbe n-ɔkp-ɔʊ̃a** (**kpe** [↗]) [...↗↘] "body that is beating a man": a kind of jerking pain in the bones, perhaps due to rheumatism; also called **egbe n-ɔfi‿ɔʊ̃a‿eʊ̃i** [.......↘] "body that is striking a man a blow"; idiom.: **egbe ʊ̃ɛ da ʊ̃ɛ** [..˙.˙] "my body is precious to me": I am careful not to hurt myself; **imu‿egbe gb-okuta** [.˙˙˙.˙˙] "I took body struck stone": I hit myself against a stone; **egbe gu‿ɛe ɽu** [.˙.↗˙] "body is doing with her": she is having a miscarriage (there is said to be no wilful abortion nor abortive medicine; but others, e.g. repudiated lovers, are occasionally, though not frequently, held to be the cause of miscarriages); **egbe mu‿ɛ̃** [.˙↘] he is fooling about, or intruding, out of high spirits; **iɽu‿ɛɽe y-egbe n-ɔhɛ** [.˙˙˙...˙] "I did (it) to him to (his) body as (lit. 'give' (?)) a present": I did this to him without his

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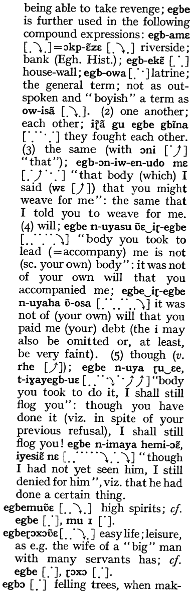

being able to take revenge; **egbe** is further used in the following compound expressions: **egb-amɛ** [˩\˩] = **ɔkp-ɛ̃zɛ** [˩\˩] riverside; bank (Egh. Hist.); **egb-ekɛ̃** [˩˥˩] house-wall; **egb-owa** [˩˥˧] latrine; the general term; not as out-spoken and “boyish” a term as **ow-isã** [˩\˩]. (2) one another; each other; **iɽã gu egbe gbĩna** [˥˩˥˥˧˩˥] they fought each other. (3) the same (with **ɔni** [˥/] “that”); **egb-ɔn-iw-en-udo mɛ** [˩˥/˥˧˩˥] “that body (which) I said (**wɛ** [/]) that you might weave for me”: the same that I told you to weave for me. (4) will; **egbe n-uyasu ʊ̃ɛ‿iɽ-egbe** [˩˩˥˥˩˥˥˩\] “body you took to lead (=accompany) me is not (sc. your own) body”: it was not of your own will that you accompanied me; **egbe‿iɽ-egbe n-uyaha ʊ̃-osa** [˩˥˥˩˩˥˥˩˩\] it was not of (your own) will that you paid me (your) debt (the i may also be omitted or, at least, be very faint). (5) though (*v.* **rhe** [/]); **egbe n-uya ɽu‿ɛe, t-iɣayegb-uɛ** [˩˩˥˥˧\˥˧//] “body you took to do it, I shall still flog you”: though you have done it (viz. in spite of your previous refusal), I shall still flog you! **egbe n-imaya hemi-ɔɛ̃, iyesiɛ̃ nɛ** [˩˩˥˥˥˥˥\˩˥˩\] “though I had not yet seen him, I still denied for him”, viz. that he had done a certain thing.

egbemuʊ̃ɛ [˩˩\˩] high spirits; *cf.* **egbe** [˩˥], **mu ɪ** [˥].

egbeɽɔxɔʊ̃ɛ [˩˩˥\˩] easy life; leisure, as e.g. the wife of a “big” man with many servants has; *cf.* **egbe** [˩˥], **ɽɔxɔ** [˩˥].

egbɔ [˩˥] felling trees, when mak-

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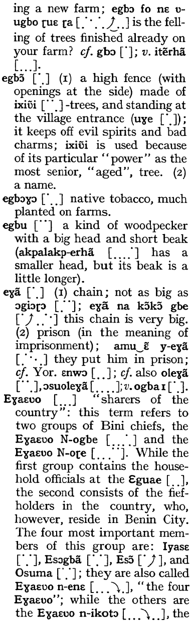
egbɔ [˩ ˥] felling trees, when making a new farm; **egbɔ fo nɛ ʊ-ugbo ɽuɛ ɽa** [˩ ˥ ˧ ˩ ˥ ˩ / ˩ ˩] is the felling of trees finished already on your farm? *cf.* **gbɔ** [˥]; *v.* **itẽrhã** [˩ ˩ ˩].

egbɔ̃ [˥ ˩] (1) a high fence (with openings at the side) made of **ixiʊ̃i** [˥ ˥ ˩]-trees, and standing at the village entrance (**uɣe** [˥ ˩]); it keeps off evil spirits and bad charms; **ixiʊ̃i** is used because of its particular “power” as the most senior, “aged”, tree. (2) a name.

egbɔɣɔ [˥ ˩ ˩] native tobacco, much planted on farms.

egbu [˥ ˥] a kind of woodpecker with a big head and short beak (**akpalakp-erhã** [˩



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eɣã [˙.] (1) chain; not as big as **ɔgiɔɽɔ** [.˙˙]; **eɣã na kɔ̃kɔ̃ gbe** [˙⤴..˙˙] this chain is very big. (2) prison (in the meaning of imprisonment); **amu‿ɛ̃ y-eɣã** [.˙˙.] they put him in prison; *cf.* Yor. ɛnwɔ [..]; *cf.* also **oleɣã** [˙˙.], **ɔsuoleɣã** [.....]; *v.* **ogba I** [˙.].

Eɣaɛʊo [...] "sharers of the country": this term refers to two groups of Bini chiefs, the **Eɣaɛʊo N-ogbe** [....˙] and the **Eɣaɛʊo N-oɽe** [...˙˙]. While the first group contains the household officials at the **Ɛguae** [..], the second consists of the fiefholders in the country, who, however, reside in Benin City. The four most important members of this group are: **Iyasɛ** [˙˙], **Esɔgbã** [˙˙], **Esɔ̃** [˙⤴], and **Osuma** [˙˙]; they are also called **Eɣaɛʊo n-enɛ** [...⤵.], "the four Eɣaɛʊo"; while the others are the **Eɣaɛʊo n-ikotɔ** [...⤵..], the

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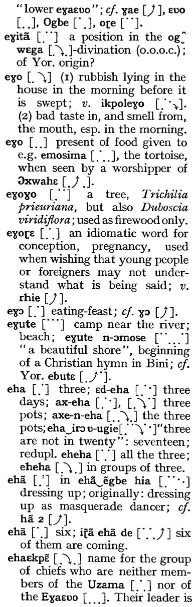
eγitã [˩ ˥ ˥] a position in the **ogˆ wɛga** [˩ \ ˩]-divination (o.o.o.c.); of Yor. origin?

eγo [˩ \ ] (1) rubbish lying in the house in the morning before it is swept; *v.* **ikpoleγo** [˩ ˥ ˧ (3-1)]. (2) bad taste in, and smell from, the mouth, esp. in the morning.

eγo [˩ ˩] present of food given to e.g. **emosima** [˩ ˥ ˩ ˩], the tortoise, when seen by a worshipper of **Ɔxwahɛ** [˩ / ˩].

eγoγo [˩ ˥ ˥] a tree, *Trichilia prieuriana*, but also *Duboscia viridiflora*; used as firewood only.



"lower **eɣaɛʋo**"; *cf.* **ɣae** [↗], **ɛʋo** [..], **Ogbe** [˙.], **oɽe** [˙˙].
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eɣoɽɛ [.˙.] an idiomatic word for conception, pregnancy, used when wishing that young people or foreigners may not understand what is being said; *v.* **rhie** [↗].

eɣɔ [.˙] eating-feast; *cf.* **ɣɔ** [↗].

eɣute [˙˙˙] camp near the river; beach; **eɣute n-ɔmose** [˙˙..˙] "a beautiful shore", beginning of a Christian hymn in Bini; *cf.* Yor. **ebutɛ** [.↗˙].

eha [.˙] three; **ɛd-eha** [.˙˙] three days; **ax-eha** [.˙˙], [.↘˙] three pots; **axe-n-eha** [..↘.] the three pots; **eha‿irɔ ʋ-ugie**[.˙˙↘˙˙]"three are not in twenty": seventeen; redupl. **eheha** [˙.˙] all the three; **eheha** [.↘.] in groups of three.

ehã [.˙] in **ehã‿ẽgbe hia** [.˙˙˙˙] dressing up; originally: dressing up as masquerade dancer; *cf.* **hã 2** [↗].

ehã [˙.] six; **iɽã ehã de** [˙..↗] six of them are coming.

ehaɛkpɛ̃ [.↘.] name for the group of chiefs who are neither members of the **Uzama** [.˙.] nor of the **Eɣaɛʋo** [...]. Their leader is

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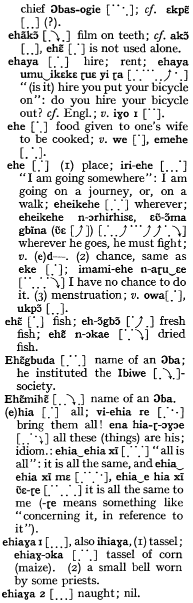
ehãkɔ̃ [˩ \ ˩] film on teeth; *cf.* **akɔ̃** [˩ ˩], **ehɛ̃** [˩ ˥] is not used alone.

ehaya [˩ ˥ ˩] hire; rent; **ehaya umu‿ikɛkɛ ɽuɛ yi ɽa** [˩ ˥ ˩ ˥ ˥ ˥ ˩ ˩ / ˧ ˩] "(is it) hire you put your bicycle on": do you hire your bicycle out? *cf.* Engl.; *v.* **iɣo 1** [˥ ˥].

ehe [˥ ˩] food given to one's wife to be cooked; *v.* **we** [˥], **emehe** [˩ ˥ ˩].

ehe [˩ ˥] (1) place; **iri-ehe** [˩ ˩ ˩ ˥] "I am going somewhere": I am going on a journey, or, on a walk; **eheikehe** [˩ ˥ ˩ ˥] wherever; **eheikehe n-ɔrhirhisɛ, ɛʊ̃-ɔ̃ma**



chief **Ɔbas-ogie** [˙˙˙.]; *cf.* **ɛkpɛ̃** [..] (?).

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ehɛ̃ [˙.] fish; **eh-ɔ̃gbɔ̃** [˙↗.] fresh fish; **ehɛ̃ n-ɔkae** [˙.˙↘] dried fish.

Ehɛ̃gbuda [.˙˙.] name of an **Ɔba**; he instituted the **Ibiwe** [.↘.]-society.

Ehɛ̃mihɛ̃ [..↘.] name of an **Ɔba**.

(e)**hia** [.˙] all; **vi-ehia re** [.˙˙·] bring them all! **ena hia-ɽ-ɔɣɔe** [..˙˙↘] all these (things) are his; idiom.: **ehia‿ehia xĩ** [.˙˙.˙] "all is all": it is all the same, and **ehia‿ehia xĩ mɛ** [.˙˙.˙˙], **ehia‿e hia xĩ ʊ̃ɛ-ɽe** [.˙˙...˙.] it is all the same to me (**-ɽe** means something like "concerning it, in reference to it").

ehiaɣa 1 [...], also **ihiaɣa**, (1) tassel; **ehiaɣ-ɔka** [.˙˙.] tassel of corn (maize). (2) a small bell worn by some priests.

ehiaɣa 2 [...] naught; nil.

gbĩna (ʊ̃ɛ [/]) [˩ ˥ ˩ ˩ / ˥ ˥ ˥ / / ˥ ˩ \ ] wherever he goes, he must fight; *v.* **(e)d—**. (2) chance, same as **eke** [˩ ˥]; **imamiehe n-aɾu͜ɛe** [˥ ˥ ˩ ˩ ˥ ˩ ˥ \ ] I have no chance to do it. (3) menstruation; *v.* **owa** [˩ ˥], **ukp**ɔ̃ [˩ ˩].

ehɛ̃ [˥ ˩] fish; **eh**ɔ̃**gb**ɔ̃ [˥ / ˩] fresh fish; **eh**ɛ̃ **n-ɔkae** [˥ ˩ ˥ \ ] dried fish.

Ehɛ̃**gbuda** [˩ ˥ ˥ ˩] name of an Ɔ**ba**; he instituted the **Ibiwe** [˩ \ ˩]-society.

Ehɛ̃**mih**ɛ̃ [˩ ˩ \ ˩] name of an Ɔ**ba**.

(e)hia [˩ ˥] all; **vi-ehia re** [˩ ˥ ˦ ˧] bring them all! **ena hia-ɾ-**ɔɣɔ**e** [˩ ˩ ˥ ˦ (4-1)] all these (things) are his; idiom.: **ehia͜ehia xĩ** [˩ ˥ ˥ ˩ ˥] "all is all": it is all the same, and **ehia͜**

ehia xĩ mɛ [˩ ˥ ˥ ˩ ˥ ˧], **ehia͜e hia xĩ ʊ̃ɛ-ɽe** [˩ ˥ ˥ ˩ ˩ ˥ ˩] it is all the same to me (**-ɽe** means something like "concerning it, in reference to it").

ehiaɣa 1 [˩ ˩ ˩], also **ihiaɣa**, (1) tassel; **ehiaɣ-ɔka** [˩ ˥ ˥ ˩] tassel of corn (maize). (2) a small bell worn by some priests.

ehiaɣa 2 [˩ ˩ ˩] naught; nil.

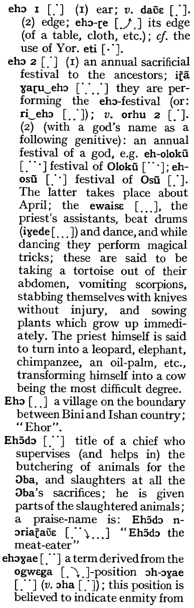
ehɔ 1 [˩ ˥] (1) ear; *v.* **daʊ̃ɛ** [˩ ˥].

(2) edge; **ehɔ-ɽe** [˩ / ˩] its edge (of a table, cloth, etc.); *cf.* the use of Yor. **eti** [˧ ˥].

ehɔ 2 [˩ ˥] (1) an annual sacrificial festival to the ancestors; **iɽã ɣaɽu‿ehɔ** [˥ ˩ ˥ ˩ ˩ ˥] they are performing the **ehɔ**-festival (or: **ri‿ehɔ** [˩ ˩ ˥]); *v.* **orhu 2** [˩ ˥].

(2) (with a god's name as a following genitive): an annual festival of a god, e.g. **eh-olokũ** [˩ ˥ ˥ ˧] festival of **Olokũ** [˥ ˥ ˧]; **eh-osũ** [˩ ˥ ˧] festival of **Osũ** [˩ ˥].

The latter takes place about April; the **ewaisɛ** [˩ ˩ ˩], the priest's assistants, beat drums (**iɣede** [˩ ˩ ˩]) and dance, and while



ehɔ 1 [.˙] (1) ear; *v.* **daʊ̃ɛ** [.˙]. (2) edge; **ehɔ-ɽe** [.↗.] its edge (of a table, cloth, etc.); *cf.* the use of Yor. **eti** [·˙].

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Ehɔ [..] a village on the boundary between Bini and Ishan country; "Ehor".

Ehɔ̃dɔ [.˙˙] title of a chief who supervises (and helps in) the butchering of animals for the **Ɔba**, and slaughters at all the **Ɔba**'s sacrifices; he is given parts of the slaughtered animals; a praise-name is: **Ehɔ̃dɔ n-ɔriaɽaʊ̃ɛ** [.˙˙↘...] "**Ehɔ̃dɔ** the meat-eater"

ehɔɣae [.˙˙] a term derived from the **ogwɛga** [.↘.]-position **ɔh-ɔɣae** [.˙˙] (*v.* **ɔha** [.˙]); this position is believed to indicate enmity from dancing they perform magical tricks; these are said to be taking a tortoise out of their abdomen, vomiting scorpions, stabbing themselves with knives without injury, and sowing plants which grow up immediately. The priest himself is said to turn into a leopard, elephant, chimpanzee, an oil-palm, etc., transforming himself into a cow being the most difficult degree.

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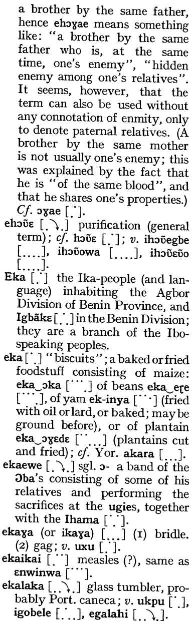
ehɔʊ̃ɛ [˩ \ ˩] purification (general term); *cf.* **hɔʊ̃ɛ** [˩ ˥]; *v.* **ihɔʊ̃egbe** [˩ ˩ ˩ ˩], **ihɔʊ̃owa**



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Eka [˩ ˥] the Ika-people (and language) inhabiting the Agbor Division of Benin Province, and **Igbãkɛ** [˩ ˥ ˩] in the Benin Division; they are a branch of the Ibo-speaking peoples.

eka [˥ ˩] “biscuits”; a baked or fried foodstuff consisting of maize: **eka‿ɔka** [˥ ˥ ˥ ˩] of beans **eka‿eɽe** [˥ ˥ ˥ ˩], of yam **ek-inya** [˥ ˥ ˧] (fried with oil or lard, or baked; may be ground before), or of plantain **eka‿ɔɣɛdɛ** [˥ ˥ ˩ ˩ ˩] (plantains cut and fried); *cf.* Yor. **akara** [˩ ˩ ˩].

ekaewe [˩ \ ˩] sgl. **ɔ-** a band of the **Ɔba**’s consisting of some of his relatives and performing the sacrifices at the **ugies**, together with the **Ihama** [˥ ˩ ˥].

ekaɣa (or **ikaɣa**) [˩ ˩ ˩] (1) bridle. (2) gag; *v.* **uxu** [˩ ˥].

ekaikai [˩ ˥ ˥] measles (?), same as **ɛnwinwa** [˥ ˥ ˥].

ekalaka [˩ ˩ \ ˩] glass tumbler, probably Port. caneca; *v.* **ukpu** [˥ ˩], **igobele** [˩ ˥ ˩ ˩], **egalahi** [˩ ˩ \ ˩].

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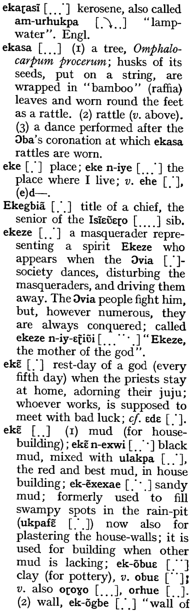
ekaɽasĩ [˩ ˩ ˩ ˥] kerosene, also called **am-urhukpa** [˩ \ ˩ ˩] “lamp-water”. Engl.

ekasa [˩ ˩ ˩] (1) a tree, *Omphalocarpum procerum*; husks of its seeds, put on a string, are wrapped in “bamboo” (raffia) leaves and worn round the feet as a rattle. (2) rattle (*v.* above). (3) a dance performed after the **Ɔba**’s coronation at which **ekasa** rattles are worn.

eke [˩ ˥] place; **eke n-iye** [˩ ˩ ˩ ˥] the place where I live; *v.* **ehe** [˩ ˥], **(e)d—**.

Ekegbiã [˩ ˥ ˩] title of a chief, the senior of the **Isĩɛʊ̃ɛɽo** [˩ ˩ ˩ ˩] sib.

ekeze [˩ ˩ ˥] a masquerader repre-



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ekeze [..˙] a masquerader repre-senting a spirit **Ekeze** who appears when the **Ɔvia** [.˙]-society dances, disturbing the masqueraders, and driving them away. The **Ɔvia** people fight him, but, however numerous, they are always conquered; called **ekeze n-iy-ɛɽ̃iʊ̃i** [...˙˙˙.] “**Ekeze**, the mother of the god”.

ekɛ̃ [.˙] rest-day of a god (every fifth day) when the priests stay at home, adorning their juju; whoever works, is supposed to meet with bad luck; *cf.* **ɛdɛ** [.˙].

ekɛ̃ [..] (1) mud (for house-building); **ekɛ̃ n-exwi** [..˙˙] black mud, mixed with **ulakpa** [..˙], the red and best mud, in house building; **ek-ẽxexae** [.˙˙.] sandy mud; formerly used to fill swampy spots in the rain-pit (**ukpafɛ̃** [.˙.]) now also for plastering the house-walls; it is used for building when other mud is lacking; **ek-õbuɛ** [.˙˙] clay (for pottery), *v.* **obuɛ** [˙˙]; *v.* also **oɽoɣo** [...], **orhue** [..]. (2) wall, **ek-õgbe** [.˙.] “wall of senting a spirit **Ekeze** who appears when the **Ɔvia** [˩ ˥]-society dances, disturbing the masqueraders, and driving them away. The **Ɔvia** people fight him, but, however numerous, they are always conquered; called **ekeze n-iy-ɛɽ̃iʊ̃i** [˩ ˩ ˩ ˥ ˥ ˧ ˩] “Ekeze, the mother of the god”.

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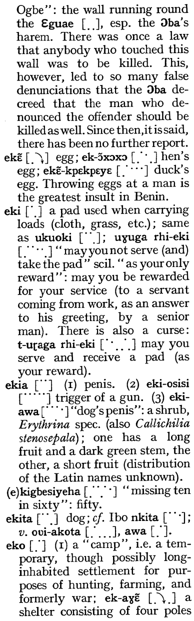
Ogbe": the wall running round the **Ɛguae** [˩ ˩], esp. the **Ɔba**'s harem. There was once a law that anybody who touched this wall was to be killed. This, however, led to so many false denunciations that the **Ɔba** decreed that the man who denounced the offender should be killed as well. Since then, it is said, there has been no further report.

ekɛ̃ [˩ \ ] egg; **ek-ɔ̃xɔxɔ** [˩ ˥ ˦ ˩] hen's egg; **ekɛ̃-kpɛkpɛyɛ** [˩ ˥ ˦ ˦ ˦] duck's egg. Throwing eggs at a man is the greatest insult in Benin.

eki [˥ ˩] a pad used when carrying loads (cloth, grass, etc.); same as **ukuoki** [˥ ˥ ˩];



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ekia [˙˙] (1) penis. (2) **eki-osisi** [˙˙˙˙˙] trigger of a gun. (3) **eki-awa** [˙˙˙˙] "dog's penis": a shrub, *Erythrina* spec. (also *Callichilia stenosepala*); one has a long fruit and a dark green stem, the other, a short fruit (distribution of the Latin names unknown).

(e)kigbesiyeha [.˙˙.˙˙] "missing ten in sixty": fifty.

ekita [˙˙.] dog; *cf.* Ibo **nkita** [˙˙˙]; *v.* **oʋi-akota** [.˙...], **awa** [.˙].

eko [.˙] (1) a "camp", i.e. a temporary, though possibly long-inhabited settlement for purposes of hunting, farming, and formerly war; **ek-aɣɛ̃** [.↘.] a shelter consisting of four poles

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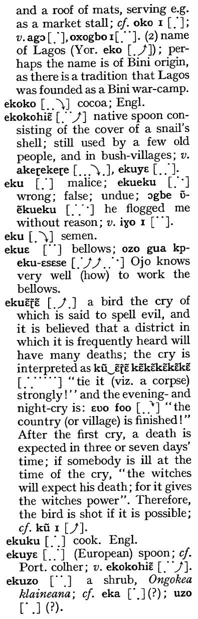
eko [˩ ˥] (1) a “camp”, i.e. a temporary, though possibly long-inhabited settlement for purposes of hunting, farming, and formerly war; **ekayɛ̃** [˩ \ ˩] a shelter consisting of four poles and a roof of mats, serving e.g. as a market stall; *cf.* **oko 1** [˩ ˥]; *v.* **agɔ** [˩ ˥], **oxogbo 1** [˩ ˥ ˥]. (2) name of Lagos (Yor. **eko** [˩ /]); perhaps the name is of Bini origin, as there is a tradition that Lagos was founded as a Bini war-camp.

ekoko [˩ ˩ \ ] cocoa; Engl.

ekokohiɛ̃ [˩ ˥ ˥ /] native spoon consisting of the cover of a snail's shell; still used by a few old people, and in bush-villages; *v.* **akeɽekeɽe** [˩ ˩ ˩ \ ˩], **ekuyɛ** [˩ ˩ ˥].

eku [˩ ˥] malice; **ekueku** [˩ ˥ ˧] wrong; false; undue; **ɔgbe ʊ̃-ẽkueku** [˩ ˥ ˩ ˥ ˧] he flogged me without reason; *v.*



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eku [.↘] semen.

ekuɛ [˙˙] bellows; **ozo gua kpeku-ɛsɛse** [.˙↗↗..˙·] Ojo knows very well (how) to work the bellows.

ekuɛ̃ɽɛ̃ [.↗.] a bird the cry of which is said to spell evil, and it is believed that a district in which it is frequently heard will have many deaths; the cry is interpreted as **kũ‿ɛ̃ɽɛ̃ kɛ̃kɛ̃kɛ̃kɛ̃kɛ̃** [.˙.˙˙˙˙˙] "tie it (viz. a corpse) strongly!" and the evening- and night-cry is: **ɛʋo foo** [..↘] "the country (or village) is finished!" After the first cry, a death is expected in three or seven days' time; if somebody is ill at the time of the cry, "the witches will expect his death; for it gives the witches power". Therefore, the bird is shot if it is possible; *cf.* **kũ ɪ** [↗].

ekuku [.˙.] cook. Engl.

ekuyɛ [..˙] (European) spoon; *cf.* Port. colher; *v.* **ekokohiɛ̃** [.˙˙↗].

ekuzo [˙˙.] a shrub, *Ongokea klaineana*; *cf.* **eka** [˙.] (?); **uzo** [˙.] (?).

iɣo 1 [˥ ˥].

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ekwabɔ [˥ ˥ ˧] upper arm; *cf.* **abɔ** [˩ ˥], **ekwawɛ** [˥ \ ˩].

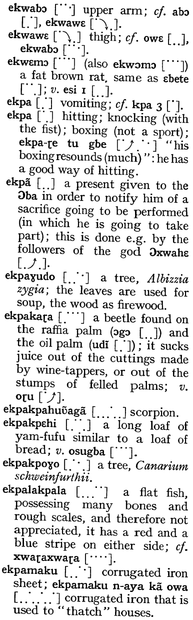
ekwawɛ [˥ \ ˩] thigh; *cf.* **owɛ** [˩ ˩], **ekwabɔ** [˥ ˥ ˧].

ekwɛmɔ [˥ ˥ ˥] (also **ekwɔmɔ** [˥ ˥ ˥]) a fat brown rat, same as **ɛbete** [˥ ˥ ˩]; *v.* **esi 1** [˩ ˩].

ekpa [˩ ˥] vomiting; *cf.* **kpa 3** [˥].

ekpa [˥ ˩] hitting; knocking (with the fist); boxing (not a sport); **ekpa-ɽe tu gbe** [˥ / ˩ ˥ ˧] “his boxing resounds (much)”: he has a good way of hitting.

ekpã [˩ ˩] a present given to the **Ɔba** in order to notify him of a sacrifice going to be performed (in which he is



ekwabɔ [˙˙·] upper arm; *cf.* **abɔ** [.˙], **ekwawɛ** [˙↘.].

ekwawɛ [˙↘.] thigh; *cf.* **owɛ** [..], **ekwabɔ** [˙˙·].

ekwɛmɔ [˙˙˙] (also **ekwɔmɔ** [˙˙˙]) a fat brown rat, same as **ɛbete** [˙˙.]; *v.* **esi ɪ** [..].

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ekpã [..] a present given to the **Ɔba** in order to notify him of a sacrifice going to be performed (in which he is going to take part); this is done e.g. by the followers of the god **Ɔxwahɛ** [.↗.].

ekpaɣudo [..˙·] a tree, *Albizzia zygia*; the leaves are used for soup, the wood as firewood.

ekpakaɽa [.˙˙˙] a beetle found on the raffia palm (**ɔgɔ** [..]) and the oil palm (**udĩ** [.˙]); it sucks juice out of the cuttings made by wine-tappers, or out of the stumps of felled palms; *v.* **oɽu** [˙↗].

ekpakpahuʊ̃agã [...˙..] scorpion.

ekpakpɛhi [.˙˙.] a long loaf of yam-fufu similar to a loaf of bread; *v.* **osugba** [˙˙˙].

ekpakpoɣo [.˙·.] a tree, *Canarium schweinfurthii*.

ekpalakpala [...˙˙] a flat fish, possessing many bones and rough scales, and therefore not appreciated, it has a red and a blue stripe on either side; *cf.* **xwaɽaxwaɽa** [˙···].

ekpamaku [..˙·] corrugated iron sheet; **ekpamaku n-aya kã owa** [..˙..˙..˙] corrugated iron that is used to “thatch” houses.

going to take part); this is done e.g. by the followers of the god **Ɔxwahɛ** [˩ / ˩].

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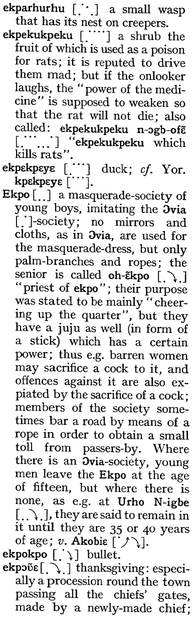
ekpamaku [˩ ˩ ˥ ˧] corrugated iron sheet; **ekpamaku n-aya kã owa** [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥] corrugated iron that is used to “thatch” houses.

ekparhurhu [˩ ˥ ˧ ˩] a small wasp that has its nest on creepers.

ekpekukpeku [˩ ˥ ˥ ˥ ˥] a shrub the fruit of which is used as a poison for rats; it is reputed to drive them mad; but if the onlooker laughs, the “power of the medicine” is supposed to weaken so that the rat will not die; also called: **ekpekukpeku n-ɔgb-ofɛ̃** [˩ ˥ ˥ ˥ ˩ ˩ ˩ ˥] “**ekpekukpeku** which kills rats”.

ekpɛkpɛyɛ [˩ ˥ ˥ ˥] duck; *cf.* Yor. **kpɛkpɛyɛ** [˥ ˥ ˥].

Ekpo [˩ ˩] a masquerade-society of young boys, imitating the **Ɔvia** [˩ ˥]-society; no mirrors and cloths, as in **Ɔvia**,



ekparhurhu [.˙·.] a small wasp that has its nest on creepers.

ekpekukpeku [.˙˙˙˙] a shrub the fruit of which is used as a poison for rats; it is reputed to drive them mad; but if the onlooker laughs, the “power of the medicine” is supposed to weaken so that the rat will not die; also called: **ekpekukpeku n-ɔgb-ofɛ̃** [.˙˙˙...˙] “**ekpekukpeku** which kills rats”.

ekpɛkpɛyɛ [.˙˙˙] duck; *cf.* Yor. **kpɛkpɛyɛ** [˙˙˙].

Ekpo [..] a masquerade-society of young boys, imitating the **Ɔvia** [.˙]-society; no mirrors and cloths, as in **Ɔvia**, are used for the masquerade-dress, but only palm-branches and ropes; the senior is called **oh-ɛ̃kpo** [.↘.] “priest of **ekpo**”; their purpose was stated to be mainly “cheering up the quarter”, but they have a juju as well (in form of a stick) which has a certain power; thus e.g. barren women may sacrifice a cock to it, and offences against it are also expiated by the sacrifice of a cock; members of the society sometimes bar a road by means of a rope in order to obtain a small toll from passers-by. Where there is an **Ɔvia**-society, young men leave the **Ekpo** at the age of fifteen, but where there is none, as e.g. at **Urho N-igbe** [..↘.], they are said to remain in it until they are 35 or 40 years of age; *v.* **Akobiɛ** [˙↗↘].

ekpokpo [.˙↘] bullet.

ekpɔ̃ɛ̃ [.↘.] thanksgiving: especially a procession round the town passing all the chiefs’ gates, made by a newly-made chief;

are used for the masquerade-dress, but only palm-branches and ropes; the senior is called **oh-**ɛ̃**kpo** [˩ \ ˩] “priest of ekpo”; their purpose was stated to be mainly “cheering up the quarter”, but they have a juju as well (in form of a stick) which has a certain power; thus e.g. barren women may sacrifice a cock to it, and offences against it are also expiated by the sacrifice of a cock; members of the society sometimes bar a road by means of a rope in order to obtain a small toll from passers-by. Where there is an Ɔ**via**-society, young men leave the **Ekpo** at the age of fifteen, but where there is none, as e.g. at

Urho N-igbe [˩ ˩ \ ˩], they are said to remain in it until they are 35 or 40 years of age; *v.* **Akobi**ɛ [˥ / \ ].

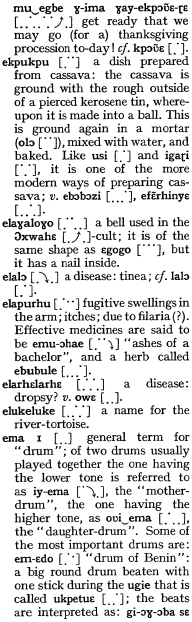
ekpokpo [˩ ˥ (4-1)] bullet.

ekpɔʊ̃ɛ [˩ \ ˩] thanksgiving: especially a procession round the town passing all the chiefs' gates, made by a newly-made chief;

mu‿egbe ɣ-ima ɣay-ekpɔʊ̃ɛ-ɽɛ [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˥ / ˩] get ready that we may go (for a) thanksgiving procession to-day! *cf.* **kpɔʊ̃ɛ** [˩ ˥].

ekpukpu [˩ ˥ ˥] a dish prepared from cassava: the cassava is ground with the rough outside of a pierced kerosene tin, whereupon it is made into a ball. This is ground again in a mortar (**olɔ** [˥ ˥]), mixed with water, and baked. Like **usi** [˩ ˥] and **igaɽi** [˥ ˩ ˥], it is one of the more modern ways of preparing cassava; *v.* **ebɔbɔzi** [˩ ˩ ˩ ˥], **efɛ̃rhinyɛ** [˩ ˩ ˥ ˩].

elaɣaloɣo [˩ ˥ ˥ ˩ ˩] a bell used in the **Ɔxwahɛ** [˩ / ˩]-cult; it is of the



mu‿egbe ɣ-ima ɣay-ekpɔʊ̃ɛ-ɽɛ [..˙..˙˙.↗.] get ready that we may go (for a) thanksgiving procession to-day! *cf.* **kpɔʊ̃ɛ** [.˙].

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elaɣaloɣo [.˙˙..] a bell used in the **Ɔxwahɛ** [.↗.]-cult; it is of the same shape as **ɛgogo** [˙˙˙], but it has a nail inside.

elalɔ [.↘.] a disease: tinea; *cf.* **lalɔ** [.˙].

elapurhu [.˙˙˙] fugitive swellings in the arm; itches; due to filaria (?). Effective medicines are said to be **emu-ɔhae** [.˙˙↘] "ashes of a bachelor", and a herb called **ebubule** [...˙].

elarhɛlarhɛ [.˙.˙.] a disease: dropsy? *v.* **owɛ** [..].

elukeluke [..˙.˙] a name for the river-tortoise.

ema I [..] general term for "drum"; of two drums usually played together the one having the lower tone is referred to as **iy-ema** [˙↘.], the "mother-drum", the one having the higher tone, as **ovi‿ema** [.˙..], the "daughter-drum". Some of the most important drums are: **em-ɛdo** [.˙˙] "drum of Benin": a big round drum beaten with one stick during the **ugie** that is called **ukpetuɛ** [..˙]; the beats are interpreted as: **gi-ɔɣ-ɔba sɛ**

same shape as ɛ**gogo** [˥ ˥ ˥], but it has a nail inside.

elalɔ [˩ \ ˩] a disease: tinea; *cf.* **lal**ɔ [˩ ˥].

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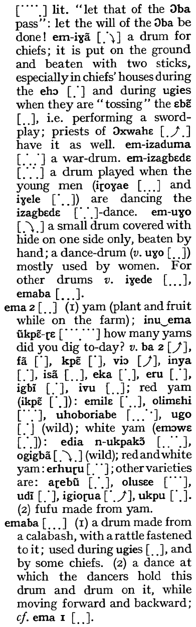
elarhɛ**larh**ɛ [˩ ˥ ˩ ˥ ˩] a disease: dropsy? *v.* **ow**ɛ [˩ ˩].

elukeluke [˩ ˩ ˥ ˩ ˥] a name for the river-tortoise.

ema 1 [˩ ˩] general term for “drum”; of two drums usually played together the one having the lower tone is referred to as **iy-ema** [˥ \ ˩], the “mother-drum”, the one having the higher tone, as **oʊi͜ema** [˩ ˥ ˩ ˩], the “daughter-drum”. Some of the most important drums are: **em-ɛdo** [˩ ˥ ˧] “drum of Benin”: a big round drum beaten with one stick during the **ugie** that is called **ukpetu**ɛ [˩ ˩ ˥]; the beats are interpreted as: **gi-ɔɣ-ɔba s**ɛ

[˥ ˥ ˥ ˥ ˩] lit. “let that of the **Ɔba** pass”: let the will of the **Ɔba** be done! **em-iɣã** [˩ ˥ (4-1)] a drum for chiefs; it is put on the ground and beaten with two sticks, especially in chiefs’ houses during the **ehɔ** [˩ ˥] and during **ugies** when they are “tossing” the **ɛbɛ̃** [˩ ˩], i.e. performing a sword-play; priests of **Ɔxwahɛ** [˩ / ˩] have it as well. **em-izaduma** [˩ ˥ ˩ ˩ ˥] a war-drum. **em-izagbɛdɛ** [˩ ˥ ˩ ˥ ˩] a drum played when the young men (**iɽoɣae** [˩ ˩ ˩] and **iɣele** [˥ ˩ ˩]) are dancing the **izagbɛdɛ** [˥ ˩ ˥ ˩]-dance. **em-uɣo** [˩ \ ˩] a small drum covered with hide on one side only, beaten by hand; a dance-drum



[˙˙˙˙.] lit. “let that of the **Ɔba** pass”: let the will of the **Ɔba** be done! **em-iɣã** [.˙↘] a drum for chiefs; it is put on the ground and beaten with two sticks, especially in chiefs’ houses during the **ehɔ** [.˙] and during **ugies** when they are “tossing” the **ɛbɛ̃** [..], i.e. performing a sword-play; priests of **Ɔxwahɛ** [.↗.] have it as well. **em-izaduma** [.˙..˙] a war-drum. **em-izagbɛdɛ** [.˙.˙.] a drum played when the young men (**iɽoɣae** [...] and **iɣele** [˙..]) are dancing the **izagbɛdɛ** [˙.˙.]-dance. **em-uɣo** [.↘.] a small drum covered with hide on one side only, beaten by hand; a dance-drum (*v.* **uɣo** [..]) mostly used by women. For other drums *v.* **iɣede** [...], **emaba** [...].

ema 2 [..] (1) yam (plant and fruit while on the farm); **inu‿ema ũkpɛ̃-ɽɛ** [˙˙˙.˙˙˙] how many yams did you dig to-day? *v.* **ba 2** [↗], **fã** [˙], **kpɛ̃** [˙], **viɔ** [↗], **inya** [.˙], **isã** [..], **eka** [˙.], **eru** [.˙], **igbĩ** [.˙], **ivu** [..]; red yam (**ikpɛ̃** [˙.]): **emilɛ** [˙..], **olimɛhi** [˙˙.˙], **uhoboriabe** [...˙˙], **ugo** [.˙] (wild); white yam (**emɔwɛ** [.˙.]): **edia n-ukpakɔ̃** [..˙˙.], **ogigbã** [.↘.] (wild); red and white yam: **erhuɽu** [.˙˙]; other varieties are: **aɽebũ** [.˙.], **olusɛe** [˙˙˙], **udĩ** [.˙], **igioɽua** [˙.↗], **ukpu** [˙.]. (2) fufu made from yam.

emaba [...] (1) a drum made from a calabash, with a rattle fastened to it; used during **ugies** [..], and by some chiefs. (2) a dance at which the dancers hold this drum and drum on it, while moving forward and backward; *cf.* **ema 1** [..].

(*v.* **uɣo** [˩ ˩]) mostly used by women. For other drums *v.* **iɣede** [˩ ˩ ˩], **emaba** [˩ ˩ ˩].

ema 2 [˩ ˩] (1) yam (plant and fruit while on the farm); **inu͜ema ũkpɛ̃-ɼɛ** [˥ ˥ ˥ ˩ ˥ ˥ ˥] how many yams did you dig to-day? *v.* **ba 2** [/], **fã** [˥], **kpɛ̃** [˥], **viɔ** [/], **inya** [˩ ˥], **isã** [˩ ˩], **eka** [˥ ˩], **eru** [˩ ˥], **igbĩ** [˩ ˥], **ivu** [˩ ˩]; red yam (**ikpɛ̃** [˥ ˩]): **emilɛ** [˥ ˩ ˩], **olimɛhi** [˥ ˥ ˩ ˥], **uhoboriabe** [˩ ˩ ˩ ˥ ˧], **ugo** [˩ ˥] (wild); white yam (**emɔwɛ** [˩ ˥ ˩]): **edia n-ukpakɔ̃** [˩ ˩ ˥ ˥ ˩], **ogigbã** [˩ \ ˩] (wild); red and white yam: **erhuɼu** [˩ ˥ ˥]; other varieties are: **aɼebũ** [˩ ˥ ˩], **olusɛe** [˥ ˥ ˥], **udĩ** [˩ ˥], **igioɼua** [˥ ˩ /], **ukpu** [˥ ˩]. (2) fufu made from yam.

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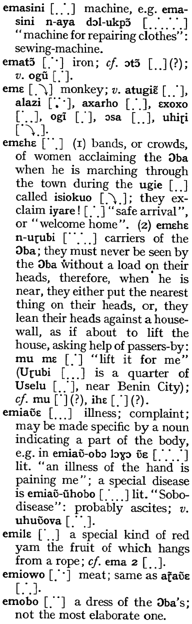
emasini [˩ ˩ ˥ ˩] machine, e.g. **emasini n-aya dɔl-ukpɔ̃** [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˩] “machine for repairing clothes”: sewing-machine.

ematɔ̃ [˩ ˥ ˦] iron; *cf.* ɔtɔ̃ [˩ ˩] (?); *v.* **ogũ** [˩ ˥].

emɛ [˩ \ ] monkey; *v.* **atugiɛ̃** [˩ ˩ ˥], **alazi** [˥ ˥ ˦], **axarho** [˩ ˥ ˩], **ɛxoxo** [˥ ˩ ˩], **ogĩ** [˩ ˥], **ɔsa** [˩ ˩], **uhiɽi** [˥ \ ˩].

emɛhɛ [˥ ˥ ˩] (1) bands, or crowds, of women acclaiming the **Ɔba** when he is marching through the town during the **ugie** [˩ ˩] called **isiokuo** [˩ \ ˩]; they exclaim **iyare**! [˩ ˥ ˩] “safe arrival”, or “welcome home”. (2) **emɛhɛ n-uɽubi** [˥ ˥ ˩ ˥ ˩ ˩



emasini [..˙.] machine, e.g. **emasini n-aya dɔl-ukpɔ̃** [..˙..˙.˙.] “machine for repairing clothes”: sewing-machine.

ematɔ̃ [.˙˙] iron; *cf.* **ɔtɔ̃** [..] (?); *v.* **ogũ** [.˙].

emɛ [.↘] monkey; *v.* **atugiɛ̃** [..˙], **alazi** [˙˙˙], **axarho** [.˙.], **ɛxoxo** [˙..], **ogĩ** [.˙], **ɔsa** [..], **uhiɽi** [˙↘.].

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emiaʊ̃ɛ [...] illness; complaint; may be made specific by a noun indicating a part of the body, e.g. in **emiaʊ̃-obɔ lɔɣɔ ʊ̃ɛ** [.˙˙...˙] lit. “an illness of the hand is paining me”; a special disease is **emiaʊ̃-ũhobo** [.˙...] lit. “Sobo-disease”: probably ascites; *v.* **uhuʊ̃ova** [.˙˙.].

emilɛ [˙..] a special kind of red yam the fruit of which hangs from a rope; *cf.* **ema 2** [..].

emiowo [.˙˙] meat; same as **aɽaʊ̃ɛ** [.˙.].

emobo [.˙˙] a dress of the **Ɔba**’s; not the most elaborate one.

] carriers of the Ɔ**ba**; they must never be seen by the Ɔ**ba** without a load on their heads, therefore, when he is near, they either put the nearest thing on their heads, or, they lean their heads against a house-wall, as if about to lift the house, asking help of passers-by: **mu m**ɛ [˩ ˥] “lift it for me” (**U**ɽ**ubi** [˩ ˩ ˩] is a quarter of **Uselu** [˩ ˩ ˥], near Benin City); *cf.* **mu** [˥] (?), **ih**ɛ [˩ ˥] (?).

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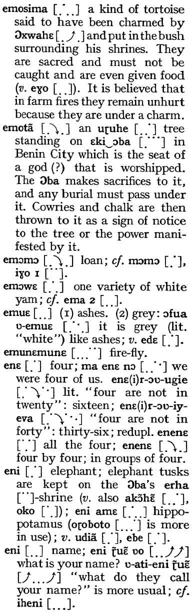
emilε [˥ ˩ ˩] a special kind of red yam the fruit of which hangs from a rope; *cf.* **ema 2** [˩ ˩].

emiowo [˩ ˥ ˧] meat; same as **aɽ̃aʊ̃ε** [˩ ˥ ˩].

emobo [˩ ˥ ˥] a dress of the **Ɔba**'s; not the most elaborate one.

emosima [˩ ˥ ˩ ˩] a kind of tortoise said to have been charmed by **Ɔxwahɛ** [˩ / ˩] and put in the bush surrounding his shrines. They are sacred and must not be caught and are even given food (*v.* **eɣo** [˩ ˩]). It is believed that in farm fires they remain unhurt because they are under a charm.

emotã [˩ \ ˩] an **uɽuhe** [˩ ˩ ˥] tree standing on **ɛki͜ɔba** [˩ ˥ ˥ ˥] in Benin City which is the seat of a god (?) that is worshipped. The **Ɔba** makes sacrifices to it, and any burial must pass under it. Cowries and chalk are then thrown to it as a sign of notice to the tree or the power mani-



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emotã [.↘.] an **uɽuhe** [..˙] tree standing on **ɛki͜ɔba** [.˙˙˙] in Benin City which is the seat of a god (?) that is worshipped. The **Ɔba** makes sacrifices to it, and any burial must pass under it. Cowries and chalk are then thrown to it as a sign of notice to the tree or the power manifested by it.

emɔmɔ [.↘.] loan; *cf.* **mɔmɔ** [.˙], **iɣo 1** [˙˙].

emɔwɛ [.˙.] one variety of white yam; *cf.* **ema 2** [..].

emuɛ [..] (1) ashes. (2) grey: **ɔfua ʋ-emuɛ** [.˙˙.] it is grey (lit. "white") like ashes; *v.* **edɛ** [.˙].

emunɛmunɛ [...˙˙] fire-fly.

enɛ [.˙] four; **ma enɛ nɔ** [..˙˙] we were four of us. **enɛ(i)r-ɔʋ-ugie** [.˙↘˙˙] lit. "four are not in twenty": sixteen; **enɛ(i)r-ɔʋ-iy-eva** [.˙↘˙˙.] "four are not in forty": thirty-six; redupl. **enenɛ** [.˙˙] all the four; **enenɛ** [.↘.] four by four; in groups of four.

eni [.˙] elephant; elephant tusks are kept on the **Ɔba**'s **erha** [˙˙]-shrine (*v.* also **akɔ̃hɛ̃** [..˙], **oko** [˙.]); **eni amɛ** [.˙..] hippopotamus (**oɽoboto** [...˙] is more in use); *v.* **udiã** [.˙], **ebe** [.˙].

eni [..] name; **eni ɽuɛ̃ ʋo** [..↗↗] what is your name? **ʋ-ati-eni ɽuɛ̃** [↗...↗] "what do they call your name?" is more usual; *cf.* **iheni** [...].

fested by it.

emɔmɔ [˩ \ ˩] loan; *cf.* **mɔmɔ** [˩ ˥], **iɣo 1** [˥ ˥].

emɔwɛ [˩ ˥ ˩] one variety of white yam; *cf.* **ema 2** [˩ ˩].

emuɛ [˩ ˩] (1) ashes. (2) grey: ɔ**fua** ʊ**-emu**ɛ [˩ ˥ ˦ ˩] it is grey (lit. “white”) like ashes; *v.* **ed**ɛ [˩ ˥].

emunɛmunɛ [˩ ˩ ˩ ˥ ˥] fire-fly.

enɛ [˩ ˥] four; **ma enɛ nɔ** [˩ ˩ ˥ ˦] we were four of us. **enɛ(i)r-**ɔʊ**-ugie** [˩ ˥ \ ˥ ˦] lit. “four are not in twenty”: sixteen; **enɛ(i)r-**ɔʊ**-iy-eva** [˩ ˥ \ ˥ ˦ ˧] “four are not in forty”: thirty-six; redupl. **enenɛ** [˥ ˩ ˥] all the four; **enenɛ** [˩ \ ˩] four by four; in groups of four.

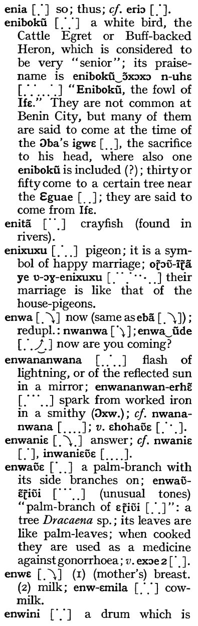
eni [˩ ˥] elephant; elephant tusks are kept on the **Ɔba**’s **erha** [˥ ˥]-shrine (*v.* also **akɔ̃h**ɛ̃ [˩ ˩ ˥], **oko** [˥ ˩]); **eni am**ɛ [˩ ˥ ˩ ˩] hippopotamus (**o**ɽ**oboto** [˩ ˩ ˩ ˥] is more in use); *v.* **udiã** [˩ ˥], **ebe** [˩ ˥].

eni [˩ ˩] name; **eni** ɽ̃**u**ɛ̃ ʋ**o** [˩ ˩ / /] what is your name? ʋ**-ati-eni** ɽ̃**u**ɛ̃ [/ ˩ ˩ ˩ /] “what do they call your name?” is more usual; *cf.* **iheni** [˩ ˩ ˩].

enia [˩ ˥] so; thus; *cf.* **eriɔ** [˩ ˥].

enibokũ [˩ ˥ ˩ ˥] a white bird, the Cattle Egret or Buff-backed Heron, which is considered to be very "senior"; its praise-name is **enibokũ‿ɔ̃xɔxɔ n-uhɛ** [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˩] "**Enibokũ**, the fowl of **Ifɛ**." They are not common at Benin City, but many of them are said to come at the time of the **Ɔba**'s **igwɛ** [˩ ˩], the sacrifice to his head, where also one **enibokũ** is included (?); thirty or fifty come to a certain tree near the **Ɛguae** [˩ ˩]; they are said to come from **Ifɛ**.

enitã [˥ ˥ ˩] crayfish (found in rivers).



enia [.˙] so; thus; *cf.* **eriɔ** [.˙].

enibokũ [.˙.˙] a white bird, the Cattle Egret or Buff-backed Heron, which is considered to be very "senior"; its praise-name is **enibokũ‿ɔ̃xɔxɔ n-uhɛ** [.˙.˙...˙.] "**Enibokũ**, the fowl of **Ifɛ**." They are not common at Benin City, but many of them are said to come at the time of the **Ɔba**'s **igwɛ** [..], the sacrifice to his head, where also one **enibokũ** is included (?); thirty or fifty come to a certain tree near the **Ɛguae** [..]; they are said to come from **Ifɛ**.

enitã [˙˙.] crayfish (found in rivers).

enixuxu [.˙..] pigeon; it is a symbol of happy marriage; **oɽ̃ɔʊ̃-ĩɽ̃ã ye ʊ-ɔɣ-enixuxu** [.˙˙.˙˙·..] their marriage is like that of the house-pigeons.

enwa [.↘] now (same as **ebã** [.↘]); redupl.: **nwanwa** [˙↘]; **enwa‿ũde** [.˙.↗.] now are you coming?

enwananwana [..˙..] flash of lightning, or of the reflected sun in a mirror; **enwananwan-erhɛ̃** [.˙˙˙..] spark from worked iron in a smithy (**Ɔxw.**); *cf.* **nwananwana** [....]; *v.* **ɛhohaʊ̃ɛ** [.˙˙.].

enwaniɛ [.↘.] answer; *cf.* **nwaniɛ** [.˙], **inwaniɛʊ̃ɛ** [....].

enwaʊ̃ɛ [˙..] a palm-branch with its side branches on; **enwaʊ̃-ɛ̃ɽ̃iʊ̃i** [˙˙˙..] (unusual tones) "palm-branch of **ɛɽ̃iʊ̃i** [.˙.]": a tree *Dracaena* sp.; its leaves are like palm-leaves; when cooked they are used as a medicine against gonorrhoea; *v.* **exɔe 2** [˙.].

enwɛ [.↘] (1) (mother's) breast. (2) milk; **enw-ɛmila** [.˙.˙] cow-milk.

enwini [˙.˙] a drum which is

enixuxu [˩ ˥ ˩ ˩] pigeon; it is a symbol of happy marriage; **oɽ̃ɔʊ̃-ĩɽ̃ã ye** ʊ-ɔɣ-**enixuxu** [˩ ˥ ˥ ˩ ˥ ˦ ˦ ˧ ˩ ˩] their marriage is like that of the house-pigeons.

enwa [˩ \ ] now (same as **ebã** [˩ \ ]); redupl.: **nwanwa** [˥ (4-1)]; **enwa͜ʊ̃de** [˩ ˥ ˩ /‿˩] now are you coming?

enwananwana [˩ ˩ ˥ ˩ ˩] flash of lightning, or of the reflected sun in a mirror; **enwananwan-erhɛ̃** [˩ ˥ ˥ ˥ ˩ ˩] spark from worked iron in a smithy (Ɔ**xw.**); *cf.* **nwananwana** [˩ ˩ ˩ ˩]; *v.* ɛ**hoha**ʊ̃ɛ [˩ ˥ ˦ ˩].

enwaniɛ [˩ \ ˩] answer; *cf.* **nwani**ɛ [˩ ˥], **inwani**ɛʊ̃ɛ [˩ ˩ ˩ ˩].

enwaʊ̃ɛ [˥ ˩ ˩] a palm-branch with its side branches on; **enwa**ʊ̃-ɛ̃ɽ̃**i**ʊ̃**i** [˥ ˥ ˥ ˩ ˩]

(unusual tones) “palm-branch of **εɽ̃iʊ̃i** [˩ ˥ ˩]”: a tree *Dracaena* sp.; its leaves are like palm-leaves; when cooked they are used as a medicine against gonorrhoea; *v.* **exɔe 2** [˥ ˩].

enwε [˩ \ ] (1) (mother’s) breast. (2) milk; **enwεmila** [˩ ˥ ˩ ˥] cow-milk.

enwini [˥ ˩ ˥] a drum which is

beaten by the **Ogbelaka** [˥ ˩ ˥ ˩]-people during **ugies** [˩ ˩] (or at one particular **ugie**?).

enya [˩ \ ] promise; *cf.* **nya 2** [/].

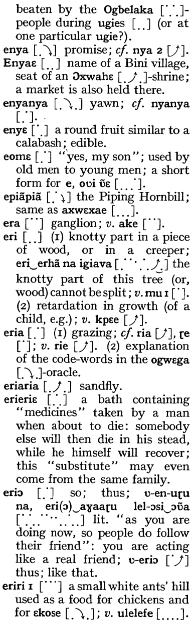
Enyaε [˩ ˩] name of a Bini village, seat of an **Ɔxwahε** [˩ / ˩]-shrine; a market is also held there.

enyanya [˩ \ ˩] yawn; *cf.* **nyanya** [˩ ˥].

enyε [˥ ˩] a round fruit similar to a calabash; edible.

eomε [˩ ˥] “yes, my son”; used by old men to young men; a short form for **e, oʋi ʋ̃ε** [˩ ˩ ˩ ˥].

epiãpiã [˩ ˥ (4-1)] the Piping Hornbill; same as **axwεxae** [˩ ˩ ˩].



beaten by the **Ogbelaka** [˙.˙.]-people during **ugies** [..] (or at one particular **ugie**?).
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epiãpiã [.˙↘] the Piping Hornbill; same as **axwεxae** [...].

era [˙˙] ganglion; *v.* **ake** [˙˙].

eri [..] (1) knotty part in a piece of wood, or in a creeper; **eri‿erhã na igiava** [.˙˙˙..˙.↗.] the knotty part of this tree (or, wood) cannot be split; *v.* **mu 1** [˙]. (2) retardation in growth (of a child, e.g.); *v.* **kpεe** [↗].

eria [.˙] (1) grazing; *cf.* **ria** [↗], **ɽe** [˙]; *v.* **rie** [↗]. (2) explanation of the code-words in the **ogwεga** [.↘.]-oracle.

eriaria [.↗.] sandfly.

erieriε [.˙..] a bath containing “medicines” taken by a man when about to die: somebody else will then die in his stead, while he himself will recover; this “substitute” may even come from the same family.

eriɔ [.˙] so; thus; **ʋ-en-uɽu na, eri(ɔ)‿aɣaaɽu lel-ɔsi‿ɔʋ̃a** [˙.˙..˙˙˙˙..˙..] lit. “as you are doing now, so people do follow their friend”: you are acting like a real friend; **ʋ-eriɔ** [˙↗] thus; like that.

eriri 1 [˙˙˙] a small white ants’ hill used as a food for chickens and for **εkose** [.↘.]; *v.* **ulelefe** [....].

era [˥ ˥] ganglion; *v.* **ake** [˥ ˥].

eri [˩ ˩] (1) knotty part in a piece of wood, or in a creeper; **eri͜erhã na igiava** [˩ ˥ ˥ ˧ ˩ ˥ ˩ / ˩] the knotty part of this tree (or, wood) cannot be split; *v.* **mu 1** [˥]. (2) retardation in growth (of a child, e.g.); *v.* **kpɛe** [/].

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eriaria [˩ / ˩] sandfly.

erieriɛ [˩ ˥ ˩] a bath containing “medicines” taken by a man when about to die: somebody else will then die in his stead, while he himself will recover;

this “substitute” may even come from the same family.

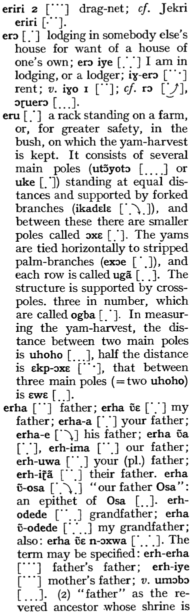
eriɔ [˩ ˥] so; thus; **ʊ-en-uɽu na**, **eri(ɔ)͜aɣaaɽu lel-ɔsi͜ɔʊ̃a** [˥ ˩ ˥ ˩ ˩ ˥ ˥ ˧ ˧ ˩ ˩ ˥ ˩ ˩] lit. “as you are doing now, so people do follow their friend”: you are acting like a real friend; **ʊ-eriɔ** [˥ /] thus; like that.

eriri 1 [˥ ˥ ˥] a small white ants’ hill used as a food for chickens and for ɛ**kose** [˩ \ ˩]; *v.* **ulelefe** [˩ ˩ ˩ ˩].

eriri 2 [˥ ˥ ˥] drag-net; *cf.* Jekri **eriri** [˧ ˥ ˥].

erɔ [˩ ˥] lodging in somebody else’s house for want of a house of one’s own; **erɔ iye** [˩ ˥ ˩ ˥] I am in lodging, or a lodger; **iɣ-erɔ** [˥ ˥ ˧] rent; *v.* **iɣo 1** [˥ ˥]; *cf.* **rɔ** [˥◡/], **ɔɽuerɔ** [˩ ˩ ˩].

eru [˩ ˥] a rack standing on a farm, or, for greater safety, in the bush, on which the yam-harvest is kept. It consists of several main poles (**utɔ̃yotɔ** [˩ ˩ ˩ ˩] or **uke** [˩ ˥]) standing at equal distances and supported by forked branches (**ikadɛlɛ** [˥ ˩ \ ˩]), and between these there are smaller poles called **ɔxɛ** [˩ ˥]. The yams are tied



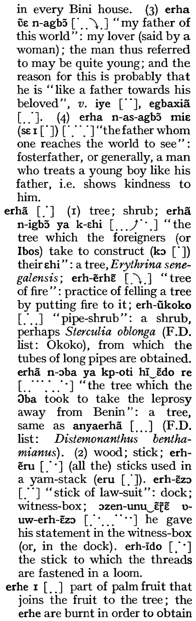
eriri 2 [˙˙˙] drag-net; *cf.* Jekri **eriri** [·˙˙].
erɔ [.˙] lodging in somebody else’s house for want of a house of one’s own; **erɔ iye** [.˙.˙] I am in lodging, or a lodger; **iɣ-erɔ** [˙˙·] rent; *v.* **iɣo 1** [˙˙]; *cf.* **rɔ** [˙↗], **ɔɽuerɔ** [...].
eru [.˙] a rack standing on a farm, or, for greater safety, in the bush, on which the yam-harvest is kept. It consists of several main poles (**utɔ̃yotɔ** [....] or **uke** [.˙]) standing at equal distances and supported by forked branches (**ikadɛlɛ** [˙.↘.]), and between these there are smaller poles called **ɔxɛ** [.˙]. The yams are tied horizontally to stripped palm-branches (**exɔe** [˙.]), and each row is called **ugã** [..]. The structure is supported by cross-poles. three in number, which are called **ogba** [.˙]. In measuring the yam-harvest, the distance between two main poles is **uhoho** [...], half the distance is **ɛkp-ɔxɛ** [˙˙·], that between three main poles (=two **uhoho**) is **ɛwɛ** [..].
erha [˙˙] father; **erha ʊ̃ɛ** [˙.˙] my father; **erha-a** [˙.˙] your father; **erha-e** [˙↘] his father; **erha ʊ̃a** [˙.˙], **erh-ima** [˙˙.] our father; **erh-uwa** [˙˙.] your (pl.) father; **erh-iɽã** [˙˙.] their father. **erha ʊ̃-osa** [˙.↘.] “our father **Osa**”: an epithet of **Osa** [..]. **erh-odede** [˙˙..] grandfather; **erha ʊ̃-odede** [˙.˙..] my grandfather; also: **erha ʊ̃ɛ n-ɔxwa** [˙..˙.]. The term may be specified: **erh-erha** [˙˙˙] father’s father; **erh-iye** [˙˙˙] mother’s father; *v.* **umɔbɔ** [...]. (2) “father” as the revered ancestor whose shrine is

horizontally to stripped palm-branches (**exɔe** [˥ ˩]), and each row is called **ugã** [˩ ˩]. The structure is supported by cross-poles. three in number, which are called **ogba** [˩ ˥]. In measuring the yam-harvest, the distance between two main poles is **uhobo** [˩ ˩ ˩], half the distance is **ɛkp-ɔxɛ** [˥ ˥ ˧], that between three main poles (= two **uhoho**) is **ɛwɛ** [˩ ˩].

erha [˥ ˥] father; **erha** ʊ̃ɛ [˥ ˩ ˥] my father; **erha-a** [˥ ˩ ˥] your father; **erha-e** [˥ \ ] his father; **erha ʊ̃a** [˥ ˩ ˥], **erh-ima** [˥ ˥ ˩] our father; **erh-uwa** [˥ ˥ ˩] your (pl.) father; **erh-iɽ̃ã** [˥ ˥ ˩] their father. **erha ʊ̃-osa** [˥ ˩ \ ˩] “our father **Osa**”: an epithet of **Osa** [˩ ˩]. **erh-**

odede [˥ ˥ ˩ ˩] grandfather; **erha** ʋ̃**-odede** [˥ ˩ ˥ ˩ ˩] my grandfather; also: **erha** ʋ̃ɛ **n-ɔxwa** [˥ ˩ ˩ ˥ ˩]. The term may be specified: **erh-erha** [˥ ˥ ˥] father's father; **erh-iye** [˥ ˥ ˥] mother's father; *v.* **umɔbɔ** [˩ ˩ ˩]. (2) "father" as the revered ancestor whose shrine is in every Bini house. (3) **erha** ʊ̃ɛ **n-agbɔ̃** [˥ ˩ ˩ \ ˩] “my father of this world”: my lover (said by a woman); the man thus referred to may be quite young; and the reason for this is probably that he is “like a father towards his beloved”, *v.* **iye** [˥ ˥], **egbaxiã** [˩ ˩ ˥]. (4) **erha n-as-agbɔ̃ miɛ** (sɛ **1** [˥]) [˥ ˩ ˥ ˥ ˩ ˥] “the father whom one reaches the world to see”: fosterfather, or generally, a man who treats a young boy like his father, i.e. shows kindness to him.

erhã [˩ ˥] (1) tree; shrub; **erhã n-igbɔ̃ ya k-ɛhi** [˩ ˩ ˩ / ˥ ˧ ˩] “the tree which the foreigners (or **Ibos**) take to



in every Bini house. (3) **erha ʊ̃ɛ n-agbɔ̃** [˙..↘.] “my father of this world”: my lover (said by a woman); the man thus referred to may be quite young; and the reason for this is probably that he is “like a father towards his beloved”, *v.* **iye** [˙˙], **egbaxiã** [..˙]. (4) **erha n-as-agbɔ̃ miɛ** (**sɛ ɪ** [˙]) [˙.˙˙.˙] “the father whom one reaches the world to see”: fosterfather, or generally, a man who treats a young boy like his father, i.e. shows kindness to him.

erhã [.˙] (ɪ) tree; shrub; **erhã n-igbɔ̃ ya k-ɛhi** [...↗˙˙.] “the tree which the foreigners (or **Ibos**) take to construct (**kɔ** [˙]) their **ɛhi**”: a tree, *Erythrina senegalensis*; **erh-ẽrhẽ** [.↘.] “tree of fire”: practice of felling a tree by putting fire to it; **erh-ũkoko** [.˙..] “pipe-shrub”: a shrub, perhaps *Sterculia oblonga* (F.D. list: Okoko), from which the tubes of long pipes are obtained. **erhã n-ɔba ya kp-oti hĩ‿ẽdo re** [..˙˙˙.˙...˙˙] “the tree which the **Ɔba** took to take the leprosy away from Benin”: a tree, same as **anyaerhã** [...] (F.D. list: *Distemonanthus benthamianus*). (2) wood; stick; **erh-ẽru** [.˙˙] (all the) sticks used in a yam-stack (**eru** [.˙]). **erh-ẽzɔ** [.˙˙] “stick of law-suit”: dock; witness-box; **ɔzen-unu‿ẽɛ̃ ʊ-uw-erh-ẽzɔ** [.˙˙...˙˙˙˙] he gave his statement in the witness-box (or, in the dock). **erh-ĩdo** [.˙˙] the stick to which the threads are fastened in a loom.

erhe ɪ [..] part of palm fruit that joins the fruit to the tree; the **erhe** are burnt in order to obtain construct (**k**ɔ [˥]) their ɛ**hi**”: a tree, *Erythrina senegalensis*; **erh-ẽrh**ɛ̃ [˩ \ ˩] “tree of fire”: practice of felling a tree by putting fire to it; **erh-ũkoko** [˩ ˥ ˩ ˩] “pipe-shrub”: a shrub, perhaps *Sterculia oblonga* (F.D. list: Okoko), from which the tubes of long pipes are obtained. **erhã n-**ɔ**ba ya kpoti hĩ͜ɛ̃do re** [˩ ˩ ˥ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˧] “the tree which the Ɔ**ba** took to take the leprosy away from Benin”: a tree, same as **anyaerhã** [˩ ˩ ˩] (F.D. list: *Distemonanthus benthamianus*). (2) wood; stick; **erh-ẽru** [˩ ˥ ˧] (all the) sticks used in a yam-stack (**e**ɽ**u** [˩ ˥]). **erh-**ɛ̃**z**ɔ [˩ ˥ ˥] “stick of law-suit”: dock; witness-box; ɔ**zen-unu͜**ɛ̃ɽ̃ɛ̃ ʊ-**uw-erh-**ɛ̃**z**ɔ [˩ ˥ ˧ ˩

˩ ˩ ˥ ˥ ˧ ˧] he gave his statement in the witness-box (or, in the dock).

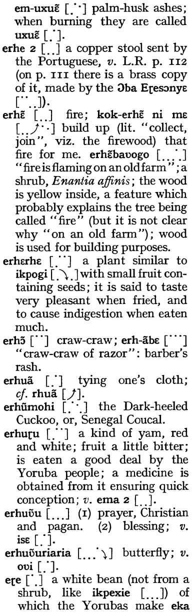
erh-ĩdo [˩ ˥ ˧] the stick to which the threads are fastened in a loom.

erhe 1 [˩ ˩] part of palm fruit that joins the fruit to the tree; the **erhe** are burnt in order to obtain

em-uxuɛ̃ [˩ ˥ ˦] palm-husk ashes; when burning they are called **uxu**ɛ̃ [˩ ˥].

erhe 2 [˩ ˩] a copper stool sent by the Portuguese, *v.* L.R. p. 112 (on p. 111 there is a brass copy of it, made by the **Ɔba Eɽesɔnyɛ** [˥ ˥ ˩ ˩]).

erhɛ̃ [˩ ˩] fire; **kok-erh**ɛ̃ **ni m**ɛ [˩ ˩ / ˦ ˧] build up (lit. “collect, join”, viz. the firewood) that fire for me. **erh**ɛ̃**ba**ʋ**ogo** [˩ ˩ ˩ ˥ ˩] “fire is flaming on an old farm”; a shrub, *Enantia affinis*; the wood is yellow inside, a feature which probably explains the tree being called “fire” (but it is not clear why “on an old farm”); wood



em-uxuɛ̃ [.˙˙] palm-husk ashes; when burning they are called **uxuɛ̃** [.˙].

erhe 2 [..] a copper stool sent by the Portuguese, *v.* L.R. p. 112 (on p. 111 there is a brass copy of it, made by the **Ɔba Eɽesɔnyɛ** [˙˙..]).

erhɛ̃ [..] fire; **kok-erhɛ̃ ni mɛ** [..↗˙·] build up (lit. “collect, join”, viz. the firewood) that fire for me. **erhɛ̃baʋogo** [...˙.] “fire is flaming on an old farm”; a shrub, *Enantia affinis*; the wood is yellow inside, a feature which probably explains the tree being called “fire” (but it is not clear why “on an old farm”); wood is used for building purposes.

erhɛrhɛ [.˙˙] a plant similar to **ikpogi** [.↘..] with small fruit containing seeds; it is said to taste very pleasant when fried, and to cause indigestion when eaten much.

erhɔ̃ [˙˙] craw-craw; **erh-ãbɛ** [˙˙˙] “craw-craw of razor”: barber’s rash.

erhuã [.˙] tying one’s cloth; *cf.* **rhuã** [↗].

erhũmohi [.˙˙.] the Dark-heeled Cuckoo, or, Senegal Coucal.

erhuɽu [.˙˙] a kind of yam, red and white; fruit a little bitter; is eaten a good deal by the Yoruba people; a medicine is obtained from it ensuring quick conception; *v.* **ema 2** [..].

erhuʋ̃u [...] (1) prayer, Christian and pagan. (2) blessing; *v.* **isɛ** [.˙].

erhuʋ̃uriaria [...˙↘] butterfly; *v.* **oʋi** [.˙].

eɽe [˙.] a white bean (not from a shrub, like **ikpexie** [...]) of which the Yorubas make **eka**

is used for building purposes.

erhɛrhɛ [˩ ˥ ˥] a plant similar to **ikpogi** [˩ \ ˩] with small fruit containing seeds; it is said to taste very pleasant when fried, and to cause indigestion when eaten much.

erhɔ̃ [˥ ˥] craw-craw; **erh-ãbɛ** [˥ ˥ ˥] “craw-craw of razor”: barber’s rash.

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erhuʊ̃**uriaria** [˩ ˩ ˩ ˥ (4-1)] butterfly; *v.* **o**ʊ**i** [˩ ˥].

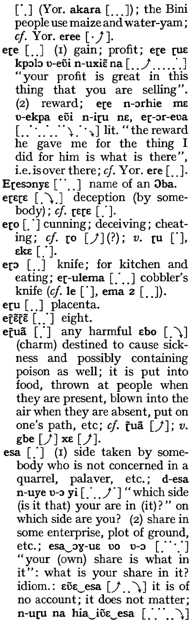
eɽe [˥ ˩] a white bean (not from a shrub, like **ikpexie** [˩ ˩ ˩]) of which the Yorubas make **eka**

[˥ ˩] (Yor. **akara** [˩ ˩ ˩]); the Bini people use maize and water-yam; *cf.* Yor. **eree** [˧ /].

eɽe [˩ ˩] (1) gain; profit; **eɽe ɽuɛ kpɔlɔ ʋ-eʋ̃i n-uxiɛ̃ na** [˩ ˩ / ˩ ˩ ˩ ˩ ˩ ˥ ˩] xxxxx “your profit is great in this thing that you are selling”. (2) reward; **eɽe n-ɔrhie mɛ ʋ-ekpa eʋ̃i n-iɽu nɛ, eɽ-ɔr-eʋa** [˩ ˩ ˥ ˧ ˩ ˩ ˥ ˩ ˩ ˥ ˥ (4-1) ˩ ˥ ˧ (3-1)] lit. “the reward he gave me for the thing I did for him is what is there”, i.e. is over there; *cf.* Yor. **ere** [˩ ˩].

Eɽesɔnyɛ [˥ ˥ ˩ ˩] name of an **Ɔba.**

eɽɛɽɛ [˩ \ ˩] deception (by somebody); *cf.* ɽɛɽɛ [˩ ˥].



[˙.] (Yor. **akara** [...]); the Bini people use maize and water-yam; *cf.* Yor. **eree** [·↗].

eɽe [..] (1) gain; profit; **eɽe ɽuɛ kpɔlɔ ʋ-eʋ̃i n-uxiɛ̃ na** [..↗.....˙.] “your profit is great in this thing that you are selling”. (2) reward; **eɽe n-ɔrhie mɛ ʋ-ekpa eʋ̃i n-iɽu nɛ, eɽ-ɔr-eʋa** [..˙.˙..˙˙↘.˙˙↘] lit. “the reward he gave me for the thing I did for him is what is there”, i.e. is over there; *cf.* Yor. **ere** [..].

Eɽesɔnyɛ [˙˙..] name of an **Ɔba.**

eɽɛɽɛ [.↘.] deception (by somebody); *cf.* **ɽɛɽɛ** [.˙].

eɽo [.˙] cunning; deceiving; cheating; *cf.* **ɽo** [↗](?); *v.* **ɽu** [˙], **ɛkɛ** [.˙].

eɽɔ [..] knife; for kitchen and eating; **eɽ-ulema** [.˙..] cobbler’s knife (*cf.* **le** [˙], **ema 2** [..]).

eɽu [..] placenta.

eɽ̃ɛ̃ɽ̃ɛ̃ [..˙] eight.

eɽ̃uã [.˙] any harmful **ɛbo** [.↘] (charm) destined to cause sickness and possibly containing poison as well; it is put into food, thrown at people when they are present, blown into the air when they are absent, put on one’s path, etc; *cf.* **ɽ̃uã** [↗]; *v.* **gbe** [↗] **xɛ** [↗].

esa [.˙] (1) side taken by somebody who is not concerned in a quarrel, palaver, etc.; **d-esa n-uye ʋ-ɔ yi** [.˙..↗˙] “which side (is it that) your are in (it)?” on which side are you? (2) share in some enterprise, plot of ground, etc.; **esa‿ɔɣ-uɛ ʋo ʋ-ɔ** [.˙˙.˙] “your (own) share is what in it”: what is your share in it? idiom.: **ɛʋ̃ɛ‿esa** [↗..↘] it is of no account; it does not matter; **n-uɽu na hia‿iʋ̃ɛ‿esa** [.˙.˙˙..↘]

eɽo [˩ ˥] cunning; deceiving; cheating; *cf.* **ɽo** [/] (?); *v.* **ɽu** [˥], ɛ**k**ɛ [˩ ˥].

eɽɔ [˩ ˩] knife; for kitchen and eating; **eɽ-ulema** [˩ ˥ ˩ ˩] cobbler's knife (*cf.* **le** [˥], **ema 2** [˩ ˩]).

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esa [˩ ˥] (1) side taken by somebody who is not concerned in a quarrel, palaver, etc.; **d-esa n-uye** ʊ-ɔ **yi** [˩ ˥ ˩ ˩ / ˥] “which side (is it that) your are in (it)?” on which side are you? (2) share in some enterprise, plot of ground, etc.; **esa͜ɔɣ-u**ɛ ʊ**o** ʊ-ɔ [˩ ˥ ˥ ˧ ˩ ˥] “your (own) share is what in it”: what is your share in it? idiom.: ɛʊ̃ɛ͜**esa** [/ ˩ ˩ \ ] it is of no account; it does not matter; **n-uɽu na hia͜i**ʊ̃ɛ͜**esa** [˩ ˥ ˩ ˥ ˥ ˩ ˩ \ ]

"all this what you are doing is of no account": it does not do me any harm; *cf.* **igbesa** [˩ ˩ ˩].

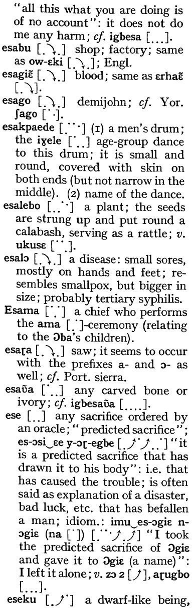
esabu [˩ \ ˩] shop; factory; same as **ow-ɛki** [˩ \ ˩]; Engl.

esagiɛ̃ [˩ \ ˩] blood; same as **ɛrhaɛ̃** [˩ \ ].

esago [˩ \ ˩] demijohn; *cf.* Yor. **ʃago** [˥ ˧].

esakpaede [˩ ˥ ˥ ˧] (1) a men's drum; the **iɣele** [˥ ˩ ˩] age-group dance to this drum; it is small and round, covered with skin on both ends (but not narrow in the middle). (2) name of the dance.

esalebo [˩ ˩ ˥ ˧] a plant; the seeds are strung up and put round a



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esalebo [..˙·] a plant; the seeds are strung up and put round a calabash, serving as a rattle; *v.* **ukusɛ** [˙˙.].

esalɔ [.↘.] a disease: small sores, mostly on hands and feet; resembles smallpox, but bigger in size; probably tertiary syphilis.

Esama [˙.˙] a chief who performs the **ama** [.˙]-ceremony (relating to the **Ɔba**'s children).

esaɽa [.↘.] saw; it seems to occur with the prefixes **a-** and **ɔ-** as well; *cf.* Port. sierra.

esaʊ̃a [˙..] any carved bone or ivory; *cf.* **igbesaʊ̃a** [....].

ese [..] any sacrifice ordered by an oracle; "predicted sacrifice"; **es-ɔsi‿ɛe y-ɔɽ-egbe** [.↗˙↗..˙] "it is a predicted sacrifice that has drawn it to his body": i.e. that has caused the trouble; is often said as explanation of a disaster, bad luck, etc. that has befallen a man; idiom.: **imu‿es-ɔgiɛ n-ɔgiɛ (na** [˙]**)** [.˙˙·↗.↗] "I took the predicted sacrifice of **Ɔgiɛ** and gave it to **Ɔgiɛ** (a name)": I left it alone; *v.* **zɔ 2** [↗], **aɽugbo** [...].

eseku [.↗˙] a dwarf-like being,

calabash, serving as a rattle; *v.* **ukusɛ** [˥ ˥ ˩].

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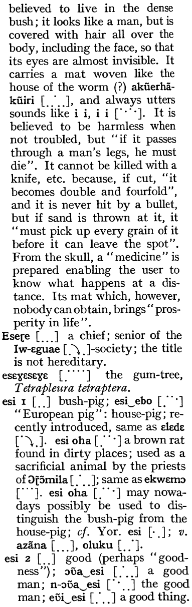
eseku [˩ / ˥] a dwarf-like being,

believed to live in the dense bush; it looks like a man, but is covered with hair all over the body, including the face, so that its eyes are almost invisible. It carries a mat woven like the house of the worm (?) **akũerhã-kũiri** [˩ ˩ ˥ ˩ ˩], and always utters sounds like **i i**, **i i** [˥ ˦ ˥ ˦]. It is believed to be harmless when not troubled, but “if it passes through a man’s legs, he must die”. It cannot be killed with a knife, etc. because, if cut, “it becomes double and fourfold”, and it is never hit by a bullet, but if sand is thrown at it, it “must pick up every grain of it before it can leave



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Eseɽe [...] a chief; senior of the **Iw-ɛguae** [.↘.]-society; the title is not hereditary.

esɛɣɛsɛɣɛ [.˙˙˙˙] the gum-tree, *Tetrapleura tetraptera*.

esi ɪ [..] bush-pig; **esi‿ebo** [.˙˙·] “European pig”: house-pig; recently introduced, same as **ɛlɛdɛ** [˙↘.]. **esi oha** [.˙˙·] a brown rat found in dirty places; used as a sacrificial animal by the priests of **Ɔɽɔ̃mila** [.˙..]; same as **ekwɛmɔ** [˙˙˙]. **esi oha** [.˙˙·] may nowadays possibly be used to distinguish the bush-pig from the house-pig; *cf.* Yor. esi [·.]; *v.* **azãna** [...], **oluku** [..˙].

esi 2 [..] good (perhaps “goodness”); **ɔʊ̃a‿esi** [.˙..] a good man; **n-ɔʊ̃a‿esi** [˙·..] the good man; **eʊ̃i‿esi** [.˙..] a good thing.

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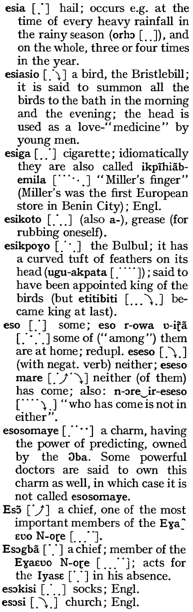
esia [˩ ˥] hail; occurs e.g. at the time of every heavy rainfall in the rainy season (**orhɔ** [˩ ˩]), and on the whole, three or four times in the year.

esiasio [˩ ˥ (4-1)] a bird, the Bristlebill; it is said to summon all the birds to the bath in the morning and the evening; the head is used as a love-“medicine” by young men.

esiga [˩ ˩ ˥] cigarette; idiomatically they are also called **ikpĩhiãb-emila** [˥ ˥ ˥ ˦ ˧ ˩] “Miller’s finger” (Miller’s was the first European store in Benin City); Engl.

esikoto [˩ ˥ ˩ ˩] (also **a-**), grease (for rubbing oneself).



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esikpoɣo [.˙·.] the Bulbul; it has a curved tuft of feathers on its head (**ugu-akpata** [.˙˙˙˙]); said to have been appointed king of the birds (but **etitibiti** [...↘.] became king at last).

eso [.˙] some; **eso r-owa ʋ-iɽã** [.˙·.˙.] some of (“among”) them are at home; redupl. **eseso** [.↘.] (with negat. verb) neither; **eseso mare** [.˙↗˙↘] neither (of them) has come; also: **n-ɔre‿ir-eseso** [˙˙˙˙↘..] “who has come is not in either”.

esosomaye [.˙˙˙˙] a charm, having the power of predicting, owned by the **Ɔba**. Some powerful doctors are said to own this charm as well, in which case it is not called **esosomaye**.

Esɔ̃ [˙↗] a chief, one of the most important members of the **Eɣa‿ɛʋo N-oɽe** [...˙˙].

Esɔgbã [˙.˙] a chief; member of the **Eɣaɛʋo N-oɽe** [...˙˙]; acts for the **Iyasɛ** [˙.˙] in his absence.

esɔkisi [.˙..] socks; Engl.

esɔsi [.↘.] church; Engl.

esikpoɣo [˩ ˥ ˧ ˩] the Bulbul; it has a curved tuft of feathers on its head (**ugu-akpata** [˩ ˥ ˥ ˥ ˥]); said to have been appointed king of the birds (but **etitibiti** [˩ ˩ ˩ \ ˩] became king at last).

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Esɔ̃ [˥ /] a chief, one of the most important members of the **Eɣa**ˆ ɛʋ**o N-oɽe** [˩ ˩ ˩ ˥ ˥].

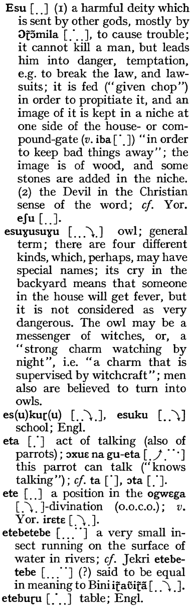
Esɔgbã [˥ ˩ ˥] a chief; member of the **Eɣaɛʋo N-oɽe** [˩ ˩ ˩ ˥ ˥]; acts for the **Iyas**ɛ [˥ ˩ ˥] in his absence.

esɔkisi [˩ ˥ ˩ ˩] socks; Engl.

esɔsi [˩ \ ˩] church; Engl.

Esu [˩ ˩] (1) a harmful deity which is sent by other gods, mostly by **Ɔɽɔ̃mila** [˩ ˥ ˩ ˩], to cause trouble; it cannot kill a man, but leads him into danger, temptation, e.g. to break the law, and law-suits; it is fed (“given chop”) in order to propitiate it, and an image of it is kept in a niche at one side of the house- or com-pound-gate (*v.* **iba** [˥ ˩]) “in order to keep bad things away”; the image is of wood, and some stones are added in the niche. (2) the Devil in the Christian sense of the word; *cf.* Yor. **eʃu** [˩ ˩].

esuɣusuɣu [˩ ˩ ˩ \ ˩] owl; general term; there are four



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esuɣusuɣu [...↘.] owl; general term; there are four different kinds, which, perhaps, may have special names; its cry in the backyard means that someone in the house will get fever, but it is not considered as very dangerous. The owl may be a messenger of witches, or, a “strong charm watching by night”, i.e. “a charm that is supervised by witchcraft”; men also are believed to turn into owls.

es(u)kuɽ(u) [..↘.], **esuku** [..↘] school; Engl.

eta [.˙] act of talking (also of parrots); **ɔxuɛ na gu-eta** [.↗.˙˙˙] this parrot can talk (“knows talking”); *cf.* **ta** [˙], **ɔta** [.˙].

ete [..] a position in the **ogwɛga** [.↘.]-divination (o.o.c.o.); *v.* Yor. **irɛtɛ** [.↘.].

etebetebe [...˙˙] a very small insect running on the surface of water in rivers; *cf.* Jekri **etebetebe** [...˙˙] (?) said to be equal in meaning to Bini **iɽaʊ̃iɽã** [..↘.].

etebuɽu [.˙..] table; Engl.

different kinds, which, perhaps, may have special names; its cry in the backyard means that someone in the house will get fever, but it is not considered as very dangerous. The owl may be a messenger of witches, or, a “strong charm watching by night”, i.e. “a charm that is supervised by witchcraft”; men also are believed to turn into owls.

es(u)kuɽ(u) [˩ ˩ \ ˩], **esuku** [˩ ˩ \ ] school; Engl.

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ete [˩ ˩] a position in the **ogw**ɛ**ga**

[˩ \ ˩]-divination (o.o.c.o.); *v.* Yor. **irɛtɛ** [˩ \ ˩].

etebetebe [˩ ˩ ˩ ˥ ˥] a very small insect running on the surface of water in rivers; *cf.* Jekri **etebetebe** [˩ ˩ ˩ ˥ ˥] (?) said to be equal in meaning to Bini **iɽ̃aʊ̃iɽ̃ã** [˩ ˩ \ ˩].

etebuɽu [˩ ˥ ˩ ˩] table; Engl.

etɛ [˩ ˩] (an old word): barbarian, foreigner; it denotes a man from a “distant country who does not know the law and does not recognize the **Ɔba**”.

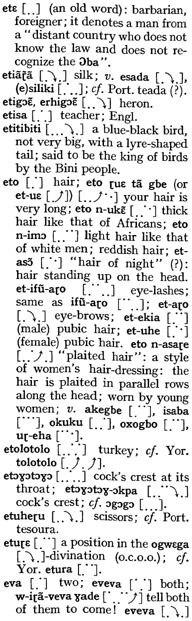
etiãɽã [˩ \ ˩] silk; *v.* **esada** [˩ \ ˩], **(e)siliki** [˩ ˥ ˩ ˩]; *cf.* Port. teada (?).

etigɔɛ̃, erhigɔɛ̃ [˩ ˩ \ ] heron.

etisa [˩ ˥ ˩] teacher; Engl.

etitibiti [˩ ˩ ˩ \ ˩] a blue-black bird, not very big, with a lyre-shaped tail; said to be the king of birds by the Bini people.

eto [˩ ˥] hair; **eto ɽuɛ tã gbe** (or **et-uɛ** [˩ /]) [˩ ˩ / ˥ ˧] your hair is very long; **eto n-ukɛ̃** [˩ ˩ ˥ ˧] thick hair like that of Africans; **eto**



etɛ [..] (an old word): barbarian, foreigner; it denotes a man from a “distant country who does not know the law and does not recognize the **Ɔba**”.
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etolotolo [...˙.˙] turkey; *cf.* Yor. **tolotolo** [.↗.↗].
etɔɣɔtɔɣɔ [...˙..] cock’s crest at its throat; **etɔɣɔtɔɣ-ɔkpa** [..˙˙↘.] cock’s crest; *cf.* **ɔgɔgɔ** [...].
etuheɽu [..↘.] scissors; *cf.* Port. tesoura.
etuɽɛ [.˙˙] a position in the **ogwɛga** [.↘.]-divination (o.c.o.o.); *cf.* Yor. **etura** [.˙˙].
eva [.˙] two; **eveva** [˙.˙] both; **w-iɽã-veva ɣade** [˙..˙˙↗] tell both of them to come! **eveva** [.↘.]

n-imɔ [˩ ˩ ˥ ˥] light hair like that of white men; reddish hair; **et-asɔ̃** [˩ ˥ ˧] “hair of night” (?): hair standing up on the head. **et-ifũ-aɽo** [˩ ˥ ˥ ˩ ˩] eye-lashes; same as **ifũ-aɽo** [˥ ˥ ˩ ˩]; **et-aɽo** [˩ \ ˩] eye-brows; **et-ekia** [˩ ˥ ˥] (male) pubic hair; **et-uhe** [˩ ˥ ˧] (female) pubic hair. **eto n-asaɽe** [˩ ˩ ˥ / ˩] “plaited hair”: a style of women’s hair-dressing: the hair is plaited in parallel rows along the head; worn by young women; *v.* **akegbe** [˩ ˥ ˥], **isaba** [˥ ˥ ˥], **okuku** [˩ ˩ ˥], **oxogbo** [˩ ˥ ˥], **uɽ-eha** [˥ ˥ ˧].

etolotolo [˩ ˩ ˥ ˩ ˥] turkey; *cf.* Yor. **tolotolo** [˩ / ˩ /].

etɔɣɔtɔɣɔ [˩ ˩ ˥ ˩ ˩] cock’s crest at its throat; **etɔɣɔtɔɣ-ɔkpa** [˩ ˩ ˥ ˥ \ ˩]

cock’s crest; *cf.* **ɔgɔgɔ** [˩ ˩ ˩].

etuheɽu [˩ ˩ \ ˩] scissors; *cf.* Port. tesoura.

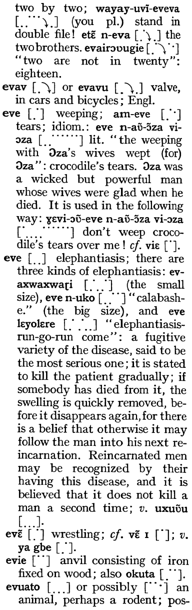
etuɽɛ [˩ ˥ ˥] a position in the **ogwɛga** [˩ \ ˩]-divination (o.c.o.o.); *cf.* Yor. **etura** [˩ ˥ ˥].

eva [˩ ˥] two; **eveva** [˥ ˩ ˥] both; **w-iɽã-veva ɣade** [˥ ˩ ˩ ˥ ˥ /] tell both of them to come! **eveva** [˩ \ ˩]

two by two; **wayay-uvĩ-eveva** [˩ ˩ ˥ ˥ ˥ (4-1) ˩] (you pl.) stand in double file! **etɛ̃ n-eva** [˩ ˥ (4-1) ˩] the two brothers. **evairɔʋugie** [˩ ˥ \ ˥ ˧] "two are not in twenty": eighteen.

evav [˩ \ ] or **evavu** [˩ \ ˩] valve, in cars and bicycles; Engl.

eve [˩ ˥] weeping; **am-eve** [˩ ˥ ˧] tears; idiom.: **eve n-aʋ̃-ɔ̃za vi-ɔza** [˩ ˩ ˥ ˥ ˥ ˥ ˥ ˥] lit. "the weeping with **Ɔza**'s wives wept (for) **Ɔza**": crocodile's tears. **Ɔza** was a wicked but powerful man whose wives were glad when he died. It is used in the following way: **ɣɛvi-ɔʋ̃-eve n-aʋ̃-ɔ̃za vi-ɔza** [˥ ˩ ˩ ˩ ˩ ˥ ˥ ˥ ˥ ˥ ˥



two by two; **wayay-uvĩ-eveva** [..˙˙˙↘.] (you pl.) stand in double file! **etɛ̃ n-eva** [.˙↘.] the two brothers. **evairɔʋugie** [.˙↘˙˙] "two are not in twenty": eighteen.

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eve [..] elephantiasis; there are three kinds of elephantiasis: **evaxwaxwaɽi** [.˙..˙] (the small size), **eve n-uko** [..˙˙] "calabash-e." (the big size), and **eve lɛyolɛre** [.˙.˙..] "elephantiasis-run-go-run come": a fugitive variety of the disease, said to be the most serious one; it is stated to kill the patient gradually; if somebody has died from it, the swelling is quickly removed, before it disappears again, for there is a belief that otherwise it may follow the man into his next reincarnation. Reincarnated men may be recognized by their having this disease, and it is believed that it does not kill a man a second time; *v.* **uxuʋ̃u** [...].

evɛ̃ [.˙] wrestling; *cf.* **vɛ̃ ɪ** [˙]; *v.* **ya gbe** [.˙].

evie [˙˙] anvil consisting of iron fixed on wood; also **okuta** [.˙˙].

evuato [...] or possibly [˙˙˙] an animal, perhaps a rodent; pos-

] don’t weep crocodile’s tears over me! *cf.* **viɛ** [˥].

eve [˩ ˩] elephantiasis; there are three kinds of elephantiasis: **ev-axwaxwaɽi** [˩ ˥ ˩ ˩ ˥] (the small size), **eve n-uko** [˩ ˩ ˥ ˥] “calabash-e.” (the big size), and **eve lɛyolɛre** [˩ ˥ ˩ ˥ ˩ ˩] “elephantiasis-run-go-run come”: a fugitive variety of the disease, said to be the most serious one; it is stated to kill the patient gradually; if somebody has died from it, the swelling is quickly removed, before it disappears again, for there is a belief that otherwise it may follow the man into his next reincarnation. Reincarnated men may be recognized by their having this disease, and it is believed that it does not kill a man a second time; *v.* **uxuʊ̃u** [˩ ˩ ˩].

evɛ̃ [˩ ˥] wrestling; *cf.* **vɛ̃ 1** [˥]; *v.* **ya gbe** [˩ ˥].

evie [˥ ˥] anvil consisting of iron fixed on wood; also **okuta** [˩ ˥ ˥].

evuato [˩ ˩ ˩] or possibly [˥ ˥ ˧] an animal, perhaps a rodent; possibly identical with the one called “cutting-grass”; said to have come during the last decades from the grass country; N.W.Th. “badger”; *cf.* **ato** [˩ \ ].

evue [˥ ˥] a kind of ant that is found on corpses.

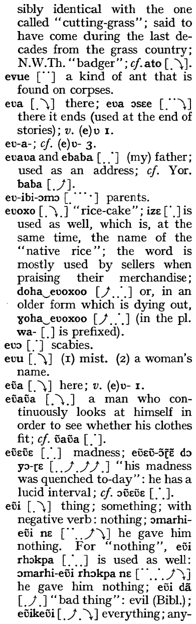
eυa [˩ \ ] there; **eυa ɔsɛe** [˩ ˥ ˥ \ ] there it ends (used at the end of stories); *v.* **(e)υ 1**.

eυ-a-; *cf.* **(e)υ- 3**.

eυaυa and **ebaba** [˩ ˩ ˥] (my) father; used as an address; *cf.* Yor. **baba** [˩ /].

eυ-ibi-ɔmɔ [˩ ˥ ˥ ˥ ˧] parents.

eυoxo [˩ \ ˩] “rice-cake”; **izɛ** [˥ ˩] is used as well, which is, at the same time, the



sibly identical with the one called “cutting-grass”; said to have come during the last decades from the grass country; N.W.Th. “badger”; *cf.* **ato** [.↘].

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eυaυa and **ebaba** [..˙] (my) father; used as an address; *cf.* Yor. **baba** [.↗].

eυ-ibi-ɔmɔ [.˙˙˙˙] parents.

eυoxo [.↘.] “rice-cake”; **izɛ** [˙.] is used as well, which is, at the same time, the name of the “native rice”; the word is mostly used by sellers when praising their merchandise; **doha‿eυoxoo** [↗..˙.] or, in an older form which is dying out, **ɣoha‿eυoxoo** [↗..˙.] (in the pl. **wa-** [.] is prefixed).

eυɔ [.˙] scabies.

eυu [.↘] (1) mist. (2) a woman’s name.

eυ̃a [.↘] here; *v.* (e)υ- 1.

eυ̃aυ̃a [.↘.] a man who continuously looks at himself in order to see whether his clothes fit; *cf.* **υ̃aυ̃a** [.˙].

eυ̃ɛυ̃ɛ [.˙.] madness; **eυ̃ɛυ̃-ɔ̃ɽɛ̃ dɔ yɔ-ɽɛ** [..↗.↗↗.] “his madness was quenched to-day”: he has a lucid interval; *cf.* **ɔυ̃ɛυ̃ɛ** [.˙.].

eυ̃i [.↘] thing; something; with negative verb: nothing; **ɔmarhi-eυ̃i nɛ** [˙˙..↗↘] he gave him nothing. For “nothing”, **eυ̃i rhɔkpa** [.˙..] is used as well: **ɔmarhi-eυ̃i rhɔkpa nɛ** [˙˙..˙.↗↘] he gave him nothing; **eυ̃i dã** [.↗.] “bad thing”: evil (Bibl.); **eυ̃ikeυ̃i** [.↗.↘] everything; any-name of the "native rice"; the word is mostly used by sellers when praising their merchandise; **doha͜eʋoxoo** [/ ˩ ˩ ˥ ˩] or, in an older form which is dying out, **ɣoha͜eʋoxoo** [/ ˩ ˩ ˥ ˩] (in the pl. **wa-** [˩] is prefixed).

eʋɔ [˩ ˥] scabies.

eʋu [˩ \ ] (1) mist. (2) a woman's name.

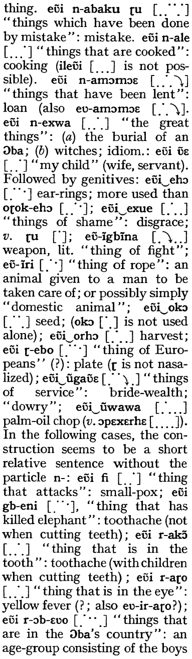
eʋ̃a [˩ \ ] here; *v.* **(e)ʋ- 1**.

eʋ̃aʋ̃a [˩ \ ˩] a man who continuously looks at himself in order to see whether his clothes fit; *cf.* **ʋ̃aʋ̃a** [˩ ˥].

eʋ̃ɛʋ̃ɛ [˩ ˥ ˩] madness; **eʋ̃ɛʋ̃-ɔ̃ɽ̃ɛ̃ dɔ yɔ-ɽɛ** [˩ ˩ / ˩ / / ˩] "his madness was quenched today": he has a lucid internal; *cf.*

ɔʊ̃ɛʊ̃ɛ [˩ ˥ ˩].

eʊ̃i [˩ \ ] thing; something; with negative verb: nothing; **ɔmarhi-eʊ̃i nɛ** [˥ ˥ ˩ ˩ / \ ] he gave him nothing. For “nothing”, **eʊ̃i rhɔkpa** [˩ ˥ ˩ ˩] is used as well: **ɔmarhi-eʊ̃i rhɔkpa nɛ** [˥ ˥ ˩ ˩ ˥ ˩ / \ ] he gave him nothing; **eʊ̃i ɗã** [˩ / ˩] “bad thing”: evil (Bibl.); **eʊ̃ikeʊ̃i** [˩ / ˩ \ ] everything; anything. **eʊ̃i n-abaku ɽu** [˩ ˩ ˥ ˥ ˩ ˥] “things which have been done by mistake”: mistake. **eʊ̃i n-ale** [˩ ˩ ˩ ˥] “things that are cooked”: cooking (**ileʊ̃i** [˩ ˩ ˩] is not possible). **eʊ̃i n-amɔmɔɛ** [˩ ˩ ˥ ˩ \ ] “things that have been lent”: loan (also **eʊ-amɔmɔɛ** [˩ ˥ ˩ \ ])+. **eʊ̃i n-exwa** [˩ ˩ ˥ ˩] “the great things”: (*a*) the burial of an **Ɔba**; (*b*) witches; idiom.: **eʊ̃i ʊ̃ɛ** [˩ ˩ ˥] “my child” (wife, servant). Followed by genitives: **eʊ̃i‿ehɔ** [˩ ˥ ˥ ˧] ear-rings; more used than **oɽok-ehɔ** [˩ ˩ ˥ ˧]; **eʊ̃i‿exue** [˩ ˥ ˩ ˩] “things of shame”: disgrace; *v.* **ɽu** [˥]; **eʊ̃-ĩgbĩna** [˩ \ ˩ ˩] weapon, lit. “thing of fight”; **eʊ̃-ĩri** [˩ ˥ ˧]



thing. **eʊ̃i n-abaku ɽu** [..˙˙.] “things which have been done by mistake”: mistake. **eʊ̃i n-ale** [...˙] “things that are cooked”: cooking (**ileʊ̃i** [...] is not possible). **eʊ̃i n-amɔmɔɛ** [...˙↘] “things that have been lent”: loan (also **eʊ-amɔmɔɛ** [..˙↘]. **eʊ̃i n-exwa** [...˙.] “the great things”: (*a*) the burial of an **Ɔba**; (*b*) witches; idiom.: **eʊ̃i ʊ̃ɛ** [..˙] “my child” (wife, servant). Followed by genitives: **eʊ̃i‿ehɔ** [.˙˙˙] ear-rings; more used than **oɽok-ehɔ** [..˙˙]; **eʊ̃i‿exue** [.˙..] “things of shame”: disgrace; *v.* **ɽu** [˙]; **eʊ̃-ĩgbĩna** [.↘..] weapon, lit. “thing of fight”; **eʊ̃-ĩri** [.˙˙] “thing of rope”: an animal given to a man to be taken care of; or possibly simply “domestic animal”; **eʊ̃i‿okɔ** [.˙˙.] seed; (**okɔ** [˙.] is not used alone); **eʊ̃i‿orhɔ** [.˙..] harvest; **eʊ̃i ɽ-ebo** [.˙˙˙] “thing of Europeans” (?): plate (**ɽ** is not nasalized); **eʊ̃i‿ũgaʊ̃ɛ** [.˙˙↘.] “things of service”: bride-wealth; “dowry”; **eʊ̃i‿ũwawa** [.˙...] palm-oil chop (*v.* **ɔpɛxɛrhɛ** [....]). In the following cases, the construction seems to be a short relative sentence without the particle **n-**: **eʊ̃i fi** [..˙] “thing that attacks”: small-pox; **eʊ̃i gb-eni** [.˙˙˙], “thing that has killed elephant”: toothache (not when cutting teeth); **eʊ̃i r-akɔ̃** [..˙.] “thing that is in the tooth”: toothache (with children when cutting teeth); **eʊ̃i r-aɽo** [..˙.] “thing that is in the eye”: yellow fever (?; also **eʊ-ir-aɽo**?); **eʊ̃i r-ɔb-ɛʊo** [.˙˙˙.] “things that are in the **Ɔba**’s country”: an age-group consisting of the boys “thing of rope”: an animal given to a man to be taken care of; or possibly simply “domestic animal”; **eʊ̃i͜okɔ** [˩ ˥ ˥ ˩] seed; (**okɔ** [˥ ˩] is not used alone); **eʊ̃i͜orhɔ** [˩ ˥ ˩ ˩] harvest; **eʊ̃i ɽ-ebo** [˩ ˥ ˥ ˧] “thing of Europeans” (?): plate (ɽ is not nasalized); **eʊ̃i͜ũgaʊ̃ɛ** [˩ ˥ ˥ (4-1) ˩] “things of service”: bridewealth; “dowry”; **eʊ̃i͜ũwawa** [˩ ˥ ˩ ˩ ˩] palm-oil chop (*v.* **ɔpɛxɛrhɛ** [˩ ˩ ˩ ˩]).

In the following cases, the construction seems to be a short relative sentence without the particle **n-**: **eʊ̃i fi** [˩ ˩ ˥] “thing that attacks”: smallpox; **eʊ̃i gb-eni** [˩ ˥ ˥ ˧], “thing that has killed elephant”: toothache (not when cutting teeth); **eʊ̃i r-akɔ̃** [˩ ˩ ˥ ˩] “thing that is in the tooth”: toothache (with children when cutting teeth); **eʊ̃i r-aɽo** [˩ ˩ ˥ ˩] “thing that is in the eye”: yellow fever (?; also **eʊ-ir-aɽo**?); **eʊ̃i r-ɔb-ɛʊo** [˩ ˥ ˧ ˧ ˩] “things that are in the Ɔ**ba**’s country”: an age-group consisting of the boys of 6—12 years; they sweep the streets, or, in a village that is very populated they carry refuse away; **eʊ̃i r-unu** [˩ ˩ ˥ ˧] toothache (not when cutting teeth); *v.* **(e)d-.**

eʊ̃idaʊ̃ɛ [˩ ˩ \ ˩] stinginess (Akugbe); *cf.* **eʊ̃i** [˩ \ ], **da 1** [˥].

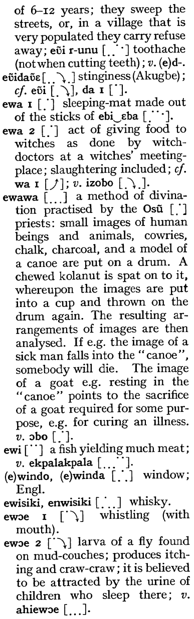
ewa 1 [˩ ˥] sleeping-mat made out of the sticks of **ebi‿ɛba** [˩ ˥ ˥ ˧].

ewa 2 [˩ ˥] act of giving food to witches as done by witch-doctors at a witches' meeting-

xxxxx

place; slaughtering included; *cf.* **wa 1** [/]; *v.* **izobo** [˩ \ ˩].

ewawa [˩ ˩ ˩] a method of divination practised by the **Osũ** [˩ ˥]



of 6–12 years; they sweep the streets, or, in a village that is very populated they carry refuse away; **eʊ̃i r-unu** [..˙·] toothache (not when cutting teeth); *v.* **(e)d-.**

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ewa 2 [.˙] act of giving food to witches as done by witch-doctors at a witches' meeting-place; slaughtering included; *cf.* **wa 1** [↗]; *v.* **izobo** [.↘.].

ewawa [...] a method of divination practised by the **Osũ** [.˙] priests: small images of human beings and animals, cowries, chalk, charcoal, and a model of a canoe are put on a drum. A chewed kolanut is spat on to it, whereupon the images are put into a cup and thrown on the drum again. The resulting arrangements of images are then analysed. If e.g. the image of a sick man falls into the "canoe", somebody will die. The image of a goat e.g. resting in the "canoe" points to the sacrifice of a goat required for some purpose, e.g. for curing an illness. *v.* **ɔbo** [.˙].

ewi [˙˙] a fish yielding much meat; *v.* **ekpalakpala** [...˙˙].

(e)windo, (e)winda [.˙.] window; Engl.

ewisiki, enwisiki [.˙..] whisky.

ewɔe 1 [˙↘] whistling (with mouth).

ewɔe 2 [˙↘] larva of a fly found on mud-couches; produces itching and craw-craw; it is believed to be attracted by the urine of children who sleep there; *v.* **ahiewɔe** [...].

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˩ ˥ ˩] window;
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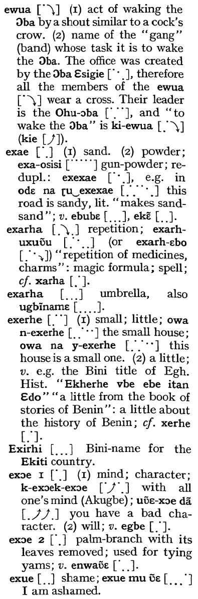
ewɔe 1 [˥ \ ] whistling (with mouth).

ewɔe 2 [˥ \ ] larva of a fly found on mud-couches; produces itching and craw-craw; it is believed to be attracted by the urine of children who sleep there; *v.* **ahiewɔe** [˩ ˩ ˩].

ewua [˥ \ ] (1) act of waking the **Ɔba** by a shout similar to a cock's crow. (2) name of the "gang" (band) whose task it is to wake the **Ɔba**. The office was created by the **Ɔba Ɛsigie** [˥ ˦ ˩], therefore all the members of the **ewua** [˥ \ ] wear a cross. Their leader is the **Ohu-ɔba** [˥ ˩ ˥ ˥], and "to wake the **Ɔba**" is **ki-ewua** [˩ ˥ \ ] (**kie** [/]).

exae [˥ ˩] (1) sand. (2) powder; **exa-osisi** [˥ ˥ ˥ ˥ ˥] gun-powder; redupl.: **exexae** [˥ ˦ ˩], e.g. in **odɛ na ɽu͜exexae** [˩ ˥ ˩ ˥ ˥ ˦ ˩] this road is sandy, lit. "makes sand-sand"; *v.* **ebubɛ** [˩ ˩ ˩], **ekɛ̃** [˩ ˩].

exarha [˩ \ ˩] repetition; **exarh-**



ewua [˙↘] (1) act of waking the **Ɔba** by a shout similar to a cock's crow. (2) name of the "gang" (band) whose task it is to wake the **Ɔba**. The office was created by the **Ɔba Ɛsigie** [˙˙.], therefore all the members of the **ewua** [˙↘] wear a cross. Their leader is the **Ohu-ɔba** [˙.˙˙], and "to wake the **Ɔba**" is **ki-ewua** [.˙↘] (**kie** [↗]).

exae [˙.] (1) sand. (2) powder; **exa-osisi** [˙˙˙˙˙] gun-powder; redupl.: **exexae** [˙˙.], e.g. in **odɛ na ɽu͜exexae** [.˙.˙˙˙.] this road is sandy, lit. "makes sand-sand"; *v.* **ebubɛ** [...], **ekɛ̃** [..].

exarha [.↘.] repetition; **exarh-uxuʊ̃u** [.˙˙..] (or **exarh-ɛbo** [.˙˙↘]) "repetition of medicines, charms": magic formula; spell; *cf.* **xarha** [.˙].

exarha [...] umbrella, also **ugbĩnamɛ** [....].

exerhe [.˙˙] (1) small; little; **owa n-exerhe** [..˙˙˙] the small house; **owa na y-exerhe** [.˙..˙˙] this house is a small one. (2) a little; *v.* e.g. the Bini title of Egh. Hist. "**Ekherhe vbe ebe itan Ɛdo**" "a little from the book of stories of Benin": a little about the history of Benin; *cf.* **xerhe** [.˙].

Exirhi [...] Bini-name for the **Ekiti** country.

exɔe 1 [˙.] (1) mind; character; **k-exɔek-exɔe** [˙↗˙.] with all one's mind (Akugbe); **uʊ̃ɛ-xɔe dã** [.↗↗.] you have a bad character. (2) will; *v.* **egbe** [.˙].

exɔe 2 [˙.] palm-branch with its leaves removed; used for tying yams; *v.* **enwaʊ̃ɛ** [˙..].

exue [..] shame; **exue mu ʊ̃ɛ** [...˙] I am ashamed.

uxuʊ̃u [˩ ˥ ˧ ˩ ˩] (or **exarh-ɛbo** [˩ ˥ ˧ (3-1)]) “repetition of medicines, charms”: magic formula; spell; *cf.* **xarha** [˩ ˥].

exarha [˩ ˩ ˩] umbrella, also **ugbĩnamɛ** [˩ ˩ ˩ ˩].

exerhe [˩ ˥ ˥] (1) small; little; **owa n-exerhe** [˩ ˩ ˥ ˧ ˧] the small house; **owa na y-exerhe** [˩ ˥ ˩ ˥ ˧ ˧] this house is a small one. (2) a little; *v.* e.g. the Bini title of Egh. Hist. “**Ekherhe vbe ebe itan Ɛdo**” “a little from the book of stories of Benin”: a little about the history of Benin; *cf.* **xerhe** [˩ ˥].

Exirhi [˩ ˩ ˩] Bini-name for the **Ekiti** country.

exɔe 1 [˥ ˩] (1) mind; character;

k-exɔek-exɔe [˥ / ˥ ˩] with all one’s mind (Akugbe); **u**ʊ̃ɛ**-xɔe dã** [˩ / / ˩] you have a bad character. (2) will; *v.* **egbe** [˩ ˥].

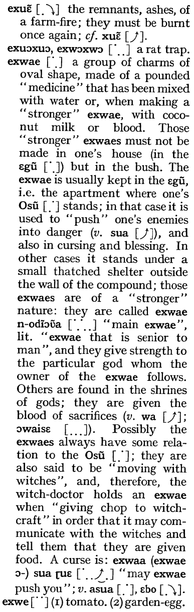
exɔe 2 [˥ ˩] palm-branch with its leaves removed; used for tying yams; *v.* **enwa**ʊ̃ɛ [˥ ˩ ˩].

exue [˩ ˩] shame; **exue mu** ʊ̃ɛ [˩ ˩ ˩ ˥] I am ashamed.

exuɛ̃ [˩ \ ] the remnants, ashes, of a farm-fire; they must be burnt once again; *cf.* **xuɛ̃** [/].

exuɔxuɔ, exwɔxwɔ [˥ ˩ ˩] a rat trap.

exwae [˥ ˩] a group of charms of oval shape, made of a pounded "medicine" that has been mixed with water or, when making a "stronger" **exwae**, with coconut milk or blood. Those "stronger" **exwaes** must not be made in one's house (in the **ɛgũ** [˥ ˩]) but in the bush. The **exwae** is usually kept in the **ɛgũ**, i.e. the apartment where one's **Osũ** [˩ ˥] stands; in that case it is used to "push" one's enemies into danger (*v.* **sua**



exuɛ̃ [.↘] the remnants, ashes, of a farm-fire; they must be burnt once again; *cf.* **xuɛ̃** [↗].
exuɔxuɔ, exwɔxwɔ [˙..] a rat trap.
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exwe [˙˙] (1) tomato. (2) garden-egg.

[ˊ]), and also in cursing and blessing. In other cases it stands under a small thatched shelter outside the wall of the compound; those **exwae**s are of a “stronger” nature: they are called **exwae n-oɗiɔʊ̃a** [˥ ˩ ˥ ˩ ˩] “main **exwae**”, lit. “**exwae** that is senior to man”, and they give strength to the particular god whom the owner of the **exwae** follows. Others are found in the shrines of gods; they are given the blood of sacrifices (*v.* **wa** [ˊ]; **ɔwaisɛ** [˩ ˩ ˩]). Possibly the **exwae**s always have some relation to the **Osũ** [˩ ˥]; they are also said to be “moving with witches”, and, therefore, the witch-doctor holds an **exwae** when “giving chop to witchcraft” in order that it may communicate with the witches and tell them that they are given food. A curse is: **exwaa** (**exwae** ɔ**-**) **sua** ɽ**u**ɛ [˥ ˩ ˩ /‿ ˩] “may **exwae** push you”: *v.* **asua** [˩ ˥], ɛ**bo** [˩ \ ].

exwe [˥ ˥] (1) tomato. (2) garden-egg.

exwɛxwɛ [˩ ˥ ˧] palm-wine; drinks obtained from the oil-palm; the tree must be cut down in order to obtain it; **exwɛxwɛ‿ɔgb-uɛ ɽa** [˩ ˥ ˧ ˩ / ˩] are you drunk from **exwɛxwɛ**? (to somebody who acts foolishly, or, like a drunken man); *v.* **udegbotɔ** [˥ ˩ ˥ ˩], **ɔgɔ** [˩ ˩].

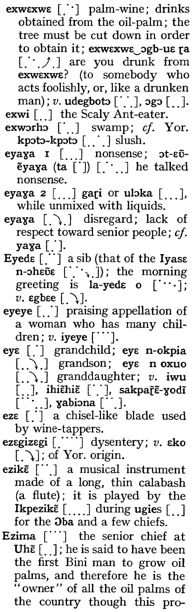
exwi [˩ ˩] the Scaly Ant-eater.

exwɔrhɔ [˥ ˩ ˩] swamp; *cf.* Yor. **kpɔtɔ-kpɔtɔ** [˩ ˩ ˥ ˩] slush.

eyaɣa 1 [˩ ˩ ˩] nonsense; **ɔt-ɛʊ̃-ẽyaɣa** (**ta** [˥]) [˩ ˥ ˧ ˩ ˩] he talked nonsense.

eyaɣa 2 [˩ ˩ ˩] **gaɽi** or **ulɔka** [˩ ˩ ˩], while unmixed with liquids.

eyaɣa [˩ \ ˩]


exwɛxwɛ [.˙˙] palm-wine; drinks obtained from the oil-palm; the tree must be cut down in order to obtain it; **exwɛxwɛ‿ɔgb-uɛ ɽa** [˙˙.↗.] are you drunk from **exwɛxwɛ**? (to somebody who acts foolishly, or, like a drunken man); *v.* **udegbotɔ** [˙.˙.], **ɔgɔ** [..].
exwi [..] the Scaly Ant-eater.
exwɔrhɔ [˙..] swamp; *cf.* Yor. **kpɔtɔ-kpɔtɔ** [..˙.] slush.
eyaɣa 1 [...] nonsense; **ɔt-ɛʊ̃-ẽyaɣa** (**ta** [˙]) [.˙˙..] he talked nonsense.
eyaɣa 2 [...] **gaɽi** or **ulɔka** [...], while unmixed with liquids.
eyaɣa [.↘.] disregard; lack of respect toward senior people; *cf.* **yaɣa** [.˙].
Eyedɛ [.˙˙] a sib (that of the **Iyasɛ n-ɔhɛʊ̃ɛ** [˙.˙˙↘.]); the morning greeting is **la-yedɛ o** [˙˙˙·]; *v.* **ɛgbɛe** [.↘].
eyeye [..˙] praising appellation of a woman who has many children; *v.* **iyeye** [˙˙˙].
eyɛ [.˙] grandchild; **eyɛ n-okpia** [..↘.] grandson; **eyɛ n oxuo** [..↘.] granddaughter; *v.* **iwu** [..], **ihiẽhiẽ** [˙.˙], **sakpaɽẽ-ɣodĩ** [˙˙˙..], **ɣabiɔna** [˙˙.].
ezɛ [.˙] a chisel-like blade used by wine-tappers.
ezɛgizɛgi [.˙˙˙˙] dysentery; *v.* **ɛko** [.↘]; of Yor. origin.
ezikẽ [˙˙.] a musical instrument made of a long, thin calabash (a flute); it is played by the **Ikpezikẽ** [....] during **ugies** [..] for the **Ɔba** and a few chiefs.
Ezima [˙˙˙] the senior chief at **Uhẽ** [..]; he is said to have been the first Bini man to grow oil palms, and therefore he is the "owner" of all the oil palms of the country though this pro-

disregard; lack of respect toward senior people; *cf.* **yaɣa** [˩ ˥].

Eyedɛ [˩ ˥ ˥] a sib (that of the **Iyasɛ n-ɔhɛʊ̃ɛ** [˥ ˩ ˥ ˧ (3-1) ˩]); the morning greeting is **la-yedɛ o** [˥ ˧ ˧ ˧]; *v.* **ɛgbɛe** [˩ \ ].

eyeye [˩ ˩ ˥] praising appellation of a woman who has many children; *v.* **iyeye** [˥ ˥ ˥].

eyɛ [˩ ˥] grandchild; **eyɛ n-okpia** [˩ ˩ \ ˩] grandson; **eyɛ n oxuo** [˩ ˩ \ ˩] granddaughter; *v.* **iwu** [˩ ˩], **ihiɛ̃hiɛ̃** [˥ ˩ ˥], **sakpaɽ̃ɛ̃-ɣodĩ** [˥ ˥ ˧ ˩ ˩], **ɣabiɔna** [˥ ˥ ˩].

ezɛ [˩ ˥] a chisel-like blade used by wine-tappers.

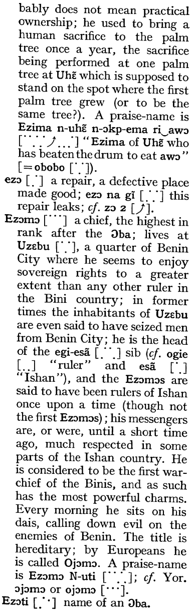
ezɛgizɛgi [˩ ˥ ˥ ˥ ˥] dysentery; *v.* **ɛko** [˩ \ ]; of Yor. origin.

ezikɛ̃ [˥ ˥ ˩] a musical instrument made of a long, thin calabash (a flute); it is played by the **Ikpezikɛ̃** [˩ ˩ ˩ ˩] during **ugie**s [˩ ˩] for the Ɔ**ba** and a few chiefs.

Ezima [˥ ˥ ˥] the senior chief at **Uhɛ̃** [˩ ˩]; he is said to have been the first Bini man to grow oil palms, and therefore he is the “owner” of all the oil palms of the country though this probably does not mean practical ownership; he used to bring a human sacrifice to the palm tree once a year, the sacrifice being performed at one palm tree at **Uhɛ̃** which is supposed to stand on the spot where the first palm tree grew (or to be the same tree?). A praise-name is **Ezima n-uhɛ̃ n-ɔkp-ema ri‿awɔ** [˥ ˥ ˩ ˥ ˩ ˥ / ˩ ˩ ˩ ˥] "**Ezima** of **Uhɛ̃** who has beaten the drum to eat **awɔ**" (= **obobo** [˥ ˩ ˥]).

ezɔ [˩ ˥] a repair, a defective place made good; **ezɔ na gĩ** [˩ ˥ ˩ ˥] this repair leaks; *cf.* **zɔ 2** [/].

Ezɔmɔ [˥ ˥ ˥] a chief, the highest in rank after the **Ɔba**; lives at



bably does not mean practical ownership; he used to bring a human sacrifice to the palm tree once a year, the sacrifice being performed at one palm tree at **Uhɛ̃** which is supposed to stand on the spot where the first palm tree grew (or to be the same tree?). A praise-name is **Ezima n-uhɛ̃ n-ɔkp-ema ri‿awɔ** [˙˙.˙.˙↗...˙] "**Ezima** of **Uhɛ̃** who has beaten the drum to eat **awɔ**" [= **obobo** [˙.˙]).

ezɔ [.˙] a repair, a defective place made good; **ezɔ na gĩ** [.˙.˙] this repair leaks; *cf.* **zɔ 2** [↗].

Ezɔmɔ [˙˙˙] a chief, the highest in rank after the **Ɔba**; lives at **Uzɛbu** [˙.˙], a quarter of Benin City where he seems to enjoy sovereign rights to a greater extent than any other ruler in the Bini country; in former times the inhabitants of **Uzɛbu** are even said to have seized men from Benin City; he is the head of the **egi-esã** [.˙˙.] sib (*cf.* **ogie** [..] "ruler" and **esã** [˙.] "Ishan"), and the **Ezɔmɔs** are said to have been rulers of Ishan once upon a time (though not the first **Ezɔmɔs**); his messengers are, or were, until a short time ago, much respected in some parts of the Ishan country. He is considered to be the first war-chief of the Binis, and as such has the most powerful charms. Every morning he sits on his dais, calling down evil on the enemies of Benin. The title is hereditary; by Europeans he is called **Ojɔmɔ**. A praise-name is **Ezɔmɔ N-uti** [˙˙..]; *cf.* Yor. **ɔjɔmɔ** or **ojɔmɔ** [˙˙˙].

Ezɔti [.˙˙] name of an **Ɔba**.

Uzɛbu [˥ ˩ ˥], a quarter of Benin City where he seems to enjoy sovereign rights to a greater extent than any other ruler in the Bini country; in former times the inhabitants of **Uzɛbu** are even said to have seized men from Benin City; he is the head of the **egi-esã** [˩ ˥ ˥ ˩] sib (*cf.* **ogie** [˩ ˩] “ruler” and **esã** [˥ ˩] “Ishan”), and the **Ezɔmɔs** are said to have been rulers of Ishan once upon a time (though not the first **Ezɔmɔs**); his messengers are, or were, until a short time ago, much respected in some parts of the Ishan country. He is considered to be the first war-chief of the Binis, and as such has the most powerful charms.

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Ezɔti [˩ ˥ ˧] name of an Ɔ**ba**.

ε [/] 3rd pers. sgl. in negative imperfect.

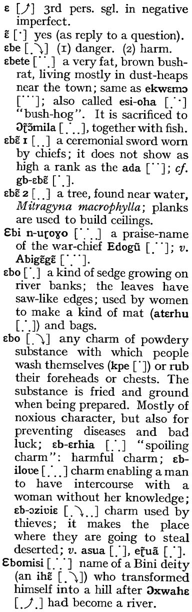
ɛ̃ [˧] yes (as reply to a question).

εbe [˩ \ ] (1) danger. (2) harm.

εbete [˥ ˥ ˩] a very fat, brown bush-rat, living mostly in dust-heaps near the town; same as **ekwεmɔ** [˥ ˥ ˥]; also called **esi-oha** [˩ ˥ ˧] “bush-hog”. It is sacrificed to **Ɔɽ̃ɔ̃mila** [˩ ˥ ˩ ˩], together with fish.

εbɛ̃ 1 [˩ ˩] a ceremonial sword worn by chiefs; it does not show as high a rank as the **ada** [˥ ˥]; *cf.* **gb-εbɛ̃** [˥ ˩].

εbɛ̃ 2 [˩ ˩] a tree, found near water, *Mitragyna macrophylla*; planks are used to build



ε [↗] 3rd pers. sgl. in negative imperfect.
ɛ̃ [˙] yes (as reply to a question).
εbe [.↘] (1) danger. (2) harm.
εbete [˙˙.] a very fat, brown bush-rat, living mostly in dust-heaps near the town; same as **ekwεmɔ** [˙˙˙]; also called **esi-oha** [.˙˙] “bush-hog”. It is sacrificed to **Ɔɽ̃ɔ̃mila** [.˙..], together with fish.
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εbɛ̃ 2 [..] a tree, found near water, *Mitragyna macrophylla*; planks are used to build ceilings.
Ɛbi n-uɽoɣo [˙.˙..] a praise-name of the war-chief **Edogũ** [.˙˙]; *v.* **Abigɛ̃gɛ̃** [˙.˙˙].
εbo [˙.] a kind of sedge growing on river banks; the leaves have saw-like edges; used by women to make a kind of mat (**atεrhu** [.˙.]) and bags.
εbo [.↘] any charm of powdery substance with which people wash themselves (**kpe** [˙]) or rub their foreheads or chests. The substance is fried and ground when being prepared. Mostly of noxious character, but also for preventing diseases and bad luck; **εb-εrhia** [.˙.] “spoiling charm”: harmful charm; **εb-iloʋe** [.˙..] charm enabling a man to have intercourse with a woman without her knowledge; **εb-ɔziʋiε** [.↘..] charm used by thieves; it makes the place where they are going to steal deserted; *v.* **asua** [.˙], **eɽuã** [.˙].
Ɛbomisi [.˙.˙] name of a Bini deity (an **ihɛ̃** [.↘]) who transformed himself into a hill after **Ɔxwahε** [.↗.] had become a river.

ceilings.

Ɛbi n-uɽoɣo [˥ ˩ ˥ ˩ ˩] a praise-name of the war-chief **Edogũ** [˩ ˥ ˥]; *v.* **Abigɛ̃gɛ̃** [˥ ˩ ˥ ˥].

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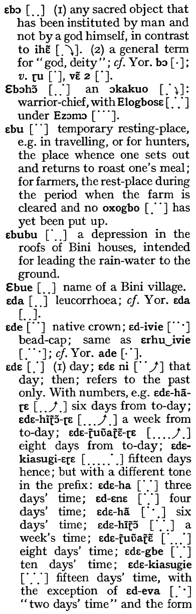
Ɛ**bomisi** [˩ ˥ ˩ ˥] name of a Bini deity (an **ih**ɛ̃ [˩ \ ]) who transformed himself into a hill after Ɔ**xwah**ɛ [˩ / ˩] had become a river.

ɛbɔ [˩ ˩] (1) any sacred object that has been instituted by man and not by a god himself, in contrast to **ihɛ̃** [˩ \ ]. (2) a general term for “god, deity”; *cf.* Yor. **bɔ** [˧]; *v.* **ɽu** [˥], **vɛ̃ 2** [˥].

Ɛbɔhɔ̃ [˩ ˩ ˥] an **ɔkakuo** [˩ ˥ (4-1)]: warrior-chief, with **Elogbosɛ** [˩ ˥ ˩ ˥] under **Ezɔmɔ** [˥ ˥ ˥].

ɛbu [˥ ˥] temporary resting-place, e.g. in travelling, or for hunters, the place whence one sets out and returns to roast one’s meal; for farmers, the rest-place during the period when the farm is cleared and no **oxogbo** [˩ ˥ ˥] has yet been put up.

ɛbubu [˥ ˩ ˩] a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Ɛbɔhɔ̃ [..˙] an **ɔkakuo** [.˙↘]: warrior-chief, with **Elogbosɛ** [.˙.˙] under **Ezɔmɔ** [˙˙˙].

ɛbu [˙˙] temporary resting-place, e.g. in travelling, or for hunters, the place whence one sets out and returns to roast one’s meal; for farmers, the rest-place during the period when the farm is cleared and no **oxogbo** [.˙˙] has yet been put up.

ɛbubu [˙..] a depression in the roofs of Bini houses, intended for leading the rain-water to the ground.

Ɛbue [..] name of a Bini village.

ɛda [..] leucorrhoea; *cf.* Yor. **ɛda** [..].

ɛde [˙˙] native crown; **ɛd-ivie** [˙˙·] bead-cap; same as **ɛrhu‿ivie** [.˙˙·]; *cf.* Yor. **ade** [·˙].

ɛdɛ [.˙] (1) day; **ɛdɛ ni** [˙˙↗] that day; then; refers to the past only. With numbers, e.g. **ɛdɛ-hã-ɽɛ** [..↗.] six days from to-day; **ɛdɛ-hĩɽɔ̃-ɽɛ** [...↗.] a week from to-day; **ɛdɛ-ɽuʊ̃aɽɛ̃-ɽɛ** [....↗.] eight days from to-day; **ɛdɛ-kiasugi-ɛɽɛ** [.....˙.] fifteen days hence; but with a different tone in the prefix: **ɛdɛ-ha** [˙.˙] three days’ time; **ɛd-ɛnɛ** [˙.˙] four days’ time; **ɛdɛ-hã** [˙˙.] six days’ time; **ɛdɛ-hĩɽɔ̃** [˙˙..] a week’s time; **ɛdɛ-ɽuʊ̃aɽɛ̃** [˙...˙] eight days’ time; **ɛdɛ-gbe** [˙.˙] ten days’ time; **ɛdɛ-kiasugie** [˙..˙.˙] fifteen days’ time, with the exception of **ɛd-eva** [.˙·] “two days’ time” and the form depression in the roofs of Bini houses, intended for leading the rain-water to the ground.

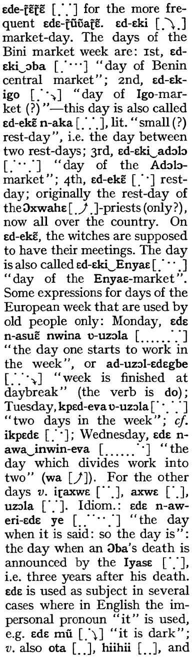
Ɛbue [˩ ˩] name of a Bini village.

ɛ**da** [˩ ˩] leucorrhoea; *cf.* Yor. ɛ**da** [˩ ˩].

ɛ**de** [˥ ˥] native crown; ɛ**d-ivie** [˥ ˥ ˧] bead-cap; same as ɛ**rhu̯ivie** [˩ ˥ ˥ ˧]; *cf.* Yor. **ade** [˧ ˥].

ɛ**d**ɛ [˩ ˥] (1) day; ɛ**d**ɛ **ni** [˥ ˥ /] that day; then; refers to the past only. With numbers, e.g. ɛ**d**ɛ**-hã-**ɽɛ [˩ ˩ / ˩] six days from to-day; ɛ**d**ɛ**-hĩ**ɽ̃ɔ̃**-**ɽɛ [˩ ˩ ˩ / ˩] a week from to-day; ɛ**d**ɛ**-**ɽ̃**u**ʊ̃**a**ɽ̃ɛ̃**-**ɽɛ [˩ ˩ ˩ ˩ / ˩] eight days from to-day; ɛ**d**ɛ-**kiasugi-**ɛɽɛ [˩ ˩ ˩ ˩ ˩ ˥ ˩] fifteen days hence; but with a different tone in the prefix: ɛ**d**ɛ**-ha** [˥ ˩ ˥] three days’ time; ɛ**d-**ɛ**n**ɛ [˥ ˩ ˥] four days’ time; ɛ**d**ɛ**-hã** [˥ ˧ ˩] six days’ time; ɛ**d**ɛ**-hĩ**ɽ̃ɔ̃ [˥ ˩ ˥ ˩] a week’s time; ɛ**d**ɛ-ɽ̃**u**ʊ̃**a**ɽ̃ɛ̃ [˥ ˩ ˩ ˩ ˥] eight days’ time; ɛ**d**ɛ**-gbe** [˥ ˩ ˥] ten days’ time; ɛ**d**ɛ**-kiasugie** [˥ ˩ ˥ ˩ ˥] fifteen days’ time, with the exception of ɛ**d-eva** [˩ ˥ ˧] “two days’ time” and the form

ɛde-ɽ̃ɛ̃ɽ̃ɛ̃ [˩ ˥ ˩ ˥] for the more frequent **ɛdɛ-ɽ̃ũʊ̃aɽ̃ɛ̃**. **ɛd-ɛki** [˩ \ ˩] market-day. The days of the Bini market week are: 1st, **ɛd-ɛki‿ɔba** [˩ ˥ ˧ ˧ ˧] "day of Benin central market"; 2nd, **ɛd-ɛk-igo** [˩ ˥ ˧ (3-1)] "day of **Igo**-market (?)" — this day is also called **ɛd-ekɛ̃ n-aka** [˩ ˥ ˩ ˥ ˩], lit. "small (?) rest-day", i.e. the day between two rest-days; 3rd, **ɛd-ɛki‿adɔlɔ** [˩ ˥ ˧ ˧ ˩ ˥] "day of the **Adɔlɔ**-market"; 4th, **ɛd-ekɛ̃** [˩ ˥ ˧] rest-day; originally the rest-day of the **Ɔxwahɛ** [˩ / ˩]-priests (only?), now all over the country. On **ɛd-ekɛ̃**, the witches are supposed to have their meetings. The day is also called ɛ**d-**


ɛde-ɽ̃ɛ̃ɽ̃ɛ̃ [.˙.˙] for the more frequent **ɛdɛ-ɽ̃ũʊ̃aɽ̃ɛ̃**. **ɛd-ɛki** [.↘.] market-day. The days of the Bini market week are: 1st, **ɛd-ɛki‿ɔba** [.˙˙˙˙] "day of Benin central market"; 2nd, **ɛd-ɛk-igo** [.˙˙↘] "day of **Igo**-market (?)"—this day is also called **ɛd-ekɛ̃ n-aka** [.˙.˙.], lit. "small (?) rest-day", i.e. the day between two rest-days; 3rd, **ɛd-ɛki‿adɔlɔ** [.˙˙˙.˙] "day of the **Adɔlɔ**-market"; 4th, **ɛd-ekɛ̃** [.˙˙] rest-day; originally the rest-day of the **Ɔxwahɛ** [.↗.]-priests (only?), now all over the country. On **ɛd-ekɛ̃**, the witches are supposed to have their meetings. The day is also called **ɛd-ɛki‿Enyaɛ** [.˙˙˙.] "day of the **Enyaɛ**-market". Some expressions for days of the European week that are used by old people only: Monday, **ɛdɛ n-asuɛ̃ nwina ʋ-uzɔla** [.......˙˙] "the day one starts to work in the week", or **ad-uzɔl-ɛdɛgbe** [.˙.˙˙↘] "week is finished at daybreak" (the verb is **do**); Tuesday, **kpɛd-eva ʋ-uzɔla** [˙˙.˙.˙] "two days in the week"; *cf.* **ikpɛdɛ** [.˙˙]; Wednesday, **ɛdɛ n-awa‿inwin-eva** [......˙˙] "the day which divides work into two" (**wa** [↗]). For the other days *v.* **iɽaxwɛ** [˙˙.], **axwɛ** [˙.], **uzɔla** [˙.˙]. Idiom.: **ɛdɛ n-aw-eri-ɛdɛ ye** [..˙˙˙˙.˙] "the day when it is said: so the day is": the day when an **Ɔba**'s death is announced by the **Iyasɛ** [˙.˙], i.e. three years after his death. **ɛdɛ** is used as subject in several cases where in English the impersonal pronoun "it" is used, e.g. **ɛdɛ mũ** [.˙↘] "it is dark"; *v.* also **ota** [..], **hiihii** [..], and

ɛki͜Enyaɛ [˩ ˥ ˧ ˧ ˩] “day of the **Enyaɛ**-market”.

Some expressions for days of the European week that are used by old people only: Monday, ɛ**d**ɛ **n-asuɛ̃ nwina ʊ-uzɔla** [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˩ ˥] “the day one starts to work in the week”, or **ad-uzɔl-ɛdɛgbe** [˩ ˥ ˩ ˥ ˧ (3-1)] “week is finished at daybreak” (the verb is **do**); Tuesday, **kpɛd-eva ʊ-uzɔla** [˥ ˧ ˩ ˥ ˩ ˥] “two days in the week”; *cf.* **ikpɛdɛ** [˩ ˥ ˧]; Wednesday, ɛ**d**ɛ **n-awa͜inwin-eva** [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˧] “the day which divides work into two” (**wa** [/]). For the other days *v.* **iɽaxwɛ** [˥ ˥ ˩], **axwɛ** [˥ ˩], **uzɔla** [˥ ˩ ˥]. Idiom.: ɛ**d**ɛ **n-aw-eri-ɛdɛ ye** [˩ ˩ ˥ ˥ ˧ ˧ ˩ ˥] “the day when it is said: so the day is”:

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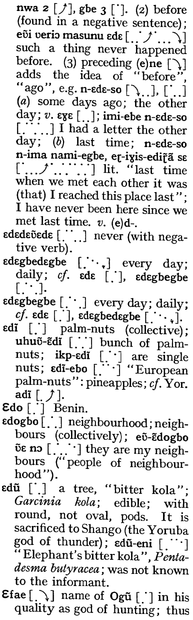
ɛdɛ is used as subject in several cases where in English the impersonal pronoun “it” is used, e.g. **ɛdɛ mũ** [˩ ˥ (4-1)] “it is dark”; *v.* also **ota** [˩ ˩], **hiihii** [˩ ˩], and

nwa 2 [/], **gbe 3** [˥]. (2) before (found in a negative sentence); **eʊ̃i ʋeriɔ masunu ɛdɛ** [˩ ˩ ˥ / ˥ ˩ ˩ ˩ \ ] such a thing never happened before. (3) preceding **(e)ne** [\ ] adds the idea of "before", "ago", e.g. **n-ɛdɛ-so** [\ ˩ ˩], [˥ ˩ ˩] (*a*) some days ago; the other day; *v.* ɛɣɛ [˩ ˩]; **imi-ebe n-ɛdɛ-so** [˩ ˥ ˥ ˩ ˥ ˩ ˩] I had a letter the other day: (*b*) last time; **n-ɛdɛ-so n-ima nami-egbe, eʈ-iɣis-ediʈ̃ã sɛ** [˥ ˩ ˩ ˩ / ˥ ˩ ˩ ˥ ˩ ˥ ˥ ˩ ˥ ˩ ˥] lit. "last time when we met each other it was (that) I reached this place last"; I have never been here since we met last time. *v.* **(e)d-**.

ɛdɛdɛʊ̃ɛdɛ [˩ ˥ ˥ ˩ ˩] never (with nega-



nwa 2 [↗], **gbe 3** [˙]. (2) before (found in a negative sentence); **eʊ̃i ʋeriɔ masunu ɛdɛ** [. . ˙ ↗ ˙ . . . ↘] such a thing never happened before. (3) preceding **(e)ne** [↘] adds the idea of "before", "ago", e.g. **n-ɛdɛ-so** [↘ . .], [˙ . .] (*a*) some days ago; the other day; *v.* **ɛɣɛ** [. .]; **imi-ebe n-ɛdɛ-so** [. ˙ ˙ . ˙ . .] I had a letter the other day; (*b*) last time; **n-ɛdɛ-so n-ima nami-egbe, eʈ-iɣis-ediʈ̃ã sɛ** [˙ . . . ↗ ˙ . . ˙ . ˙ ˙ . ˙ . ˙] lit. "last time when we met each other it was (that) I reached this place last"; I have never been here since we met last time. *v.* **(e)d-**.

ɛdɛdɛʊ̃ɛdɛ [. ˙ ˙ . .] never (with negative verb).

ɛdɛgbedɛgbe [. ˙ ˙ ↓] every day; daily; *cf.* **ɛdɛ** [. ˙], **ɛdɛgbegbe** [. ˙ ˙ .].

ɛdɛgbegbe [. ˙ ˙ .] every day; daily; *cf.* **ɛdɛ** [. ˙], **ɛdɛgbedɛgbe** [. ˙ ˙ ↓].

ɛdĩ [. ˙] palm-nuts (collective); **uhuʊ̃-ɛ̃dĩ** [. ˙ . ˙] bunch of palm-nuts; **ikp-ɛdĩ** [. ˙ ˙] are single nuts; **ɛdĩ-ebo** [. ˙ ˙ ˙] "European palm-nuts": pineapples; *cf.* Yor. **adĩ** [. ↗].

Ɛdo [. ˙] Benin.

ɛdogbo [. ˙ .] neighbourhood; neighbours (collectively); **eʊ̃-ɛ̃dogbo ʊ̃ɛ nɔ** [. ˙ . . ˙ ˙] they are my neighbours ("people of neighbourhood").

ɛdũ [˙ .] a tree, "bitter kola"; *Garcinia kola*; edible; with round, not oval, pods. It is sacrificed to Shango (the Yoruba god of thunder); **ɛdũ-eni** [. ˙ ˙ ˙] "Elephant's bitter kola", *Pentadesma butyracea*; was not known to the informant.

Ɛfae [. ↘] name of **Ogũ** [. ˙] in his quality as god of hunting; thus tive verb).

ɛdɛgbedɛgbe [˩ ˥ ˧ ˧ (2-1)] every day; daily; *cf.* ɛ**d**ɛ [˩ ˥], **ɛdɛgbegbe** [˩ ˥ ˧ ˩].

ɛdɛgbegbe [˩ ˥ ˧ ˩] every day; daily; *cf.* ɛ**d**ɛ [˩ ˥], **ɛdɛgbedɛgbe** [˩ ˥ ˧ ˧ (2-1)].

ɛ**ɗi** [˩ ˥] palm-nuts (collective); **uhu**ʊ̃**-**ɛ̃**ɗi** [˩ ˥ ˩ ˥] bunch of palm-nuts; **ikp-**ɛ**ɗi** [˩ ˥ ˧] are single nuts; ɛ**ɗi-ebo** [˩ ˥ ˥ ˧] “European palm-nuts”: pineapples; *cf.* Yor. **aɗi** [˩ /].

Ɛ**do** [˩ ˥] Benin.

ɛ**dogbo** [˩ ˥ ˩] neighbourhood; neighbours (collectively); **e**ʊ̃**-**ɛ̃**dogbo** ʊ̃ɛ **n**ɔ [˩ ˥ ˩ ˩ ˥ ˧] they are my neighbours (“people of neighbourhood”).

ɛ**dũ** [˥ ˩] a tree, “bitter kola”;

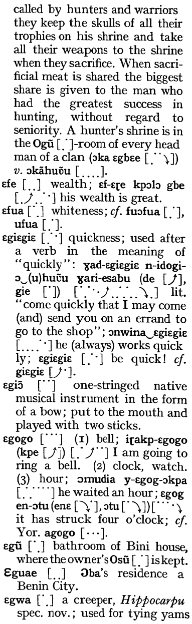
Garcinia kola; edible; with round, not oval, pods. It is sacrificed to Shango (the Yoruba god of thunder); ɛ**dũ-eni** [˩ ˥ ˥ ˧] “Elephant’s bitter kola”, *Pentadesma butyracea*; was not known to the informant.

Ɛ**fae** [˩ \ ] name of **Ogũ** [˩ ˥] in his quality as god of hunting; thus called by hunters and warriors they keep the skulls of all their trophies on his shrine and take all their weapons to the shrine when they sacrifice. When sacrificial meat is shared the biggest share is given to the man who had the greatest success in hunting, without regard to seniority. A hunter's shrine is in the **Ogũ** [˩ ˥]-room of every head man of a clan (**ɔka ɛgbɛe** [˩ ˥ ˥ (4-1)]) *v.* **ɔkãhuʊ̃u** [˩ ˩ ˩ ˩].

ɛfe [˩ ˩] wealth; **ɛf-ɛɽe kpɔlɔ gbe** [˩ / ˩ ˩ ˥ ˧] his wealth is great.

ɛfua [˥ ˩] whiteness; *cf.* **fuɔfua** [˩ ˥], **ufua** [˩ ˥].

ɛgiɛgiɛ [˩ ˥ ˧]



called by hunters and warriors they keep the skulls of all their trophies on his shrine and take all their weapons to the shrine when they sacrifice. When sacrificial meat is shared the biggest share is given to the man who had the greatest success in hunting, without regard to seniority. A hunter's shrine is in the **Ogũ** [.˙]-room of every head man of a clan (**ɔka ɛgbɛe** [.˙˙↘]) *v.* **ɔkãhuʊ̃u** [....].

ɛfe [..] wealth; **ɛf-ɛɽe kpɔlɔ gbe** [.↗..˙·] his wealth is great.

ɛfua [˙.] whiteness; *cf.* **fuɔfua** [.˙], **ufua** [.˙].

ɛgiɛgiɛ [.˙·] quickness; used after a verb in the meaning of "quickly": **ɣad-ɛgiɛgiɛ n-idogi-ɔ‿(u)huʊ̃u ɣari-esabu** (**de** [↗], **gie** [˙]) [˙.˙·↗..˙˙..↘.] lit. "come quickly that I may come (and) send you on an errand to go to the shop"; **ɔnwina‿ɛgiɛgiɛ** [....˙·] he (always) works quick ly; **ɛgiɛgiɛ** [.˙·] be quick! *cf.* **giɛgiɛ** [↗·].

ɛgiɔ̃ [˙˙] one-stringed native musical instrument in the form of a bow; put to the mouth and played with two sticks.

ɛgogo [˙˙˙] (1) bell; **iɽakp-ɛgogo** (**kpe** [↗]) [.˙↗˙˙] I am going to ring a bell. (2) clock, watch. (3) hour; **ɔmudia y-ɛgog-ɔkpa** [..˙˙˙˙] he waited an hour; **ɛgog en-ɔtu** (**enɛ** [↘˙], **ɔtu** [˙↘]) [˙˙˙·↘ it has struck four o'clock; *cf.* Yor. **agogo** [···].

ɛgũ [˙.] bathroom of Bini house, where the owner's **Osũ** [.˙] is kept.

Ɛguae [...] **Ɔba**'s residence a Benin City.

ɛgwa [˙.] a creeper, *Hippocarpu* spec. nov.; used for tying yams quickness; used after a verb in the meaning of "quickly": **ɣad-ɛgiɛgiɛ n-idogi-ɔ̯(u)huʊ̃u ɣari-esabu** (**de** [/], **gie** [˥]) [˥ ˩ ˥ ˦ ˧ / ˩ ˩ ˥ ˩ ˥ ˩ ˩ \ ˩] lit. "come quickly that I may come (and) send you on an errand to go to the shop"; **ɔnwina͜ɛgiɛgiɛ** [˩ ˩ ˩ ˩ ˥ ˦] he (always) works quickly; **ɛgiɛgiɛ** [˩ ˥ ˦] be quick! *cf.* **giɛgiɛ** [/ ˦].

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en-Ɔtu (**en**ɛ [\ ˥], **ɔtu** [˥ \ ]) [˥ ˥ ˥ ˧ (4-1)] + it has struck four o’clock; *cf.* Yor. **agogo** [˧ ˧ ˧].

ɛ**gũ** [˥ ˩] bathroom of Bini house, where the owner’s **Osũ** [˩ ˥] is kept.

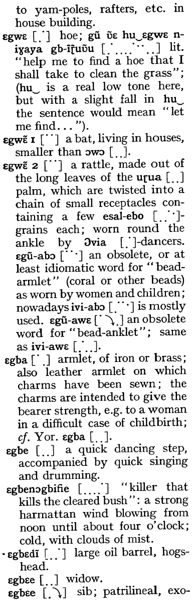
Ɛ**guae** [˩ ˩] Ɔ**ba**’s residence a Benin City.

ɛ**gwa** [˥ ˩] a creeper, *Hippocarpu* spec. nov.; used for tying yams to yam-poles, rafters, etc. in house building.

ɛgwɛ [˩ ˥] hoe; **gũ** ʊ̃ɛ **hu‿ɛgwɛ n-iɣaya gb-ĩɽuʊ̃u** [˩ ˥ ˩ ˩ ˩ ˩ ˥ ˧ ˧ ˩ ˩ ˩] lit. "help me to find a hoe that I shall take to clean the grass"; (**hu‿** is a real low tone here, but with a slight fall in **hu‿** the sentence would mean "let me find...").

ɛgwɛ̃ **1** [˥ ˥] a bat, living in houses, smaller than ɔwɔ [˩ ˩].

ɛgwɛ̃ **2** [˥ ˥] a rattle, made out of the long leaves of the **uɽua** [˩ ˩] palm, which are twisted into a chain of small receptacles containing a few **esal-ebo** [˩ ˩ ˥ ˧]-grains each; worn round the



to yam-poles, rafters, etc. in house building.

ɛgwɛ [.˙] hoe; **gũ ʊ̃ɛ hu‿ɛgwɛ n-iɣaya gb-ĩɽuʊ̃u** [.˙....˙˙˙..] lit. "help me to find a hoe that I shall take to clean the grass"; (**hu‿** is a real low tone here, but with a slight fall in **hu‿** the sentence would mean "let me find...").

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ankle by **Ɔvia** [.˙]-dancers. **ɛgũ-abɔ** [˙˙·] an obsolete, or at least idiomatic word for "bead-armlet" (coral or other beads) as worn by women and children; nowadays **ivi-abɔ** [.˙˙·] is mostly used. **ɛgũ-awɛ** [˙↘.] an obsolete word for "bead-anklet"; same as **ivi-awɛ** [.˙..].

ɛgba [˙.] armlet, of iron or brass; also leather armlet on which charms have been sewn; the charms are intended to give the bearer strength, e.g. to a woman in a difficult case of childbirth; *cf.* Yor. **ɛgba** [..].

ɛgbe [..] a quick dancing step, accompanied by quick singing and drumming.

ɛgbenɔgbifie [....˙] "killer that kills the cleared bush": a strong harmattan wind blowing from noon until about four o'clock; cold, with clouds of mist.

·**ɛgbɛdĩ** [..˙] large oil barrel, hogshead.

ɛgbɛɛ [..] widow.

ɛgbɛɛ [.↘] sib; patrilineal, exoankle by **Ɔvia** [˩ ˥]-dancers. **ɛgũ-abɔ** [˥ ˥ ˧] an obsolete, or at least idiomatic word for “bead-armlet” (coral or other beads) as worn by women and children; nowadays **ivi-abɔ** [˩ ˥ ˥ ˧] is mostly used. **ɛgũ-awɛ** [˥ \ ˩] an obsolete word for “bead-anklet”; same as **ivi-awɛ** [˩ ˥ ˩ ˩].

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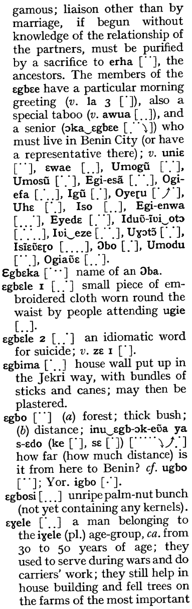
ɛgbɛďi [˩ ˩ ˥] large oil barrel, hogshead.

ɛgbɛe [˩ ˩] widow.

ɛgbɛe [˩ \ ] sib; patrilineal, exogamous; liaison other than by marriage, if begun without knowledge of the relationship of the partners, must be purified by a sacrifice to **erha** [˥ ˥], the ancestors. The members of the **ɛgbɛe** have a particular morning greeting (*v.* **la 3** [˥]), also a special taboo (*v.* **awua** [˩ ˩]), and a senior (**ɔkaɛgbɛe** [˩ ˥ ˥ (4-1)]) who must live in Benin City (or have a representative there); *v.* **uniɛ** [˥ ˥], **ɛwae** [˩ ˩], **Umogũ** [˥ ˩ ˥], **Umosũ** [˥ ˩ ˥], **Egi-esã** [˩ ˥ ˥ ˩], **Ogi-efa** [˩ ˥ ˩ ˩], **Igũ** [˩ ˥], **Oyeɽu** [˥ / ˥], **Uhɛ** [˥ ˩], **Iso** [˩ ˩], **Egi-enwa** [˩ ˩ ˩ ˥], **Eyedɛ** [˩ ˥ ˥], **Iduʊ̃-ĩʊiotɔ** [˩ ˥ ˩ ˥ ˩ ˩], **Iʊieze** [˩ ˥ ˥ ˩], **Uɣɔtɔ̃** [˥ ˩ ˥



gamous; liaison other than by marriage, if begun without knowledge of the relationship of the partners, must be purified by a sacrifice to **erha** [˙˙], the ancestors. The members of the **ɛgbɛe** have a particular morning greeting (*v.* **la 3** [˙]), also a special taboo (*v.* **awua** [..]), and a senior (**ɔka‿ɛgbɛe** [.˙˙↘]) who must live in Benin City (or have a representative there); *v.* **uniɛ** [˙˙], **ɛwae** [..], **Umogũ** [˙.˙], **Umosũ** [˙.˙], **Egi-esã** [.˙˙.], **Ogi-efa** [.˙..], **Igũ** [.˙], **Oyeɽu** [˙↗˙], **Uhɛ** [˙.], **Iso** [..], **Egi-enwa** [...˙], **Eyedɛ** [.˙˙], **Iduʊ̃-ĩʊi‿otɔ** [.˙.˙..], **Iʊi‿eze** [.˙˙.], **Uɣɔtɔ̃** [˙.˙], **Isĩɛʊ̃ɛɽo** [.....], **Ɔbo** [.˙], **Umodu** [˙˙.], **Ogiaʊ̃ɛ** [..˙].

Ɛgbɛka [˙˙˙] name of an **Ɔba**.

ɛgbɛle 1 [..˙] small piece of embroidered cloth worn round the waist by people attending **ugie** [..].

ɛgbɛle 2 [..˙] an idiomatic word for suicide; *v.* **zɛ 1** [˙].

ɛgbima [˙..] house wall put up in the Jekri way, with bundles of sticks and canes; may then be plastered.

ɛgbo [˙˙] (*a*) forest; thick bush; (*b*) distance; **inu‿ɛgb-ɔk-eʊ̃a ya s-ɛdo** (**ke** [˙], **sɛ** [˙]) [˙˙˙˙˙↘↗.˙] how far (how much distance) is it from here to Benin? *cf.* **ugbo** [˙˙]; Yor. **igbo** [·˙].

ɛgbosi [...] unripe palm-nut bunch (not yet containing any kernels).

ɛɣele [˙..] a man belonging to the **iɣele** (pl.) age-group, *ca.* from 30 to 50 years of age; they used to serve during wars and do carriers' work; they still help in house building and fell trees on the farms of the most important

], **Isĩɛʊ̃ɛɽo** [˩ ˩ ˩ ˩], **Ɔbo** [˩ ˥], **Umodu** [˥ ˥ ˩], **Ogia**ʊ̃ɛ [˩ ˩ ˥].

Ɛgbɛka [˥ ˧ ˧] name of an Ɔ**ba**.

ɛgbɛle 1 [˩ ˩ ˥] small piece of embroidered cloth worn round the waist by people attending **ugie** [˩ ˩].

ɛgbɛle 2 [˩ ˩ ˥] an idiomatic word for suicide; *v.* **z**ɛ **1** [˥].

ɛgbima [˥ ˩ ˩] house wall put up in the Jekri way, with bundles of sticks and canes; may then be plastered.

ɛgbo [˥ ˥] (*a*) forest; thick bush; (*b*) distance; **inu͜ɛgb-ɔk-e**ʊ̃**a ya s-**ɛ**do** (**ke** [˥], **s**ɛ [˥]) [˥ ˥ ˥ ˥ ˥ (4-1) / ˩ ˥] how far (how much distance) is it from here to

Benin? *cf.* **ugbo** [˥ ˥]; Yor. **igbo** [˧ ˥].

ɛgbosi [˩ ˩ ˩] unripe palm-nut bunch (not yet containing any kernels).

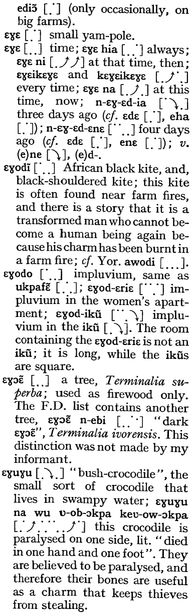
ɛɣele [˥ ˩ ˩] a man belonging to the **iɣele** (pl.) age-group, *ca.* from 30 to 50 years of age; they used to serve during wars and do carriers’ work; they still help in house building and fell trees on the farms of the most important

ediɔ̃ [˩ ˥] (only occasionally, on big farms).

ɛɣɛ [˩ ˥] small yam-pole.

ɛɣɛ [˩ ˩] time; ɛɣɛ **hia** [˩ ˩ ˥] always; ɛɣɛ **ni** [˩ / /] at that time, then; ɛɣɛ**ik**ɛɣɛ and **k**ɛɣɛ**ik**ɛɣɛ [˩ / ˥ ˩] every time; ɛɣɛ **na** [˩ / ˩] at this time, now; **n-**ɛɣ**-**ɛ**d-ia** [˥ \ ˩] three days ago (*cf.* ɛdɛ [˩ ˥], **eha** [˩ ˥]); **n-**ɛɣ**-**ɛ**d-**ɛ**n**ɛ [˥ ˥ ˩ ˩] four days ago (*cf.* ɛdɛ [˩ ˥], **en**ɛ [˩ ˥]); *v.* **(e)ne** [\ ], **(e)d-**.

ɛɣ**od**ĩ [˥ ˩ ˩] African black kite, and, black-shouldered kite; this kite is often found near farm fires, and there is a story that it is a transformed man who cannot become a human being again be-



ediɔ̃ [˩ ˥] (only occasionally, on big farms).

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ɛɣodĩ [˥ ˩ ˩] African black kite, and, black-shouldered kite; this kite is often found near farm fires, and there is a story that it is a transformed man who cannot become a human being again be-cause his charm has been burnt in a farm fire; *cf.* Yor. **awodi** [˩ ˩ ˩].

ɛɣodo [˥ ˩ ˩] impluvium, same as **ukpafɛ̃** [˩ ˥ ˩]; **ɛɣod-ɛriɛ** [˥ ˥ ˩ ˥] impluvium in the women's apartment; **ɛɣod-ikũ** [˥ ˥ ˩ \ ] impluvium in the **ikũ** [˩ \ ]. The room containing the **ɛɣod-ɛriɛ** is not an **ikũ**; it is long, while the **ikũs** are square.

ɛɣɔɛ̃ [˩ ˩] a tree, *Terminalia superba*; used as firewood only. The F.D. list contains another tree, **ɛɣɔɛ̃ n-ebi** [˩ ˩ ˥ ˥] "dark **ɛɣɔɛ̃**", *Terminalia ivorensis*. This distinction was not made by my informant.

ɛɣuɣu [˩ \ ˩] "bush-crocodile", the small sort of crocodile that lives in swampy water; **ɛɣuɣu na wu ʋ-ob-ɔkpa keʋ-ow-ɔkpa** [˥ / ˩ ˥ ˩ ˥ ˥ ˩ ˩ / ˥] this crocodile is paralysed on one side, lit. "died in one hand and one foot". They are believed to be paralysed, and therefore their bones are useful as a charm that keeps thieves from stealing.

cause his charm has been burnt in a farm fire; *cf.* Yor. **awodi** [˩ ˩ ˩].

ɛɣ**odo** [˥ ˩ ˩] impluvium, same as **ukpaf**ɛ̃ [˩ ˥ ˩]; ɛɣ**od-**ɛ**ri**ɛ [˥ ˥ ˩ ˥] impluvium in the women’s apartment; ɛɣ**od-ikũ** [˥ ˥ ˩ \ ] impluvium in the **ikũ** [˩ \ ]. The room containing the ɛɣ**od-**ɛ**ri**ɛ is not an **ikũ**; it is long, while the **ikũs** are square.

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εɣute [˩ ˩ ˥] a dance, danced at an **ugie** [˩ ˩].

εhã [˥ ˩] buffalo; *cf.* Yor. εfɔ̃ [˧ ˩].

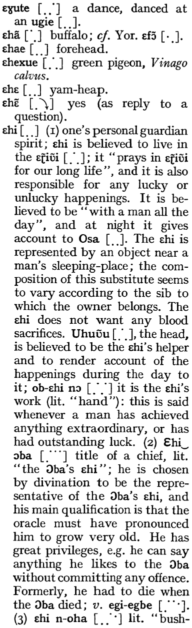
εhae [˩ ˩] forehead.

εhexue [˩ ˥ ˩] green pigeon, *Vinago calvus*.

εhε [˩ ˩] yam-heap.

εhε̃ [˩ \ ] yes (as reply to a question).

εhi [˩ ˩] (1) one's personal guardian spirit; **εhi** is believed to live in the **εʈ̃iʊ̃i** [˩ ˥ ˩]; it "prays in **εʈ̃iʊ̃i** for our long life", and it is also responsible for any lucky or unlucky happenings. It is believed to be "with a man all the day", and at night it gives account to **Osa** [˩ ˩]. The **εhi** is



εɣute [˩˩˥] a dance, danced at an **ugie** [˩˩].
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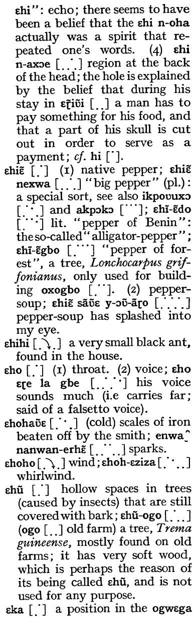
ɛhiɛ̃ [˩ ˥] (1) native pepper; **ɛhiɛ̃ nexwa** [˩ ˩ ˥ ˩] "big pepper" (pl.): a special sort, see also **ikpoʊuxɔ** [˩ ˥ ˧ ˩] and **akpɔkɔ** [˥ ˥ ˥]; **ɛhĩ-ɛ̃do** [˩ ˥ ˥ ˧] lit. "pepper of Benin": the so-called



ɛhi": echo; there seems to have been a belief that the **ɛhi n-oha** actually was a spirit that repeated one's words. (4) **ɛhi n-axɔe** [..˙.] region at the back of the head; the hole is explained by the belief that during his stay in **ɛɽiʊ̃i** [..] a man has to pay something for his food, and that a part of his skull is cut out in order to serve as a payment; *cf.* **hi** [˙].

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ɛhihi [.↘.] a very small black ant, found in the house.

ɛho [.˙] (1) throat. (2) voice; **ɛho ɛɽe la gbe** [..˙.·] his voice sounds much (i.e carries far; said of a falsetto voice).

ɛhohaʊ̃ɛ [.˙·.] (cold) scales of iron beaten off by the smith; **enwȃ̯ nanwan-erhɛ̃** [..˙˙..] sparks.

ɛhoho [.↘.] wind; **ɛhoh-ɛziza** [.˙·..] whirlwind.

ɛhũ [.˙] hollow spaces in trees (caused by insects) that are still covered with bark; **ɛhũ-ogo** [.˙..] (**ogo** [..] old farm) a tree, *Trema guineense*, mostly found on old farms; it has very soft wood, which is perhaps the reason of its being called **ɛhũ**, and is not used for any purpose.

ɛka [.˙] a position in the **ogwɛga**

“alligator-pepper”; ɛ**hĩ-**ɛ̃**gbo** [˩ ˥ ˥ ˥] “pepper of forest”, a tree, *Lonchocarpus griffonianus*, only used for building **oxogbo** [˩ ˥ ˥]. (2) pepper-soup; ɛ**hi**ɛ̃ **sã**ʊ̃ɛ **y-**ɔʊ̃**-ãɽo** [˩ ˥ ˩ ˥ ˩ ˥ ˩] pepper-soup has splashed into my eye.

ɛ**hihi** [˩ \ ˩] a very small black ant, found in the house.

ɛ**ho** [˩ ˥] (1) throat. (2) voice; ɛ**ho** ɛɽ**e la gbe** [˩ ˩ ˥ ˩ ˥ ˧] his voice sounds much (i.e carries far; said of a falsetto voice).

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[˩ \ ˩]-divination (c.o.c.c.); *cf.* Yor. **ika** [˩ ˥].

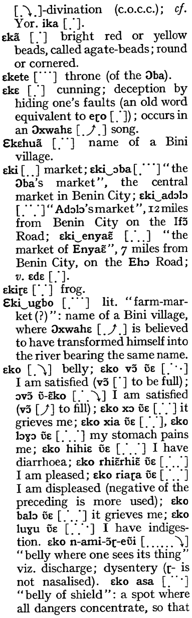
ɛkã [˩ ˥] bright red or yellow beads, called agate-beads; round or cornered.

ɛkete [˥ ˥ ˥] throne (of the **Ɔba**).

ɛkɛ [˩ ˥] cunning; deception by hiding one's faults (an old word equivalent to **eɽo** [˩ ˥]); occurs in an **Ɔxwahɛ** [˩ / ˩] song.

Ɛkɛhuã [˩ ˥ ˥] name of a Bini village.

ɛki [˩ ˩] market; **ɛki͜ɔba** [˩ ˥ ˥ ˥] "the **Ɔba**'s market", the central market in Benin City; **ɛki͜adɔlɔ** [˩ ˥ ˥ ˩ ˥] "**Adɔlɔ**'s market", 12 miles from Benin City on the **Ifɔ̃** Road; **ɛki͜enyaɛ̃** [˩



[.↘.]-divination (c.o.c.c.); *cf.* Yor. **ika** [.˙].

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ɛkiɽɛ [˙.˙] frog.

Ɛki‿ugbo [.˙˙˙] lit. "farm-market (?)": name of a Bini village, where **Ɔxwahɛ** [.↗.] is believed to have transformed himself into the river bearing the same name.

ɛko [.↘] belly; **ɛko vɔ̃ ʊ̃ɛ** [.˙˙·] I am satisfied (**vɔ̃** [˙] to be full); **ɔvɔ̃ ʊ̃-ɛ̃ko** [.˙.↘] I am satisfied (**vɔ̃** [↗] to fill); **ɛko xɔ ʊ̃ɛ** [.˙.˙] it grieves me; **ɛko xia ʊ̃ɛ** [.˙.˙], **ɛko lɔɣɔ ʊ̃ɛ** [.˙..˙] my stomach pains me; **ɛko hihiɛ ʊ̃ɛ** [.˙..˙] I have diarrhoea; **ɛko rhiɛ̃rhiɛ̃ ʊ̃ɛ** [.˙...˙] I am pleased; **ɛko riaɽa ʊ̃ɛ** [.˙..˙] I am displeased (negative of the preceding is more used); **ɛko balɔ ʊ̃ɛ** [.˙..˙] it grieves me; **ɛko luɣu ʊ̃ɛ** [.˙.˙·] I have indigestion. **ɛko n-ami-ɔ̃ɽ-eʊ̃i** [.....↘] "belly where one sees its thing" viz. discharge; dysentery (ɽ- is not nasalised). **ɛko asa** [.˙˙·] "belly of shield": a spot where all dangers concentrate, so that

˥ ˩ ˩] “the market of **Enya**ɛ̃”, 7 miles from Benin City, on the **Eh**ɔ Road; *v.* ɛ**d**ɛ [˩ ˥].

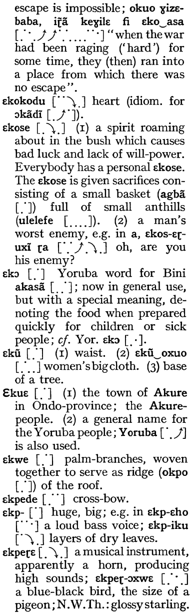
ɛ**ki**ɽɛ [˥ ˩ ˥] frog.

Ɛki͜ugbo [˩ ˥ ˥ ˥] lit. “farm-market (?)”: name of a Bini village, where Ɔ**xwah**ɛ [˩ / ˩] is believed to have transformed himself into the river bearing the same name.

ɛ**ko** [˩ \ ] belly; ɛ**ko v**ɔ̃ ʊ̃ɛ [˩ ˥ ˧ ˧] I am satisfied (**v**ɔ̃ [˥] to be full); ɔ**v**ɔ̃ ʊ̃**-**ɛ̃**ko** [˩ ˥ ˩ \ ] I am satisfied (**v**ɔ̃ [/] to fill); ɛ**ko x**ɔ ʊ̃ɛ [˩ ˥ ˩ ˥] it grieves me; ɛ**ko xia** ʊ̃ɛ [˩ ˥ ˩ ˥], ɛ**ko l**ɔɣɔ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] my stomach pains me; ɛ**ko hihi**ɛ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I have diarrhoea; ɛ**ko rhi**ɛ̃**rhi**ɛ̃ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I am pleased; ɛ**ko ria**ɽ**a** ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I am displeased (negative of the preceding is more used); **εko balɔ ʊ̃ε** [˩ ˥ ˩ ˩ ˥] it grieves me; **εko luɣu ʊ̃ε** [˩ ˥ ˩ ˥ ˧] I have indigestion. **εko n-ami-ɔ̃ɽ-eʊ̃i** [˩ ˩ ˩ ˩ ˩ ˩ \ ] "belly where one sees its thing" viz. discharge; dysentery (**ɽ-** is not nasalised). **εko asa** [˩ ˥ ˥ ˧] "belly of shield": a spot where all dangers concentrate, so that escape is impossible; **okuo ɣizɛ-baba, iɽ̃ã keɣilɛ fi ɛko͜asa** [˩ ˥ ˧ ˩ / / ˥ ˩ ˥ ˩ ˩ ˩ ˩ ˥ ˥ ˧] “when the war had been raging (‘hard’) for some time, they (then) ran into a place from which there was no escape”.

ɛkokodu [˥ ˥ \ ˩] heart (idiom. for **ɔkãdĩ** [˩ / ˥]).

ɛkose [˩ \ ˩] (1) a spirit roaming about in the bush which causes bad luck and lack of will-power. Everybody has a personal **ɛkose.** The **ɛkose** is given sacrifices consisting of a small basket (**agbã** [˩ ˥]) full of small anthills (**ulelefe** [˩ ˩ ˩ ˩]). (2) a man’s worst enemy, e.g.



escape is impossible; **okuo ɣizɛ-baba, iɽ̃ã keɣilɛ fi ɛko͜asa** [.˙.↗↗˙.....˙˙.] “when the war had been raging (‘hard’) for some time, they (then) ran into a place from which there was no escape”.

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ɛkɔ [.˙] Yoruba word for Bini **akasã** [..˙]; now in general use, but with a special meaning, denoting the food when prepared quickly for children or sick people; *cf.* Yor. **ɛkɔ** [.·].

ɛkũ [.˙] (1) waist. (2) **ɛkũ͜oxuo** [.˙..] women’s big cloth. (3) base of a tree.

Ɛkuɛ [.˙] (1) the town of **Akure** in Ondo-province; the **Akure**-people. (2) a general name for the Yoruba people; **Yoruba** [˙.↗] is also used.

ɛkwe [.˙] palm-branches, woven together to serve as ridge (**okpo** [.˙]) of the roof.

ɛkpede [.˙˙] cross-bow.

ɛkp- [˙] huge, big; e.g. in **ɛkp-ɛho** [˙˙˙] a loud bass voice; **ɛkp-iku** [˙↘.] layers of dry leaves.

ɛkpeɽɛ [.↘.] a musical instrument, apparently a horn, producing high sounds; **ɛkpeɽ-ɔxwɛ** [.˙˙.] a blue-black bird, the size of a pigeon; N.W.Th.: glossy starling.

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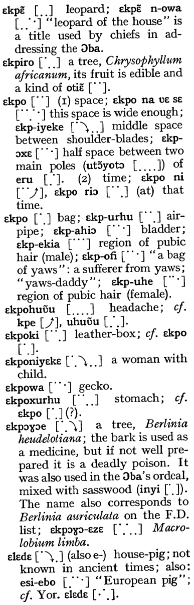
ɛkpɛ̃ [˩ ˩] leopard; **ɛkpɛ̃ n-owa** [˩ ˩ ˥ ˧] "leopard of the house" is a title used by chiefs in addressing the **Ɔba**.

ɛkpiro [˥ ˩ ˩] a tree, *Chrysophyllum africanum*, its fruit is edible and a kind of **otiɛ̃** [˥ ˥].

ɛkpo [˥ ˥] (1) space; **ɛkpo na ʋɛ sɛ** [˥ ˥ ˩ ˥ ˧] this space is wide enough; **ɛkp-iyeke** [˥ \ ˩ ˩] middle space between shoulder-blades; **ɛkp-ɔxɛ** [˥ ˥ ˧] hall space between two main poles (**utɔ̃yotɔ** [˩ ˩ ˩ ˩]) of **eru** [˩ ˥]. (2) time; **ɛkpo ni** [˥ ˥ /], **ɛkpo riɔ** [˥ ˥ ˩] (at) that time.

ɛkpo [˥ ˩] bag; **ɛkp-urhu** [˥ ˥ ˩] air-pipe; **ɛkp-ahiɔ** [˥ ˥ ˧] bladder;



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ɛkpo [˙.] bag; **ɛkp-urhu** [˙˙.] air-pipe; **ɛkp-ahiɔ** [˙˙·] bladder; **ɛkp-ekia** [˙˙˙] region of pubic hair (male); **ɛkp-ofi** [˙˙·] "a bag of yaws": a sufferer from yaws; "yaws-daddy"; **ɛkp-uhe** [˙˙·] region of pubic hair (female).

ɛkpohuʊ̃u [....] headache; *cf.* **kpe** [↗], **uhuʊ̃u** [.˙.].

ɛkpoki [˙˙.] leather-box; *cf.* **ɛkpo** [˙.].

ɛkponiyɛkɛ [˙.↘..] a woman with child.

ɛkpowa [˙˙·] gecko.

ɛkpoxurhu [˙˙..] stomach; *cf.* **ɛkpo** [˙.] (?).

ɛkpɔɣɔe [˙.↘] a tree, *Berlinia heudelotiana*; the bark is used as a medicine, but if not well prepared it is a deadly poison. It was also used in the **Ɔba**'s ordeal, mixed with sasswood (**inyi** [˙.]). The name also corresponds to *Berlinia auriculata* on the F.D. list; **ɛkpɔɣɔ-ɛzɛ** [˙.˙..] *Macrolobium limba*.

ɛlɛdɛ [˙↘.] (also **e-**) house-pig; not known in ancient times; also: **esi-ebo** [.˙˙·] "European pig"; *cf.* Yor. **ɛlɛdɛ** [·˙.].

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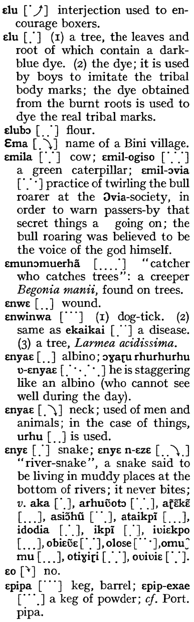
ɛlu [˥ /] interjection used to encourage boxers.

ɛlu [˩ ˥] (1) a tree, the leaves and root of which contain a dark-blue dye. (2) the dye; it is used by boys to imitate the tribal body marks; the dye obtained from the burnt roots is used to dye the real tribal marks.

ɛlubɔ [˩ ˩ ˥] flour.

Ɛma [˩ \ ] name of a Bini village.

ɛmila [˥ ˩ ˥] cow; **ɛmil-ogiso** [˥ ˩ ˥ ˩ ˥] a green caterpillar; **ɛmil-ɔvia** [˥ ˩ ˥ ˧] practice of twirling the bull roarer at the **Ɔvia**-society, in order to warn passers-by that secret things are going on; the bull roaring was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ɛmunɔmuerhã [....˙] "catcher who catches trees": a creeper *Begonia manii*, found on trees.
ɛnwɛ [..] wound.
ɛnwinwa [˙˙˙] (1) dog-tick. (2) same as **ekaikai** [.˙˙] a disease. (3) a tree, *Larmea acidissima*.
ɛnyaɛ [..] albino; **ɔɣaɽu rhurhurhu ʋ-ɛnyaɛ** [.˙·.˙·.] he is staggering like an albino (who cannot see well during the day).
ɛnyaɛ [.↘] neck; used of men and animals; in the case of things, **urhu** [..] is used.
ɛnyɛ [.˙] snake; **ɛnyɛ n-ɛzɛ** [..↘.] "river-snake", a snake said to be living in muddy places at the bottom of rivers; it never bites; *v.* **aka** [˙.], **arhuʋ̃otɔ** [˙.˙.], **aɽɛ̃kɛ̃** [...], **asiɔ̃hũ** [˙˙.], **ataikpĩ** [...], **idodia** [.˙.], **ikpĩ** [.˙], **iʋiɛkpo** [...], **obiɛʋ̃ɛ** [˙.˙], **olose** [˙˙·], **omumu** [...], **otiɣiɽi** [.˙.˙], **oʋiʋiɛ** [˙.˙].
ɛo [↘] no.
ɛpipa [˙˙˙] keg, barrel; **ɛpip-exae** [˙˙˙.] a keg of powder; *cf.* Port. pipa.

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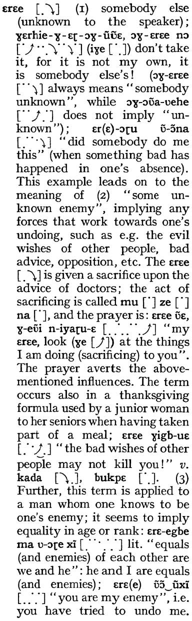
ɛ**o** [(5-3)] no.

ɛ**pipa** [˥ ˥ ˥] keg, barrel; ɛ**pip-exae** [˥ ˥ ˥ ˩] a keg of powder; *cf.* Port. pipa.

ɛrɛe [˩ \ ] (1) somebody else (unknown to the speaker); **ɣɛrhie-ɣ-ɛɽ-ɔɣ-ũʊ̃ɛ, ɔɣ-ɛrɛe nɔ** [˥ / ˧ ˧ ˩ \ ˥ ˥ (4-1) ˥] (**iɣe** [˥ ˩]) don’t take it, for it is not my own, it is somebody else’s! (**ɔɣ-ɛrɛe** [˥ ˥ (4-1)] always means “somebody unknown”, while **ɔɣ-ɔʊ̃a-ʋehe** [˥ ˥ / ˩ ˥] does not imply “unknown”); **ɛr(ɛ)-ɔɽu ʊ̃-ɔ̃na** [˩ ˥ ˥ ˧ (4-1)] “did somebody do me this” (when something bad has happened in one’s absence). This example leads on to the meaning of (2) “some unknown enemy”, implying any forces that work towards one’s undoing, such as e.g. the evil



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(4) The term is also applied to witches, hence **rhɔ** [/] **mu** [˥] **ze** [˥] **n-ɛrɛe** [˩ \ ] means “to give food to witches”; *v.* **ɛkose** [˩ \ ˩].

Ɛriɛ [˩ ˥] **Ɔba**’s harem at **Ɛguae** [˩ ˩].

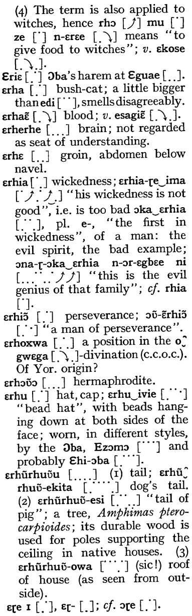
ɛrha [˩ ˥] bush-cat; a little bigger than **edi** [˥ ˥], smells disagreeably.

ɛrhaɛ̃ [˩ \ ] blood; *v.* **esagiɛ̃** [˩ \ ˩].

ɛrherhe [˩ ˩ ˩] brain; not regarded as seat of understanding.

ɛrhɛ [˩ ˩] groin, abdomen below navel.

ɛrhia [˥ ˩] wickedness; **ɛrhia-ɽe‿ima** [˥ / ˩ ˥ /‿˩] “his wickedness is not good”, i.e. is too



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ɛrhiɔ̃ [˩ ˥] perseverance; **ɔʊ̃-ɛ̃rhiɔ̃** [˩ ˥ ˥] “a man of perseverance”.

ɛrhoxwa [˩ ˥ ˩] a position in the **ogwɛga** [˩ \ ˩]-divination (c.c.o.c.). Of Yor. origin?

ɛrhɔʊ̃ɔ [˩ ˩ ˩] hermaphrodite.

ɛrhu [˩ ˥] hat, cap; **ɛrhu‿ivie** [˩ ˥ ˥ ˥] “bead hat”, with beads hanging down at both sides of the face; worn, in different styles, by the **Ɔba**, **Ezɔmɔ** [˥ ˥ ˥] and probably **Ɛhi-ɔba** [˩ ˥ ˥ ˥].

ɛrhũrhuʊ̃u [˩ ˩ ˩ ˩] (1) tail; **ɛrhũrhuʊ̃-ekita** [˩ ˥ ˥ ˥ ˥ ˩] dog’s tail. (2) **ɛrhũrhuʊ̃-esi** [˩ ˥ ˥ ˩ ˩] “tail of pig”; a tree, *Amphimas pterocarpioides*; its durable wood is used for poles supporting the ceiling in native houses. (3) **ɛrhũrhuʊ̃-owa** [˥ ˥ ˥ ˩ ˥] (sic!) roof of house (as seen from outside).

ɛɽe I [˩ ˥], **ɛɽ-** [˩]; *cf.* **ɔɽe** [˩ ˥].

bad **ɔka͜ɛrhia** [˩ ˥ ˥ ˩], pl. **e-**, “the first in wickedness”, of a man: the evil spirit, the bad example; **ɔna-ɽ-ɔka͜ɛrhia n-ɔr-ɛgbɛe ni** [˩ ˩ ˩ ˥ ˥ ˩ ˩ ˥ / /] “this is the evil genius of that family”; *cf.* **rhia** [˥].

ɛrhiɔ̃ [˩ ˥] perseverance; ɔʊ̃**-ɛ̃rhiɔ̃** [˩ ˥ ˧] “a man of perseverance”.

ɛrhoxwa [˩ ˥ ˩] a position in the **oˆ gwɛga** [˩ \ ˩]-divination (c.c.o.c.). Of Yor. origin?

ɛrhɔʊ̃ɔ [˩ ˩ ˩] hermaphrodite.

ɛrhu [˩ ˥] hat, cap; **ɛrhu͜ivie** [˩ ˥ ˥ ˧] “bead hat”, with beads hanging down at both sides of the face; worn, in different styles, by the **Ɔba**, **Ezɔmɔ** [˥ ˥ ˥] and probably **Ɛhi-ɔba** [

˩ ˥ ˥ ˥].

ɛrhũrhuʊ̃u [˩ ˩ ˩ ˩] (1) tail; **ɛrhũˆ rhuʊ̃-ekita** [˩ ˥ ˥ ˥ ˥ ˩] dog’s tail. (2) **ɛrhũrhuʊ̃-esi** [˩ ˥ ˥ ˩ ˩] “tail of pig”; a tree, *Amphimas pterocarpioides*; its durable wood is used for poles supporting the ceiling in native houses. (3) **ɛrhũrhuʊ̃-owa** [˥ ˥ ˥ ˩ ˥] (sic!) roof of house (as seen from outside).

ɛɽe 1 [˩ ˥], **ɛɽ-** [˩]; *cf.* **ɔɽe** [˩ ˥].

ɛɽe 2 [˩ ˥] and [˥ ˩] 3rd pers. sgl. as object and possessive pronoun; it has, besides, the forms: ɛ**e,** ɛ̃ɽ̃ɛ̃, ɛ̃; ɔɽ**e,** ɔ**e,** ɔ̃ɽ̃ɛ̃, ɔɛ̃.

ɛɽeɽe [˥ ˥ ˥] flute.

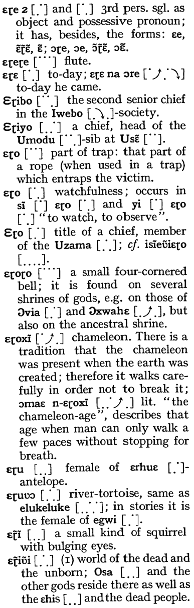
ɛɽɛ [˥ ˩] to-day; ɛɽɛ **na** ɔ**re** [˥ / ˩ ˥ \ ] to-day he came.

Ɛɽ**ibo** [˥ ˥ ˩] the second senior chief in the **Iwebo** [˩ \ ˩]-society.

Ɛɽ**iyo** [˩ ˩ ˥] a chief, head of the **Umodu** [˥ ˥ ˩]-sib at **Us**ɛ̃ [˥ ˥].

ɛɽ**o** [˥ ˥] part of trap: that part of a rope (when used in a trap) which entraps the victim.

ɛɽ**o** [˥ ˩] watchfulness; occurs in **sĩ** [˥] ɛɽ**o** [˥ ˩] and **yi** [˥] ɛɽ**o**



ɛɽe 2 [.˙] and [˙.] 3rd pers. sgl. as object and possessive pronoun; it has, besides, the forms: **ɛe, ɛ̃ɽ̃ɛ̃, ɛ̃; ɔɽe, ɔe, ɔ̃ɽ̃ɛ̃, ɔɛ̃.**

ɛɽeɽe [˙˙˙] flute.

ɛɽɛ [˙.] to-day; **ɛɽɛ na ɔre** [˙↗.˙↘] to-day he came.

Ɛɽibo [˙˙.] the second senior chief in the **Iwebo** [.↘.]-society.

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ɛɽo [˙˙] part of trap: that part of a rope (when used in a trap) which entraps the victim.

ɛɽo [˙.] watchfulness; occurs in **sĩ** [˙] **ɛɽo** [˙.] and **yi** [˙] **ɛɽo** [˙.] "to watch, to observe".

Ɛɽo [.˙] title of a chief, member of the **Uzama** [.˙.]; *cf.* **isĩeʊ̃iɛɽo** [....].

ɛɽoɽo [˙˙˙] a small four-cornered bell; it is found on several shrines of gods, e.g. on those of **Ɔvia** [.˙] and **Ɔxwahɛ** [.↗.], but also on the ancestral shrine.

ɛɽoxĩ [˙↗.] chameleon. There is a tradition that the chameleon was present when the earth was created; therefore it walks carefully in order not to break it; **ɔmaɛ n-ɛɽoxĩ** [..˙↗.] lit. "the chameleon-age", describes that age when man can only walk a few paces without stopping for breath.

ɛɽu [..] female of **ɛrhuɛ** [.˙]-antelope.

ɛɽuʊɔ [.˙.] river-tortoise, same as **elukeluke** [..˙.˙]; in stories it is the female of **egwi** [.˙].

ɛɽ̃ĩ [..] a small kind of squirrel with bulging eyes.

ɛɽ̃iʊ̃i [.˙.] (1) world of the dead and the unborn; **Osa** [..] and the other gods reside there as well as the **ɛhis** [..] and the dead people.

[˥ ˩] “to watch, to observe”.

Ɛɽo [˩ ˥] title of a chief, member of the **Uzama** [˩ ˥ ˩]; *cf.* **isĩeʊ̃iɛɽo** [˩ ˩ ˩ ˩].

ɛɽoɽo [˥ ˥ ˥] a small four-cornered bell; it is found on several shrines of gods, e.g. on those of **Ɔvia** [˩ ˥] and **Ɔxwahɛ** [˩ / ˩], but also on the ancestral shrine.

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ɛɽu [˩ ˩] female of **ɛrhuɛ** [˩ ˥]- antelope.

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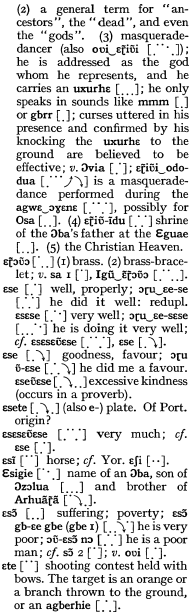
ɛɽ̃ĩ [˩ ˩] a small kind of squirrel with bulging eyes.

ɛɽ̃iʊ̃i [˩ ˥ ˩] (1) world of the dead and the unborn; **Osa** [˩ ˩] and the other gods reside there as well as the **ɛhis** [˩ ˩] and the dead people.

(2) a general term for “ancestors”, the “dead”, and even the “gods”. (3) masquerade-dancer (also **oʋi̯ɛɽiʊ̃i** [˩ ˥ ˥ ˧ ˩]); he is addressed as the god whom he represents, and he carries an **uxurhɛ** [˩ ˩ ˩]; he only speaks in sounds like **mmm** [˩] or **gbrr** [˩]; curses uttered in his presence and confirmed by his knocking the **uxurhɛ** to the ground are believed to be effective; *v.* **Ɔvia** [˩ ˥]; **ɛɽiʊ̃i̯odo-dua** [˩ ˥ ˥ ˥ / \ ] is a masquerade-dance performed during the **agwɛ̯ɔɣɛnɛ** [˩ ˥ ˥ ˩ ˥], possibly for **Osa** [˩ ˩]. (4) **ɛɽiʊ̃-ĩdu** [˩ ˥ ˩ ˥] shrine of the **Ɔba**’s father at the **Ɛguae**



(2) a general term for “ancestors”, the “dead”, and even the “gods”. (3) masquerade-dancer (also **oʋi‿ɛɽiʊ̃i** [.˙˙˙.]); he is addressed as the god whom he represents, and he carries an **uxurhɛ** [...]; he only speaks in sounds like **mmm** [.] or **gbrr** [.]; curses uttered in his presence and confirmed by his knocking the **uxurhɛ** to the ground are believed to be effective; *v.* **Ɔvia** [.˙]; **ɛɽiʊ̃i‿odo-dua** [.˙˙˙↗↘] is a masquerade-dance performed during the **agwɛ‿ɔɣɛnɛ** [.˙˙.˙], possibly for **Osa** [..]. (4) **ɛɽiʊ̃-ĩdu** [.˙.˙] shrine of the **Ɔba**’s father at the **Ɛguae**
[..]. (5) the Christian Heaven.

ɛɽɔʊ̃ɔ [˙..] (1) brass. (2) brass-bracelet; *v.* **sa 1** [˙], **Igũ‿ɛ̃ɽɔʊ̃ɔ** [.˙˙..].

ɛse [.˙] well, properly; **ɔɽu‿ɛe-se** [.˙.˙] he did it well: redupl. **ɛsɛse** [.˙˙] very well; **ɔɽu‿ɛe-sɛse** [...˙˙] he is doing it very well; *cf.* **ɛsɛsɛʊ̃ɛse** [.˙˙.˙], **ɛse** [.↘].

ɛse [.↘] goodness, favour; **ɔɽu ʊ̃-ɛse** [.˙.↘] he did me a favour. **ɛseʊ̃ɛse** [.↘..] excessive kindness (occurs in a proverb).

ɛsete [.↘.] (also **e-**) plate. Of Port. origin?

ɛsɛsɛʊ̃ɛse [.˙˙.˙] very much; *cf.* **ɛse** [.˙].

ɛsĩ [˙˙] horse; *cf.* Yor. **ɛʃi** [··].

Ɛsigie [˙˙.] name of an **Ɔba**, son of **Ɔzɔlua** [...] and brother of **Arhuãɽã** [˙↘.].

ɛsɔ̃ [..] suffering; poverty; **ɛsɔ̃ gb-ɛe gbe (gbe 1)** [..↘˙] he is very poor; **ɔʊ̃-ɛsɔ̃ nɔ** [.˙.˙] he is a poor man; *cf.* **sɔ̃ 2** [˙]; *v.* **oʋi** [.˙].

ɛte [˙˙] shooting contest held with bows. The target is an orange or a branch thrown to the ground, or an **agberhie** [.˙.].

[˨ ˨]. (5) the Christian Heaven.

ɛɽ̃ɔʊ̃ɔ [˥ ˨ ˨] (1) brass. (2) brass-bracelet; *v.* **sa 1** [˥], **Igũ͜ɛ̃ɽ̃ɔʊ̃ɔ** [˨ ˥ ˥ ˨ ˨].

ɛ**se** [˨ ˥] well, properly; ɔɽ**u͜ɛe-se** [˨ ˥ ˨ ˥] he did it well: redupl. ɛ**s**ɛ**se** [˨ ˥ ˧] very well; ɔɽ**u͜ɛe-s**ɛ**se** [˨ ˨ ˨ ˥ ˧] he is doing it very well; *cf.* ɛ**s**ɛ**s**ɛʊ̃ɛ**se** [˨ ˥ ˥ ˨ ˥], ɛ**se** [˨ \ ].

ɛ**se** [˨ \ ] goodness, favour; ɔɽ**u** ʊ̃**-**ɛ**se** [˨ ˥ ˨ \ ] he did me a favour. ɛ**se**eʊ̃ɛ**se** [˨ \ ˨ ˨] excessive kindness (occurs in a proverb).

ɛ**sete** [˨ \ ˨] (also **e-**) plate. Of Port. origin?

ɛ**s**ɛ**s**ɛʊ̃ɛ**se** [˨ ˥ ˥ ˨ ˥] very much; *cf.* ɛ**se** [˨ ˥].

ɛ**sĩ** [˥ ˥] horse; *cf.* Yor. ɛʃ**i** [˧ ˧].

Ɛ**sigie** [˥ ˧ ˨] name

of an Ɔ**ba**, son of Ɔ**z**ɔ**lua** [˩ ˩ ˩] and brother of **Arhuãɽ̃ã** [˥ \ ˩].

ɛ**s**ɔ̃ [˩ ˩] suffering; poverty; ɛ**s**ɔ̃ **gb-**ɛ**e gbe** (**gbe 1**) [˩ ˩ \ ˥] he is very poor; ɔʊ̃-ɛ**s**ɔ̃ **n**ɔ [˩ ˥ ˩ ˥] he is a poor man; *cf.* **s**ɔ̃ **2** [˥] *v.* **o**ʊ**i** [˩ ˥].

ɛ**te** [˥ ˥] shooting contest held with bows. The target is an orange or a branch thrown to the ground, or an **agberhie** [˩ ˥ ˩].

εtε [˩ ˩] sore (of long duration).

εtεbɔ [˩ ˩ ˥] heap of mud collected for building purposes.

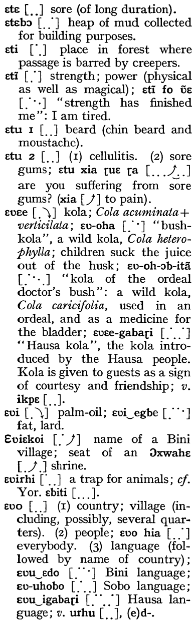
εti [˥ ˩] place in forest where passage is barred by creepers.

εtĩ [˩ ˥] strength; power (physical as well as magical); **εtĩ fo ῦε** [˩ ˥ ˦ ˧] “strength has finished me”: I am tired.

εtu 1 [˩ ˩] beard (chin beard and moustache).

εtu 2 [˩ ˩] (1) cellulitis. (2) sore gums; **εtu xia ɽuε ɽa** [˩ ˩ ˩ /‿˩ ˩] are you suffering from sore gums? (**xia** [/] to pain).

εʋεe [˩ \ ] kola; *Cola acuminata* + *verticilata*; **εʋ-oha** [



εtε [..] sore (of long duration).
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εʋεe [.↘] kola; *Cola acuminata* + *verticilata*; **εʋ-oha** [.˙˙] “bush-kola”, a wild kola, *Cola heterophylla*; children suck the juice out of the husk; **εʋ-oh-ɔb-itã** [.˙·.] “kola of the ordeal doctor’s bush”: a wild kola, *Cola caricifolia*, used in an ordeal, and as a medicine for the bladder; **εʋεe-gabaɽi** [.˙..˙] “Hausa kola”, the kola introduced by the Hausa people. Kola is given to guests as a sign of courtesy and friendship; *v.* **ikpε** [..].

εʋi [.↘] palm-oil; **εʋi‿egbe** [.˙˙˙] fat, lard.

Ɛʋiεkoi [.˙↗] name of a Bini village; seat of an **Ɔxwahε** [.↗.] shrine.

εʋirhi [˙..] a trap for animals; *cf.* Yor. **εbiti** [...].

εʋo [..] (1) country; village (including, possibly, several quarters). (2) people; **εʋo hia** [..˙] everybody. (3) language (followed by name of country); **εʋu‿εdo** [.˙˙˙] Bini language; **εʋ-uhobo** [.˙..] Sobo language; **εʋu‿igabaɽi** [.˙˙..˙] Hausa language; *v.* **urhu** [..], (e)d-.

˩ ˥ ˧] “bush-kola”, a wild kola, *Cola heterophylla*; children suck the juice out of the husk; ɛʊ**-oh-ɔb-itã** [˩ ˥ ˧ ˧ ˩] “kola of the ordeal doctor’s bush”: a wild kola, *Cola caricifolia*, used in an ordeal, and as a medicine for the bladder; ɛʊɛ**e-gabaɽi** [˩ ˥ ˩ ˩ ˥] “Hausa kola”, the kola introduced by the Hausa people. Kola is given to guests as a sign of courtesy and friendship; *v.* **ikp**ɛ [˩ ˩].

ɛʊ**i** [˩ \ ] palm-oil; ɛʊ**i͜egbe** [˩ ˥ ˥ ˧] fat, lard.

Ɛʊ**i**ɛ**koi** [˩ ˥ /] name of a Bini village; seat of an **Ɔxwah**ɛ [˩ / ˩] shrine.

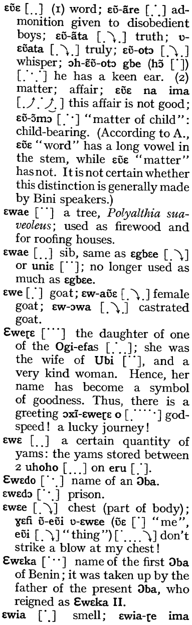
ɛʊ**irhi** [˥ ˩ ˩] a trap for animals; *cf.* Yor. ɛ**biti** [˩ ˩ ˩].

ɛʊ**o** [˩ ˩] (1) country; village (including, possibly, several quarters). (2) people; **ɛʊo hia** [˩ ˩ ˥] everybody. (3) language (followed by name of country); ɛʊ**u͜ɛdo** [˩ ˥ ˥ ˧] Bini language; ɛʊ**-uhobo** [˩ ˥ ˩ ˩] Sobo language; ɛʊ**u͜igabaɽi** [˩ ˥ ˥ ˩ ˩ ˥] Hausa language; *v.* **urhu** [˩ ˩], **(e)d-**.

εʊ̃ε [˩ ˩] (1) word; **εʊ̃-ãre** [˩ ˥ ˩] admonition given to disobedient boys; εʊ̃**-ãta** [˩ \ ˩] truth; ʊ-εʊ̃**ata** [˩ \ ˩] truly; εʊ̃**-otɔ** [˩ \ ˩] whisper; **ɔh-ε̃ʊ̃-otɔ gbe** (**hɔ̃** [˥]) [˩ ˥ ˧ ˩ ˥] he has a keen ear. (2) matter; affair; εʊ̃ε **na ima** [˩ / ˩ ˥ /‿˩] this affair is not good; εʊ̃**-ɔ̃mɔ** [˩ ˥ ˧] "matter of child": child-bearing. (According to A., εʊ̃ε "word" has a long vowel in the stem, while εʊ̃ε "matter" has not. It is not certain whether this distinction is generally made by Bini speakers.)

εwae [˥ ˥] a tree, *Polyalthia suaveoleus*; used as firewood and for roofing houses.

εwae [˩ ˩] sib, same



εʊ̃ε [..] (1) word; **εʊ̃-ãre** [.˙.] admonition given to disobedient boys; **εʊ̃-ãta** [.↘.] truth; **ʊ-εʊ̃ata** [.↘.] truly; **εʊ̃-otɔ** [.↘.] whisper; **ɔh-ε̃ʊ̃-otɔ gbe** (**hɔ̃** [˙]) [.˙·.˙] he has a keen ear. (2) matter; affair; **εʊ̃ε na ima** [.↗.˙↗.] this affair is not good; **εʊ̃-ɔ̃mɔ** [.˙·] "matter of child": child-bearing. (According to A., **εʊ̃ε** "word" has a long vowel in the stem, while **εʊ̃ε** "matter" has not. It is not certain whether this distinction is generally made by Bini speakers.)

εwae [˙˙] a tree, *Polyalthia suaveoleus*; used as firewood and for roofing houses.

εwae [..] sib, same as **εgbεe** [.↘] or **uniε** [˙˙]; no longer used as much as **εgbεe**.

εwe [.˙] goat; **εw-aʊ̃ε** [.↘.] female goat; **εw-ɔwa** [.↘.] castrated goat.

Εweɽε [˙˙˙] the daughter of one of the **Ogi-efas** [.˙..]; she was the wife of **Ubi** [˙˙], and a very kind woman. Hence, her name has become a symbol of goodness. Thus, there is a greeting **ɔxĩ-εweɽε o** [.˙˙˙˙·] godspeed! a lucky journey!

εwε [..] a certain quantity of yams: the yams stored between 2 **uhoho** [...] on **eru** [.˙].

Εwεdo [˙·.] name of an **Ɔba**.

εwεdɔ [˙·.] prison.

εwεe [.↘] chest (part of body); **ɣεfi ʊ̃-eʊ̃i ʊ-εwεe** (**ʊ̃ε** [˙] "me", **eʊ̃i** [.↘] "thing") [˙....↘] don't strike a blow at my chest!

Εwεka [˙··] name of the first **Ɔba** of Benin; it was taken up by the father of the present **Ɔba**, who reigned as **Εwεka II**.

εwia [.˙] smell; **εwia-ɽe ima**

as ɛ**gb**ɛ**e** [˩ \ ] or **uni**ɛ [˥ ˥]; no longer used as much as ɛ**gb**ɛ**e**.

ɛ**we** [˩ ˥] goat; ɛ**w-a**ʊ̃ɛ [˩ \ ˩] female goat; ɛ**w-**ɔ**wa** [˩ \ ˩] castrated goat.

Ɛ**we**ɽɛ [˥ ˥ ˥] the daughter of one of the **Ogi-efa**s [˩ ˥ ˩ ˩]; she was the wife of **Ubi** [˥ ˥], and a very kind woman. Hence, her name has become a symbol of goodness. Thus, there is a **greeting** ɔ**xĩ-**ɛ**we**ɽɛ **o** [˩ ˥ ˥ ˥ ˥ ˧] god-speed! a lucky journey!

ɛ**w**ɛ [˩ ˩] a certain quantity of yams: the yams stored between 2 **uhoho** [˩ ˩ ˩] on **eru** [˩ ˥].

Ɛ**w**ɛ**do** [˥ ˧ ˩] name of an Ɔ**ba**.

ɛ**w**ɛ**d**ɔ [˥ ˧ ˩] prison.

ɛwɛe [˩ \ ] chest (part of body); **ɣɛfi ʊ̃-eʊ̃i ʊ-ɛwɛe** (ʊ̃ɛ [˥] “me”, **eʊ̃i** [˩ \ ] “thing”) [˥ ˩ ˩ ˩ ˩ \ ] don’t strike a blow at my chest!

Ɛwɛka [˥ ˧ ˧] name of the first Ɔ**ba** of Benin; it was taken up by the father of the present Ɔ**ba**, who reigned as **Ɛwɛka II**.

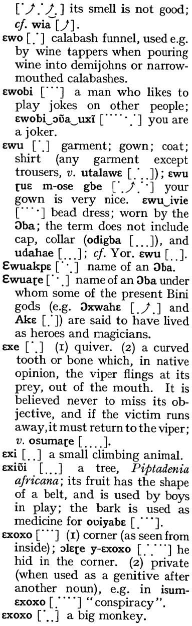
ɛwia [˥ ˩] smell; **ɛwia-ɽe ima**

[˥ / ˩ ˥ /‿˩] its smell is not good; *cf.* **wia** [/].

εwo [˩ ˥] calabash funnel, used e.g. by wine tappers when pouring wine into demijohns or narrow-mouthed calabashes.

εwobi [˥ ˥ ˥] a man who likes to play jokes on other people; **εwobi͜ɔʊ̃a͜uxĩ** [˥ ˥ ˥ ˥ ˧ ˩ ˥] you are a joker.

εwu [˥ ˩] garment; gown; coat; shirt (any garment except trousers, *v.* **utalawε** [˩ ˥ ˩ ˩]); **εwu ɽuε m-ose gbe** [˥ ˩ / ˩ ˥ ˧] your gown is very nice. **εwu͜ivie** [˥ ˥ ˥ ˧] bead dress; worn by the **Ɔba**; the term does not include cap, collar (**odigba** [˩ ˩ ˩]), and



[˙↗.˙↗.] its smell is not good; *cf.* **wia** [↗].

εwo [.˙] calabash funnel, used e.g. by wine tappers when pouring wine into demijohns or narrow-mouthed calabashes.

εwobi [˙˙˙] a man who likes to play jokes on other people; **εwobi͜ɔʊ̃a͜uxĩ** [˙˙˙˙˙.˙] you are a joker.

εwu [˙.] garment; gown; coat; shirt (any garment except trousers, *v.* **utalawε** [.˙..]); **εwu ɽuε m-ose gbe** [˙.↗.˙˙] your gown is very nice. **εwu͜ivie** [˙˙˙˙] bead dress; worn by the **Ɔba**; the term does not include cap, collar (**odigba** [...]), and **udahae** [...]; *cf.* Yor. **εwu** [..].

Ɛwuakpε [˙˙.] name of an **Ɔba**.

Ɛwuaɽe [˙˙.] name of an **Ɔba** under whom some of the present Bini gods (e.g. **Ɔxwahε** [.↗.] and **Akε** [.˙]) are said to have lived as heroes and magicians.

εxe [˙.] (1) quiver. (2) a curved tooth or bone which, in native opinion, the viper flings at its prey, out of the mouth. It is believed never to miss its objective, and if the victim runs away, it must return to the viper; *v.* **osumaɽe** [....].

εxi [..] a small climbing animal.

εxiʊ̃i [...] a tree, *Piptadenia africana*; its fruit has the shape of a belt, and is used by boys in play; the bark is used as medicine for **oʊiyabε** [.˙˙˙].

εxoxo [˙˙˙] (1) corner (as seen from inside); **ɔlεɽe y-εxoxo** [.˙.˙˙˙] he hid in the corner. (2) private (when used as a genitive after another noun), e.g. in **isum-εxoxo** [.˙˙˙˙] "conspiracy".

εxoxo [˙..] a big monkey.

udahae [˩ ˩ ˩]; *cf.* Yor. ɛ**wu** [˩ ˩].

Ɛ**wuakp**ɛ [˥ ˧ ˩] name of an Ɔ**ba**.

Ɛ**wuaɽe** [˥ ˧ ˩] name of an Ɔ**ba** under whom some of the present Bini gods (e.g. Ɔ**xwah**ɛ [˩ / ˩] and **Ak**ɛ [˩ ˥]) are said to have lived as heroes and magicians.

ɛ**xe** [˥ ˩] (1) quiver. (2) a curved tooth or bone which, in native opinion, the viper flings at its prey, out of the mouth. It is believed never to miss its objective, and if the victim runs away, it must return to the viper; *v.* **osumaɽe** [˩ ˩ ˩ ˩].

ɛ**xi** [˩ ˩] a small climbing animal.

ɛ**xiʊ̃i** [˩ ˩ ˩] a tree, *Piptadenia africana*; its fruit has the shape of a belt, and is used by boys in play; the bark is used as medicine for **oʊiyabɛ** [˩ ˥ ˥ ˥].

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ɛxoxo [˥ ˩ ˩] a big monkey.

εxu [˩ ˩] door, gate; **xwi‿εxu na** [˩ ˩ / ˩] lock this door! **bi‿εxu na gbe** [˩ ˩ / ˩ ˥] close this door! **εxu‿ogboɽe** [˩ ˥ ˥ ˥ ˥], **εxu‿ɔgw-oɽe** [˩ ˥ ˥ ˧ ˧] gate in **odĩ** [˥ ˥] leading from street to compound.

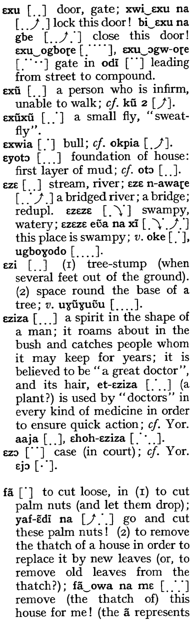
εxũ [˩ ˩] a person who is infirm, unable to walk; *cf.* **kũ 2** [/].

εxũxũ [˩ ˩ ˥] a small fly, “sweat-fly”.

εxwia [˩ ˥] bull; *cf.* **okpia** [˩ /].

εyotɔ [˩ ˩ ˩] foundation of house: first layer of mud; *cf.* **otɔ** [˩ ˩].

εzε [˩ ˩] stream, river; **εzε n-awaɽe** [˩ ˩ ˥ / ˩] a bridged river; a bridge; redupl. **εzεzε** [˩ \ ˥] swampy,



εxu [..] door, gate; **xwi‿εxu na** [..↗.] lock this door! **bi‿εxu na gbe** [..↗.˙] close this door! **εxu‿ogboɽe** [.˙˙˙˙], **εxu‿ɔgw-oɽe** [.˙˙˙˙] gate in **odĩ** [˙˙] leading from street to compound.

εxũ [..] a person who is infirm, unable to walk; *cf.* **kũ 2** [↗].

εxũxũ [..˙] a small fly, “sweat-fly”.

εxwia [.˙] bull; *cf.* **okpia** [.↗].

εyotɔ [...] foundation of house: first layer of mud; *cf.* **otɔ** [..].

εzε [..] stream, river; **εzε n-awaɽe** [..˙↗.] a bridged river; a bridge; redupl. **εzεzε** [.↘˙] swampy, watery; **εzεzε eʊ̃a na xĩ** [.↘˙.↗.˙] this place is swampy; *v.* **oke** [.˙], **ugboɣodo** [....].

εzi [..] (1) tree-stump (when several feet out of the ground). (2) space round the base of a tree; *v.* **uɣũɣuʊ̃u** [....].

εziza [...] a spirit in the shape of a man; it roams about in the bush and catches people whom it may keep for years; it is believed to be “a great doctor”, and its hair, **et-εziza** [˙...] (a plant?) is used by “doctors” in every kind of medicine in order to ensure quick action; *cf.* Yor. **aaja** [..], **εhoh-εziza** [.˙˙..].

εzɔ [˙˙] case (in court); *cf.* Yor. **εjɔ** [·˙].

fã [˙] to cut loose, in (1) to cut palm nuts (and let them drop); **yaf-ε̃dĩ na** [↗.˙.] go and cut these palm nuts! (2) to remove the thatch of a house in order to replace it by new leaves (or, to remove old leaves from the thatch?); **fã‿owa na mε** [..˙.˙] remove (the thatch of) this house for me! (the ã represents watery; **ɛzɛzɛ eʊ̃a na xĩ** [˩ \ ˥ ˩ / ˩ ˥] this place is swampy; *v.* **oke** [˩ ˥], **ugboɣodo** [˩ ˩ ˩ ˩].

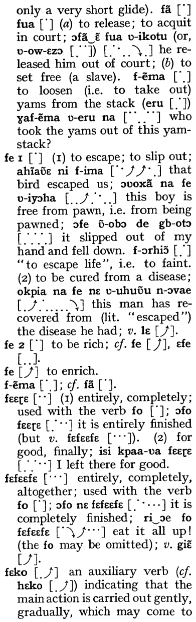
ɛzi [˩ ˩] (1) tree-stump (when several feet out of the ground). (2) space round the base of a tree; *v.* **uɣũɣuʊ̃u** [˩ ˩ ˩ ˩].

ɛziza [˩ ˩ ˩] a spirit in the shape of a man; it roams about in the bush and catches people whom it may keep for years; it is believed to be “a great doctor”, and its hair, **et-ɛziza** [˩ ˥ ˩ ˩] (a plant?) is used by “doctors” in every kind of medicine in order to ensure quick action; *cf.* Yor. **aaja** [˩ ˩], **ɛhoh-ɛziza** [˩ ˥ ˧ ˩ ˩].

ɛzɔ [˥ ˥] case (in court); *cf.* Yor. **ɛjɔ** [˧ ˥].

fã [˥] to cut loose, in (1) to cut palm nuts (and let them drop); **yaf-ɛ̃ɗi na** [/ ˩ ˥ ˩] go and cut these palm nuts! (2) to remove the thatch of a house in order to replace it by new leaves (or, to remove old leaves from the thatch?); **fã͜owa na m**ɛ [˩ ˩ ˥ ˩ ˥] remove (the thatch of) this house for me! (the **ã** represents only a very short glide). **fã** [˥] **fua** [˥] (*a*) to release; to acquit in court; **ɔfã͜ɛ̃ fua ʊ-ikotu** (or, **ʊ-ow-ɛzɔ** [˩ ˥ ˥]) [˩ ˥ ˧ ˩ ˩ \ ˩] he released him out of court; (*b*) to set free (a slave). **f-ẽma** [˥ ˩] to loosen (i.e. to take out) yams from the stack (**eru** [˩ ˥]) **ɣaf-ẽma ʊ-eru na** [˥ ˥ ˩ ˩ ˥ ˥] who took the yams out of this yam-stack?

fe 1 [˥] (1) to escape; to slip out; **ahĩaʊ̃ɛ ni f-ima** [˥ ˧ / / ˧ ˩] that bird escaped us; **ɔʊoxã na fe ʊ-iyɔha** [˩ ˩ / ˩ ˥ ˧ ˩ ˩] this boy is free from pawn, i.e. from being pawned; **ɔfe ʊ̃-obɔ de gb-otɔ** [˩ ˥ ˩ ˥ ˩ ˥ ˩] it slipped out of my hand and fell down.



only a very short glide). **fã** [˙] **fua** [˙] (*a*) to release; to acquit in court; **ɔfã͜ɛ̃ fua ʋ-ikotu** (or, **ʋ-ow-ɛzɔ** [.˙˙]) [.˙·..↘.] he released him out of court; (*b*) to set free (a slave). **f-ẽma** [˙.] to loosen (i.e. to take out) yams from the stack (**eru** [.˙]) **ɣaf-ẽma ʋ-eru na** [˙˙..˙˙] who took the yams out of this yam-stack?

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fe 2 [˙] to be rich; *cf.* **fe** [↗], **ɛfe** [..].

fe [↗] to enrich.

f-ẽma [˙.]; *cf.* **fã** [˙].

fɛɛɽɛ [··] (1) entirely, completely; used with the verb **fo** [˙]; **ɔfo fɛɛɽɛ** [.˙··] it is entirely finished (but *v.* **fɛfɛɛfɛ** [···]). (2) for good, finally; **isi kpaa-ʋa fɛɛɽɛ** [.˙.˙··] I left there for good.

fɛfɛɛfɛ [···] entirely, completely, altogether; used with the verb **fo** [˙]; **ɔfo nɛ fɛfɛɛfɛ** [.˙····] it is completely finished; **ri͜ɔe fo fɛfɛɛfɛ** [˙↘↗···] eat it all up! (the **fo** may be omitted); *v.* **giɛ̃** [↗].

fɛko [.↗] an auxiliary verb (*cf.* **hɛko** [.↗]) indicating that the main action is carried out gently, gradually, which may come to

f-ɔrhiɔ̃ [˩ ˥] “to escape life”, i.e. to faint. (2) to be cured from a disease; **okpia na fe nɛ ʊ-uhuʊ̃u n-ɔvae** [˩ / ˩ ˥ ˩ ˩ ˩ ˩ ˩ \ ] this man has recovered from (lit. “escaped”) the disease he had; *v.* **lɛ** [/].

fe 2 [˥] to be rich; *cf.* **fe** [/], ɛ**fe** [˩ ˩].

fe [/] to enrich.

f-ẽma [˥ ˩]; *cf.* **fã** [˥].

fɛɛɽɛ [˧ ˧] (1) entirely, completely; used with the verb **fo** [˥]; ɔ**fo fɛɛɽɛ** [˩ ˥ ˧ ˧] it is entirely finished (but *v.* **fɛfɛɛfɛ** [˧ ˧ ˧]). (2) for good, finally; **isi kpaa-ʊa fɛɛɽɛ** [˩ ˥ ˩ ˥ ˧ ˧] I left there for good.

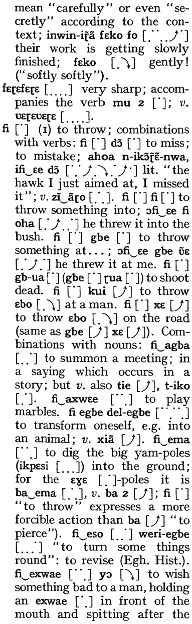
fɛfɛɛfɛ [˧ ˧ ˧] entirely, completely, altogether; used with the verb

fo [˥]; ɔ**fo nɛ fɛfɛɛfɛ** [˩ ˥ ˧ ˧ ˧ ˧] it is completely finished; **riɔ̯e fo fɛfɛɛfɛ** [˥ \ / ˦ ˦ ˦] eat it all up! (the **fo** may be omitted); *v.* **gi**ɛ̃ [/].

fɛko [˩ /] an auxiliary verb (*cf.* **hɛko** [˩ /]) indicating that the main action is carried out gently, gradually, which may come to mean "carefully" or even "secretly" according to the context; **inwin-iɽã fɛko fo** [˩ ˥ ˥ ˩ ˩ / ˥] their work is getting slowly finished; **fɛko** [˩ \ ] gently! ("softly softly").

fɛɽɛfɛɽɛ [˩ ˩ ˩ ˩] very sharp; accompanies the verb **mu 2** [˥]; *v.* ʋɛɽɛʋɛɽɛ [˩ ˩ ˩ ˩].

fi [˥] (1) to throw; combinations with verbs: **fi** [˥] **dɔ̃** [˥] to miss; to mistake; **ahoa n-ikɔ̃ɽɛ̃-nwa, ifi‿ɛe dɔ̃** [˥ ˩ ˥ / ˩ \ ˩ ˥ / ˧] lit. "the hawk I just aimed at, I missed it"; *v.* **zĩ‿ãɽo** [˩ ˥ ˩]. **fi** [˥] **fi** [˥] to throw something into; **ɔfi‿ɛe fi oha** [˩ ˥ / ˩ ˩ ˥] he threw it into the bush. **fi** [˥] **gbe** [˥] to throw something at...;



mean "carefully" or even "secretly" according to the context; **inwin-iɽã fɛko fo** [.˙˙..↗˙] their work is getting slowly finished; **fɛko** [.↘] gently! ("softly softly").

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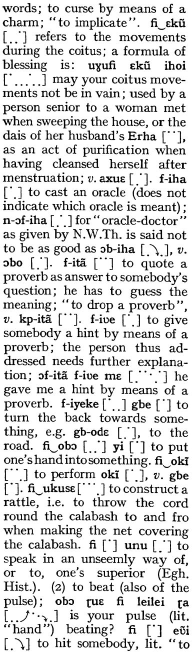
fi [˙] (1) to throw; combinations with verbs: **fi** [˙] **dɔ̃** [˙] to miss; to mistake; **ahoa n-ikɔ̃ɽɛ̃-nwa, ifi‿ɛe dɔ̃** [˙.˙↗.↘.˙↗·] lit. "the hawk I just aimed at, I missed it"; *v.* **zĩ‿ãɽo** [.˙.]. **fi** [˙] **fi** [˙] to throw something into; **ɔfi‿ɛe fi oha** [.˙↗..˙] he threw it into the bush. **fi** [˙] **gbe** [˙] to throw something at . . . ; **ɔfi‿ɛe gbe ʋ̃ɛ** [.˙↗.˙] he threw it at me. **fi** [˙] **gb-ua** [˙] (**gbe** [˙] **ɽua** [˙]) to shoot dead. **fi** [˙] **kui** [↗] to throw **ɛbo** [.↘] at a man. **fi** [˙] **xɛ** [↗] to throw **ɛbo** [.↘] on the road (same as **gbe** [↗] **xɛ** [↗]). Combinations with nouns: **fi‿agba** [..˙] to summon a meeting; in a saying which occurs in a story; but *v.* also **tie** [↗], **t-iko** [.˙]. **fi‿axwɛe** [˙˙.] to play marbles. **fi egbe del-egbe** [˙˙.˙˙.] to transform oneself, e.g. into an animal; *v.* **xiã** [↗]. **fi‿ema** [˙˙.] to dig the big yam-poles (**ikpɛsi** [...]) into the ground; for the **ɛɣɛ** [.˙]-poles it is **ba‿ema** [.˙.], *v.* **ba 2** [↗]; **fi** [˙] "to throw" expresses a more forcible action than **ba** [↗] "to pierce"). **fi‿eso** [..˙] **weri-egbe** [...˙] "to turn some things round": to revise (Egh. Hist.). **fi‿exwae** [˙˙.] **yɔ** [↘] to wish something bad to a man, holding an **exwae** [˙.] in front of the mouth and spitting after the ɔfi͜ɛe **gbe** ʊ̃ɛ [˩ ˥ / ˩ ˥] he threw it at me. **fi** [˥] **gb-ua** [˥] (**gbe** [˥] **ɽua** [˥]) to shoot dead. **fi** [˥] **kui** [/] to throw ɛ**bo** [˩ \ ] at a man. **fi** [˥] **xɛ** [/] to throw ɛ**bo** [˩ \ ] on the road (same as **gbe** [/] **xɛ** [/]). Combinations with nouns: **fi͜agba** [˩ ˩ ˥] to summon a meeting; in a saying which occurs in a story; but *v.* also **tie** [/], **t-iko** [˩ ˥]. **fi͜axwɛe** [˥ ˥ ˩] to play marbles. **fi egbe del-egbe** [˥ ˥ ˩ ˥ ˥ ˩] to transform oneself, e.g. into an animal; *v.* **xiã** [/]. **fi͜ema** [˥ ˥ ˩] to dig the big yam-poles (**ikpɛsi** [˩ ˩ ˩]) into the ground; for the ɛɣɛ [˩ ˥]-poles it is **ba͜ema** [˩ ˥ ˩], *v.* **ba 2** [/]; **fi** [˥] “to throw” expresses a more forcible action than

ba [/] “to pierce”. **fi͜eso** [˩ ˩ ˥] **weri-egbe** [˩ ˩ ˩ ˥] “to turn some things round”: to revise (Egh. Hist.). **fi͜exwae** [˥ ˥ ˩] **yɔ** [\ ] to wish something bad to a man, holding an **exwae** [˥ ˩] in front of the mouth and spitting after the words; to curse by means of a charm; “to implicate”. **fi‿ɛkũ** [˩ ˩ ˥] refers to the movements during the coitus; a formula of blessing is: **uɣufi ɛkũ ihoi** [˥ ˩ ˩ ˩ ˥ ˩ ˩] may your coitus movements not be in vain; used by a person senior to a woman met when sweeping the house, or the dais of her husband’s **Erha** [˥ ˥], as an act of purification when having cleansed herself after menstruation; *v.* **axuɛ** [˩ ˥]. **f-iha** [˥ ˩] to cast an oracle (does not indicate which oracle is meant); **n-ɔf-iha** [˩ ˥ ˩] for “oracle-doctor” as given by N.W.Th. is said not to be as good an **ɔb-iha** [˩ \ ˩], *v.* **ɔbo** [˩ ˥]. **f-itã** [˥



words; to curse by means of a charm; “to implicate”. **fi‿ɛkũ** [..˙] refers to the movements during the coitus; a formula of blessing is: **uɣufi ɛkũ ihoi** [˙...˙..] may your coitus movements not be in vain; used by a person senior to a woman met when sweeping the house, or the dais of her husband’s **Erha** [˙˙], as an act of purification when having cleansed herself after menstruation; *v.* **axuɛ** [.˙]. **f-iha** [˙.] to cast an oracle (does not indicate which oracle is meant); **n-ɔf-iha** [.˙.] for “oracle-doctor” as given by N.W.Th. is said not to be as good as **ɔb-iha** [.↘.], *v.* **ɔbo** [.˙]. **f-itã** [˙˙] to quote a proverb as answer to somebody’s question; he has to guess the meaning; “to drop a proverb”, *v.* **kp-itã** [˙˙]. **f-iʋe** [˙.] to give somebody a hint by means of a proverb; the person thus addressed needs further explanation; **ɔf-itã f-iʋe mɛ** [.˙˙˙.˙] he gave me a hint by means of a proverb. **f-iyeke** [˙..] **gbe** [˙] to turn the back towards something, e.g. **gb-odɛ** [.˙], to the road. **fi‿obɔ** [..˙] **yi** [˙] to put one’s hand into something. **fi‿okĩ** [˙˙.] to perform **okĩ** [˙.], *v.* **gbe** [˙]. **fi‿ukusɛ** [˙˙˙.] to construct a rattle, i.e. to throw the cord round the calabash to and fro when making the net covering the calabash. **fi** [˙] **unu** [.˙] to speak in an unseemly way of, or to, one’s superior (Egh. Hist.). (2) to beat (also of the pulse); **obɔ ɽuɛ fi leilei ɽa** [..↗˙˙↘.] is your pulse (lit. “hand”) beating? **fi** [˙] **eʋĩ** [.↘] to hit somebody, lit. “to

˥] to quote a proverb as answer to somebody’s question; he has to guess the meaning; “to drop a proverb”, *v.* **kp-itã** [˥ ˥]. **f-iʋe** [˥ ˩] to give somebody a hint by means of a proverb; the person thus addressed needs further explanation; ɔ**f-itã f-iʋe m**ɛ [˩ ˥ ˥ ˧ ˩ ˥] he gave me a hint by means of a proverb. **f-iyeke** [˥ ˩ ˩] **gbe** [˥] to turn the back towards something, e.g. **gb-od**ɛ [˩ ˥], to the road. **fi͜ob**ɔ [˩ ˩ ˥] **yi** [˥] to put one’s hand into something. **fi͜okĩ** [˥ ˥ ˩] to perform **okĩ** [˥ ˩], *v.* **gbe** [˥]. **fi͜ukus**ɛ [˥ ˥ ˥ ˩] to construct a rattle, i.e. to throw the cord round the calabash to and fro when making the net covering the calabash. **fi** [˥]

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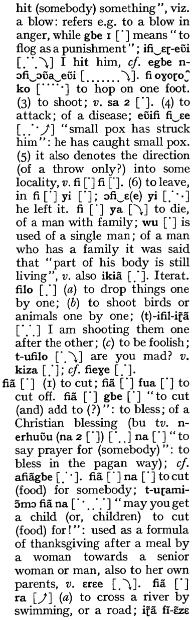

hit (somebody) something", viz. a blow: refers e.g. to a blow in anger, while **gbe ɪ** [˙] means "to flog as a punishment"; **ifi‿ɛɽ-eʊ̃i** [.˙˙.↘] I hit him, *cf.* **egbe n-ɔfi‿ɔʊ̃a‿eʊ̃i** [.......↘]. **fi oɣoɽo͡ ko** [˙˙˙˙·] to hop on one foot. (3) to shoot; *v.* **sa 2** [˙]. (4) to attack; of a disease; **eʊ̃ifi fi‿ɛe** [..˙·↗] "small pox has struck him": he has caught small pox. (5) it also denotes the direction (of a throw only?) into some locality, *v.* **fi** [˙] **fi** [˙]. (6) to leave, in **fi** [˙] **yi** [˙]; **ɔfi‿ɛ(e) yi** [.˙˙·] he left it. **fi** [˙] **ya** [↘] to die, of a man with family; **wu** [˙] is used of a single man; of a man who has a family it was said that "part of his body is still living", *v.* also **ikiã** [.˙]. Iterat. **filo** [.˙] (*a*) to drop things one by one; (*b*) to shoot birds or animals one by one; **(t)-ifil-iɽ̃ã** [˙.˙.] I am shooting them one after the other; (*c*) to be foolish; **t-ufilo** [˙.↘] are you mad? *v.* **kiza** [.˙]; *cf.* **fieɣe** [.˙].

fiã [˙] (ɪ) to cut; **fiã** [˙] **fua** [˙] to cut off. **fiã** [˙] **gbe** [˙] "to cut (and) add to (?)": to bless; of a Christian blessing (bu t*v.* **n-erhuʊ̃u** (**na 2** [˙])) [˙..] **na** [˙] "to say prayer for (somebody)": to bless in the pagan way); *cf.* **afiãgbe** [.˙·]. **fiã** [˙] **na** [˙] to cut (food) for somebody; **t-uɽami-ɔ̃mɔ fiã na** [˙·..˙.˙] "may you get a child (or, children) to cut (food) for!": used as a formula of thanksgiving after a meal by a woman towards a senior woman or man, also to her own parents, *v.* **ɛrɛe** [.↘]. **fiã** [˙] **ra** [↗] (*a*) to cross a river by swimming, or a road; **iɽ̃ã fĩ-ɛ̃zɛ**

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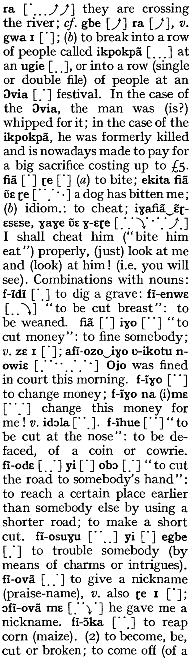
fiã [˥] (1) to cut; **fiã** [˥] **fua** [˥] to cut off. **fiã** [˥] **gbe** [˥] “to cut (and) add to (?)”: to bless; of a Christian blessing (but *v.* **n-erhuʊ̃u** (**na 2** [˥]) [˥ ˩ ˩] **na** [˥] “to say prayer for (somebody)”: to bless in the pagan way); *cf.* **afiãgbe** [˩ ˥ ˧]. **fiã** [˥] **na** [˥] to cut (food) for somebody; **t-uɼami-ɔ̃mɔ fiã na** [˥ ˧ ˩ ˩ ˥ ˩ ˥] “may you get a child (or, children) to cut (food) for!”: used as a formula of thanksgiving after a meal by a woman towards a senior woman or man, also to her own parents, *v.* ɛ**r**ɛ**e** [˩ \ ]. **fiã** [˥]

ra [/] (*a*) to cross a river by swimming, or a road; **iɽ̃ã fi-**ɛ̃**z**ɛ

ra [˥ ˩ ˩ ˩ / /] they are crossing the river; *cf.* **gbe** [/] **ra** [/], *v.* **gwa 1** [˥]; (*b*) to break into a row of people called **ikpokpã** [˩ ˩ ˩] at an **ugie** [˩ ˩], or into a row (single or double file) of people at an **Ɔvia** [˩ ˥] festival. In the case of the **Ɔvia**, the man was (is?) whipped for it; in the case of the **ikpokpã**, he was formerly killed and is nowadays made to pay for a big sacrifice costing up to £5.

fiã [˥] **ɽe** [˥] (*a*) to bite; **ekita fiã ʊ̃ɛ ɽe** [˥ ˥ ˩ ˥ ˧ ˧] a dog has bitten me; (*b*) idiom.: to cheat; **iɣafiã‿ɛ̃ɽ-ɛsɛse, ɣaɣe ʊ̃ɛ ɣ-ɛɽe** [˩ ˥ ˩ ˥ \ ˥ ˧ ˥ ˩ ˥ / ˩] I shall cheat him (“bite him eat”) properly, (just) look at me



ra [˥ ˩ ˩ ˩ / /] they are crossing the river; *cf.* **gbe** [/] **ra** [/], *v.* **gwa 1** [˥]; (*b*) to break into a row of people called **ikpokpã** [˩ ˩ ˩] at an **ugie** [˩ ˩], or into a row (single or double file) of people at an **Ɔvia** [˩ ˥] festival. In the case of the **Ɔvia**, the man was (is?) whipped for it; in the case of the **ikpokpã**, he was formerly killed and is nowadays made to pay for a big sacrifice costing up to £5. **fiã** [˥] **ɽe** [˥] (*a*) to bite; **ekita fiã ʊ̃ɛ ɽe** [˥ ˥ ˩ ˥ ˧ ˧] a dog has bitten me; (*b*) idiom.: to cheat; **iɣafiã‿ɛ̃ɽ-ɛsɛse, ɣaɣe ʊ̃ɛ ɣ-ɛɽe** [˩ ˥ ˩ ˥ \ ˥ ˧ ˥ ˩ ˥ / ˩] I shall cheat him (“bite him eat”) properly, (just) look at me

and (look) at him! (i.e. you will see). Combinations with nouns: **f-ĩdĩ** [˥ ˩] to dig a grave: **fĩ-enwɛ** [˩ ˩ \ ] “to be cut breast”: to be weaned. **fiã** [˥] **iɣo** [˥ ˥] “to cut money”: to fine somebody; *v.* **zɛ 1** [˥]; **afĩ-ozo‿iɣo ʋ-ikotu n-owiɛ** [˩ ˥ ˥ ˥ ˥ ˩ ˩ ˥ ˩ ˥ ˧] **Ojo** was fined in court this morning. **f-ĩɣo** [˥ ˥] to change money; **f-ĩɣo na (i)mɛ** [˥ ˥ ˩ ˥] change this money for me! *v.* **idɔla** [˥ ˥ ˩]. **f-ĩhue** [˥ ˥] “to be cut at the nose”: to be defaced, of a coin or cowrie. **fĩ-odɛ** [˩ ˩ ˥] **yi** [˥] **obɔ** [˩ ˥] “to cut the road to somebody’s hand”: to reach a certain place earlier than somebody else by using a shorter road; to make a short cut. **fĩ-osuɣu** [˥ ˥ ˩ ˩] **yi** [˥] **egbe** [˩ ˥] to trouble somebody (by means of charms or intrigues). **fĩ-ovã** [˩ ˩ ˥] to give a nickname (praise-name), *v.* also **ɽe 1** [˥]; **ɔfĩ-ovã mɛ** [˩ ˥ ˥ \ ˥] he gave me a nickname. **fĩ-ɔ̃ka** [˥ ˥ ˩] to reap corn (maize). (2) to become, be, cut or broken; to come off (of a and (look) at him! (i.e. you will see). Combinations with nouns: **f-ĩdĩ** [˥ ˩] to dig a grave: **fi-enwɛ** [˩ ˩ \ ] “to be cut breast”: to be weaned. **fiã** [˥] **iɣo** [˥ ˥] “to cut money”: to fine somebody; *v.* **zɛ 1** [˥]; **afi-ozọ͜iɣo ʊ-ikotu n-owiɛ** [˩ ˥ ˥ ˧ ˧ ˩ ˩ ˥ ˩ ˥ ˧] **Ojo** was fined in court this morning. **f-ĩɣo** [˥ ˥] to change money; **f-ĩɣo na (i)mɛ** [˥ ˥ ˩ ˥] change this money for me! *v.* **idɔla** [˥ ˥ ˩]. **f-ĩhue** [˥ ˥] “to be cut at the nose”: to be defaced, of a coin or cowrie. **fi-odɛ** [˩ ˩ ˥] **yi** [˥] **obɔ** [˩ ˥] “to cut the road to somebody’s hand”: to reach a certain place earlier than somebody else by using a shorter road; to make a short cut. **fi-osuɣu** [˥ ˥ ˩ ˩] **yi** [˥] **egbe**

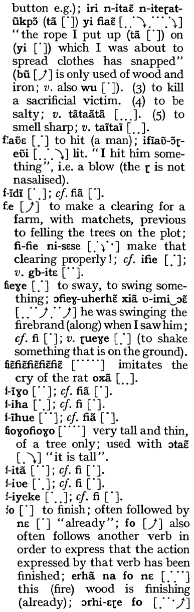
[˩ ˥] to trouble somebody (by means of charms or intrigues).

fi-ovã [˩ ˩ ˥] to give a nickname (praise-name), *v.* also **ɽe 1** [˥]; **ɔfi-ovã m**ɛ [˩ ˥ ˥ (4-1) ˥] he gave me a nickname. **fi-ɔ̃ka** [˥ ˥ ˩] to reap corn (maize). (2) to become, be, cut or broken; to come off (of a button e.g.); **iri n-itaɛ̃ n-iteɽat-ũkpɔ̃** (**tã** [˥]) **yi fiaɛ̃** [˩ ˩ ˥ \ ˩ ˥ ˥ ˥ ˩ ˥ (4-1)] "the rope I put up (**tã** [˥]) on (**yi** [˥]) which I was about to spread clothes has snapped" (**bũ** [/] is only used of wood and iron; *v.* also **wu** [˥]). (3) to kill a sacrificial victim. (4) to be salty; *v.* **tãtaãtã** [˩ ˩ ˩]. (5) to smell sharp; *v.* **taĩtaĩ** [˩ ˩].

fiaʊ̃ɛ [˩ ˥] to hit (a man); **ifiaʊ̃-ɔ̃ɽ-eʊ̃i** [˩ ˩ ˥ ˩ \ ] lit. "I hit him something", i.e. a blow (the ɽ is not nasalised).

f-ĩdĩ [˥ ˩]; *cf.* **fiã** [˥].

fie [/] to make a clearing for a farm, with matchets, previous



button e.g.); **iri n-itaɛ̃ n-iteɽat-ũkpɔ̃** (**tã** [˥]) **yi fiaɛ̃** [˩ ˩ ˥ ↘ ˩ ˥ ˥ ˥ ˩ ↘] "the rope I put up (**tã** [˥]) on (**yi** [˥]) which I was about to spread clothes has snapped" (**bũ** [↗] is only used of wood and iron; *v.* also **wu** [˥]). (3) to kill a sacrificial victim. (4) to be salty; *v.* **tãtaãtã** [˩ ˩ ˩]. (5) to smell sharp; *v.* **taĩtaĩ** [˩ ˩].

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f-ĩdĩ [˥ ˩]; *cf.* **fiã** [˥].

fie [↗] to make a clearing for a farm, with matchets, previous to felling the trees on the plot; **fi-fie ni-sɛse** [˩ ˥ ↘ ˥ ˥] make that clearing properly!; *cf.* **ifie** [˩ ˥]; *v.* **gb-itɛ** [˥ ˥].

fieɣe [˩ ˥] to sway, to swing something; **ɔfieɣ-uherhɛ̃ xiã ʋ-imi‿ɔɛ̃** [˩ ˩ ˥ ˥ ↗ ˩ ˥ ˥ ↗] he was swinging the firebrand (along) when I saw him; *cf.* **fi** [˥]; *v.* **ɽueɣe** [˩ ˥] (to shake something that is on the ground).

fiɛ̃fiɛ̃fiɛ̃fiɛ̃fiɛ̃ [˥ ˥ ˥ ˥ ˥] imitates the cry of the rat **oxã** [˩ ˩].

f-ĩɣo [˥ ˥]; *cf.* **fiã** [˥].

f-iha [˥ ˩]; *cf.* **fi** [˥].

f-ĩhue [˥ ˥]; *cf.* **fiã** [˥].

fioɣofioɣo [˥ ˥ ˥ ˥] very tall and thin, of a tree only; used with **ɔtaɛ̃** [˩ ↘] "it is tall".

f-itã [˥ ˥]; *cf.* **fi** [˥].

f-iʋe [˥ ˩]; *cf.* **fi** [˥].

f-iyeke [˥ ˩ ˩]; *cf.* **fi** [˥].

fo [˥] to finish; often followed by **nɛ** [˥] "already"; **fo** [↗] also often follows another verb in order to express that the action expressed by that verb has been finished; **erhã na fo nɛ** [˩ ˥ ˩ ˥ ˥] this (fire) wood is finishing (already); **ɔrhi-ɛɽe fo** [˩ ˥ ˥ ↗]

to felling the trees on the plot; **fi-fie ni-sɛse** [˩ ˥ (4-1) ˥ ˧] make that clearing properly!; *cf.* **ifie** [˩ ˥]; *v.* **gb-itɛ** [˥ ˥].

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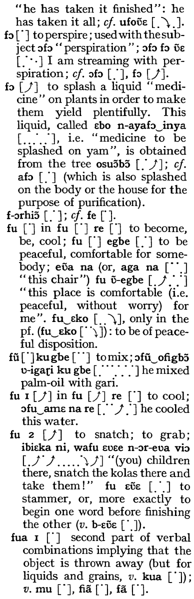
"he has taken it finished": he has taken it all; *cf.* **ufoʊ̃ɛ** [˩ \ ˩].

fɔ [˥] to perspire; used with the subject **ɔfɔ** "perspiration"; **ɔfɔ fɔ ʊ̃ɛ** [˩ ˥ ˦ ˧] I am streaming with perspiration; *cf.* **ɔfɔ** [˩ ˥], **fɔ** [/].

fɔ [/] to splash a liquid "medicine" on plants in order to make them yield plentifully. This liquid, called **ɛbo n-ayafɔ‿inya** [˩ ˩ ˩ ˥ ˩ ˩ ˥], i.e. "medicine to be splashed on yam", is obtained from the tree **osuɔ̃bɔ̃** [˩ ˥ /]; *cf.* **afɔ** [˩ ˥] (which is also splashed on the body or the house for the purpose of purification).

f-ɔrhiɔ̃ [˩ ˥]; *cf.* **fe** [˥



"he has taken it finished": he has taken it all; *cf.* **ufoʊ̃ɛ** [.↘.].

fɔ [˙] to perspire; used with the subject **ɔfɔ** "perspiration"; **ɔfɔ fɔ ʊ̃ɛ** [.˙·] I am streaming with perspiration; *cf.* **ɔfɔ** [.˙], **fɔ** [↗].

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f-ɔrhiɔ̃ [.˙]; *cf.* **fe** [˙].

fu [˙] in **fu** [˙] **re** [˙] to become, be, cool; **fu** [˙] **egbe** [.˙] to be peaceful, comfortable for somebody; **eʊ̃a na** (or, **aga na** [˙˙.] "this chair") **fu ʊ̃-egbe** [.↗.˙.˙] "this place is comfortable (i.e. peaceful, without worry) for me". **fu‿ɛko** [..↘], only in the pf. (**fu‿ɛko** [˙˙↘]): to be of peaceful disposition.

fũ [˙] **ku gbe** [˙˙] to mix; **ɔfũ‿ofigbɔ̃ ʊ-igaɽi ku gbe** [.˙˙˙˙.˙.˙.˙] he mixed palm-oil with gari.

fu 1 [↗] in **fu** [↗] **re** [˙] to cool; **ɔfu‿amɛ na re** [.˙˙↗.˙] he cooled this water.

fu 2 [↗] to snatch; to grab; **ibiɛka ni, wafu ɛʊɛe n-ɔr-eʊa viɔ** [.↗˙↗.....˙↘↗] "(you) children there, snatch the kolas there and take them!" **fu ɛʊ̃ɛ** [.˙.] to stammer, or, more exactly to begin one word before finishing the other (*v.* **b-ɛʊ̃ɛ** [˙.]).

fua 1 [˙] second part of verbal combinations implying that the object is thrown away (but for liquids and grains, *v.* **kua** [˙]); *v.* **mu** [˙], **fiã** [˙], **fã** [˙].

].

fu [˥] in **fu** [˥] **re** [˥] to become, be, cool; **fu** [˥] **egbe** [˩ ˥] to be peaceful, comfortable for somebody; **eʊ̃a na** (or, **aga na** [˥ ˥ ˩] “this chair”) **fu ʊ̃-egbe** [˩ / ˩ ˥ ˩ ˥] “this place is comfortable (i.e. peaceful, without worry) for me”. **fu͜ɛko** [˩ ˩ \ ], only in the pf. (**fu͜ɛko** [˥ ˥ (4-1)]): to be of peaceful disposition.

fũ [˥] **kugbe** [˥ ˥] to mix; ɔ**fũ͜ofigb**ɔ̃ ʊ**-igaɽi ku gbe** [˩ ˥ ˥ ˥ ˩ ˥ ˩ ˥ ˩ ˥] he mixed palm-oil with gari.

fu 1 [/] in **fu** [/] **re** [˥] to cool; ɔ**fu͜amɛ na re** [˩ ˥ ˥ / ˩ ˥] he cooled this water.

fu 2 [/] to snatch; to grab; **ibiɛka ni, wafu ɛʊɛe n-ɔr-eʊa viɔ**

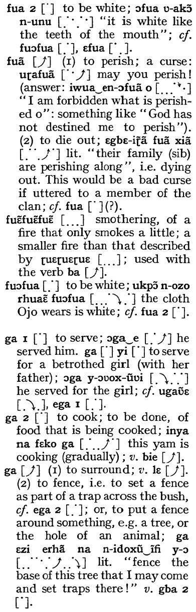
[˩ / ˥ / ˩ ˩ ˩ ˩ ˩ ˥ (4-1) /] “(you) children there, snatch the kolas there and take them!” **fu** εʊ̃ε [˩ ˥ ˩] to stammer, or, more exactly to begin one word before finishing the other (*v.* **b-**εʊ̃ε [˥ ˩]).

fua 1 [˥] second part of verbal combinations implying that the object is thrown away (but for liquids and grains, *v.* **kua** [˥]); *v.* **mu** [˥], **fiã** [˥], **fã** [˥].

fua 2 [˥] to be white; **ɔfua ʋ-akɔ̃ n-unu** [˩ ˥ ˧ ˩ ˥ ˧] “it is white like the teeth of the mouth”; *cf.* **fuɔfua** [˩ ˥], **ɛfua** [˥ ˩].

fuã [/] (1) to perish; a curse: **uɽafuã** [˥ ˧ /] may you perish! (answer: **iwua‿en-ɔfuã o** [˩ ˩ ˩ ˥ (5-4) ˧] “I am forbidden what is perished o”: something like “God has not destined me to perish”). (2) to die out; **ɛgbɛ-iɽã fuã xiã** [˩ ˥ ˥ ˩ / ˥] lit. “their family (sib) are perishing along”, i.e. dying out. This would be a bad curse if uttered to a member of the clan; *cf.* **fua** [˥] (?).

fuɛ̃fuɛ̃fuɛ̃ [˩ ˩ ˩] smothering, of a



fua 2 [˙] to be white; **ɔfua ʋ-akɔ̃ n-unu** [.˙˙.˙˙] “it is white like the teeth of the mouth”; *cf.* **fuɔfua** [.˙], **ɛfua** [˙.].

fuã [↗] (1) to perish; a curse: **uɽafuã** [˙˙↗] may you perish! (answer: **iwua‿en-ɔfuã o** [...˙˘˙] “I am forbidden what is perished o”: something like “God has not destined me to perish”). (2) to die out; **ɛgbɛ-iɽã fuã xiã** [.˙˙.↗˙] lit. “their family (sib) are perishing along”, i.e. dying out. This would be a bad curse if uttered to a member of the clan; *cf.* **fua** [˙] (?).

fuɛ̃fuɛ̃fuɛ̃ [...] smothering, of a fire that only smokes a little; a smaller fire than that described by **ɽuɛɽuɛɽuɛ** [...]; used with the verb **ba** [↗].

fuɔfua [.˙] to be white; **ukpɔ̃ n-ozo rhuaɛ̃ fuɔfua** [...˙↘.˙] the cloth Ojo wears is white; *cf.* **fua 2** [˙].

ga 1 [˙] to serve; **ɔga‿e** [.˙↗] he served him. **ga** [˙] **yi** [˙] to serve for a betrothed girl (with her father); **ɔga y-ɔʋox-ũʋi** [.↘..˙˙] he served for the girl; *cf.* **ugaʋ̃ɛ** [.↘.], **ega 1** [.˙].

ga 2 [˙] to cook; to be done, of food that is being cooked; **inya na fɛko ga** [.˙..↗˙] this yam is cooking (gradually); *v.* **bie** [↗].

ga [↗] (1) to surround; *v.* **lɛ** [↗]. (2) to fence, i.e. to set a fence as part of a trap across the bush, *cf.* **ega 2** [.˙]; or, to put a fence around something, e.g. a tree, or the hole of an animal; **ga ɛzi erhã na n-idoxũ‿ĩfi y-ɔ** [..˙˙˙.˙↗..˙↘] lit. “fence the base of this tree that I may come and set traps there!” *v.* **gba 2** [˙].

fire that only smokes a little; a smaller fire than that described by **ɽuɛɽuɛɽuɛ** [˩ ˩ ˩]; used with the verb **ba** [/].

fuɔfua [˩ ˥] to be white; **ukpɔ̃ n-ozo rhuaɛ̃ fuɔfua** [˩ ˩ ˩ ˥ \ ˩ ˥] the cloth Ojo wears is white; *cf.* **fua 2** [˥].

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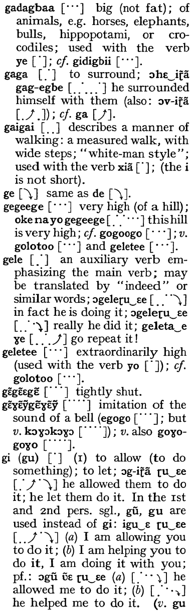
gadagbaa [˧ ˧ ˧] big (not fat); of animals, e.g. horses, elephants, bulls, hippopotami, or crocodiles; used with the verb **ye** [˥]; *cf.* **gidigbii** [˧ ˧ ˧].

gaga [˩ ˥] to surround; **ɔhɛ‿iɽ̃ã gag-egbe** [˩ ˩ ˥ ˩ ˩ ˩ ˥] he surrounded himself with them (also: **ɔv-iɽ̃ã** [˩ / ˩]); *cf.* **ga** [/].

gaigai [˩ ˩] describes a manner of walking: a measured walk, with wide steps; "white-man style"; used with the verb **xiã** [˥]; (the **i** is not short).

ge [\ ] same as **de** [\ ].

gegeege [˧ ˧ ˧] very high (of a hill); **oke na yo gegeege** [˩ ˥ ˩ ˥ ˧ ˧ ˧] this hill



gadagbaa [···] big (not fat); of animals, e.g. horses, elephants, bulls, hippopotami, or crocodiles; used with the verb **ye** [˙]; *cf.* **gidigbii** [···].

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gaigai [..] describes a manner of walking: a measured walk, with wide steps; "white-man style"; used with the verb **xiã** [˙]; (the **i** is not short).

ge [↘] same as **de** [↘].

gegeege [···] very high (of a hill); **oke na yo gegeege** [.˙.˙···] this hill is very high; *cf.* **gogoogo** [···]; *v.* **golotoo** [···] and **geletee** [···].

gele [.˙] an auxiliary verb emphasizing the main verb; may be translated by "indeed" or similar words; **ɔgeleɽu‿ɛe** [..˙˙↘] in fact he is doing it; **ɔgeleɽu‿ɛe** [..˙˙↘] really he did it; **geleta‿e ɣe** [..˙.↗] go repeat it!

geletee [···] extraordinarily high (used with the verb **yo** [˙]); *cf.* **golotoo** [···].

gɛ̃gɛ̃ɛgɛ̃ [˙˙˙˙] tightly shut.

gɛ̃ɣɛ̃ɣ̃gɛ̃ɣɛ̃ɣ̃ [˙˙˙˙] imitation of the sound of a bell (**egogo** [˙˙˙]; but *v.* **kɔɣɔkɔɣɔ** [˙˙˙˙]); *v.* also **goɣogoɣo** [˙˙˙˙].

gi (**gu**) [˙] (1) to allow (to do something); to let; **ɔg-iɽ̃ã ɽu‿ɛe** [.˙↗˙↘] he allowed them to do it; he let them do it. In the 1st and 2nd pers. sgl., **gũ**, **gu** are used instead of **gi**: **igu‿ɛ ɽu‿ɛe** [..↗˙↘] (*a*) I am allowing you to do it; (*b*) I am helping you to do it, I am doing it with you; pf.: **ɔgũ ũɛ ɽu‿ɛe** (*a*) [.˙··↘] he allowed me to do it; (*b*) [.˙··↘] he helped me to do it. (*v.* **gu**

is very high; *cf.* **gogoogo** [˧ ˧ ˧]; *v.* **golotoo** [˧ ˧ ˧] and **geletee** [˧ ˧ ˧].

gele [˩ ˥] an auxiliary verb emphasizing the main verb; may be translated by “indeed” or similar words; **ɔgeleɾu͜ɛe** [˩ ˩ ˥ ˥ \ ] in fact he is doing it; **ɔgeleɾu͜ɛe** [˩ ˩ ˥ ˧ (4-1)] really he did it; **geleta͜e ɣe** [˩ ˩ ˥ ˩ /] go repeat it!

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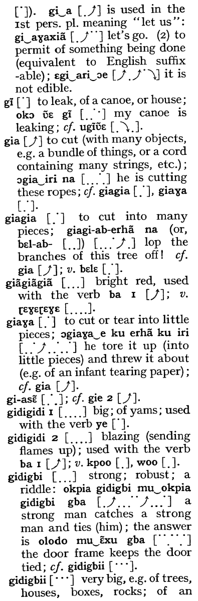
igu͜ε ɽu͜εe [˩ ˩ / ˥ \ ] (*a*) I am allowing you to do it; (*b*) I am helping you to do it, I am doing it with you; pf.: ɔ**gũ** ʊ̃ε ɽ**u͜εe** (*a*) [˩ ˥ ˧ ˧ (4-1)] he allowed me to do it; (*b*) [˩ ˥ ˧ ˧ (3-1)] he helped me to do it. (*v.* **gu**

[˥]). **gi‿a** [˩ /] is used in the 1st pers. pl. meaning “let us”: **gi‿aɣaxiã** [˩ / ˥ ˥] let’s go. (2) to permit of something being done (equivalent to English suffix -able); **ɛgi‿ari‿ɔe** [/ ˩ / ˥ \ ] it is not edible.

gĩ [˥] to leak, of a canoe, or house; **okɔ ʊ̃ɛ gĩ** [˩ ˩ ˥ ˧] my canoe is leaking; *cf.* **ugĩʊ̃ɛ** [˩ \ ˩].

gia [/] to cut (with many objects, e.g. a bundle of things, or a cord containing many strings, etc.); **ɔgi‿airi na** [˩ ˩ ˩ ˥ ˩] he is cutting these ropes; *cf.* **giagia** [˩ ˥], **giaɣa** [˩ ˥].

giagia [˩ ˥] to cut into many pieces; **giagi-ab-erhã na** (or,



[˙]). **gi‿a** [.↗] is used in the 1st pers. pl. meaning “let us”: **gi‿aɣaxiã** [.↗˙˙] let’s go. (2) to permit of something being done (equivalent to English suffix -able); **ɛgi‿ari‿ɔe** [↗.↗˙↘] it is not edible.

gĩ [˙] to leak, of a canoe, or house; **okɔ ʊ̃ɛ gĩ** [..˙˙] my canoe is leaking; *cf.* **ugĩʊ̃ɛ** [.↘.].

gia [↗] to cut (with many objects, e.g. a bundle of things, or a cord containing many strings, etc.); **ɔgia‿iri na** [...˙.] he is cutting these ropes; *cf.* **giagia** [.˙], **giaɣa** [.˙].

giagia [.˙] to cut into many pieces; **giagi-ab-erhã na** (or, **bɛl-ab-** [..]) [...˙↗.] lop the branches of this tree off! *cf.* **gia** [↗]; *v.* **bɛlɛ** [.˙].

giãgiãgiã [...] bright red, used with the verb **ba 1** [↗]; *v.* **ɽɛɣɛɽɛɣɛ** [....].

giaɣa [.˙] to cut or tear into little pieces; **ɔgiaɣa‿e ku erhã ku iri** [..˙↗...˙..˙] he tore it up (into little pieces) and threw it about (e.g. of an infant tearing paper); *cf.* **gia** [↗].

gi-asɛ̃ [.˙.]; *cf.* **gie 2** [↗].

gidigidi 1 [....] big; of yams; used with the verb **ye** [˙].

gidigidi 2 [....] blazing (sending flames up); used with the verb **ba 1** [↗]; *v.* **kpoo** [.], **woo** [.].

gidigbi [...] strong; robust; a riddle: **okpia gidigbi mu‿okpia gidigbi gba** [.↗...˙˙↗...˙] a strong man catches a strong man and ties (him); the answer is **olodo mu‿ɛ̃xu gba** [˙˙.˙˙.˙] the door frame keeps the door tied; *cf.* **gidigbii** [˙˙˙].

gidigbii [˙˙˙] very big, e.g. of trees, houses, boxes, rocks; of an

bɛl-ab- [˩ ˩]) [˩ ˩ ˩ ˥ / ˩] lop the branches of this tree off! *cf.* **gia** [/]; *v.* **bɛlɛ** [˩ ˥].

giãgiãgiã [˩ ˩ ˩] bright red, used with the verb **ba 1** [/]; *v.* ɽɛɣɛɽɛɣɛ [˩ ˩ ˩ ˩].

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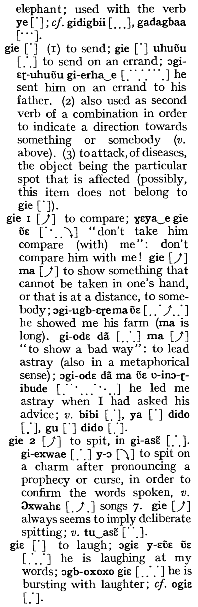
gidigbii [˧ ˧ ˧] very big, e.g. of trees, houses, boxes, rocks; of an elephant; used with the verb **ye** [˥]; *cf.* **gidigbii** [˩ ˩ ˩], **gadagbaa** [˧ ˧ ˧].

gie [˥] (1) to send; **gie** [˥] **uhuʊ̃u** [˩ ˥ ˩] to send on an errand; **ɔgi-ɛɽ-uhuʊ̃u gi-erha͜e** [˩ ˥ ˥ ˩ ˥ ˩ ˥ ˥ ˥ ˩] he sent him on an errand to his father. (2) also used as second verb of a combination in order to indicate a direction towards something or somebody (*v.* above). (3) to attack, of diseases, the object being the particular spot that is affected (possibly, this item does not belong to **gie** [˥]).

gie 1 [/] to compare; **ɣɛya͜e gie ʊ̃ɛ** [˥ ˧ ˩ ˩ \ ] “don’t take him compare (with)



elephant; used with the verb **ye** [˙]; *cf.* **gidigbii** [. . .], **gadagbaa** [˙˙˙].

gie [˙] (1) to send; **gie** [˙] **uhuʊ̃u** [. ˙ .] to send on an errand; **ɔgi-ɛɽ-uhuʊ̃u gi-erha͜e** [. ˙ ˙ . ˙ . ˙ ˙ ˙ .] he sent him on an errand to his father. (2) also used as second verb of a combination in order to indicate a direction towards something or somebody (*v.* above). (3) to attack, of diseases, the object being the particular spot that is affected (possibly, this item does not belong to **gie** [˙]).

gie 1 [↗] to compare; **ɣɛya͜e gie ʊ̃ɛ** [˙ ˙ . . ↘] “don’t take him compare (with) me”: don’t compare him with me! **gie** [↗] **ma** [↗] to show something that cannot be taken in one’s hand, or that is at a distance, to somebody; **ɔgi-ugb-ɛɽema ʊ̃ɛ** [. . ˙ ↗ . ˙] he showed me his farm (**ma** is long). **gi-odɛ dã** [. . ˙ .] **ma** [↗] “to show a bad way”: to lead astray (also in a metaphorical sense); **ɔgi-odɛ dã ma ʊ̃ɛ ʊ-inɔ-ɽ-ibude** [. ˙ ˙ ˙ . . . ˙ ˙ ˙ . .] he led me astray when I had asked his advice; *v.* **bibi** [. ˙], **ya** [˙] **dido** [. ˙], **gu** [˙] **dido** [. ˙].

gie 2 [↗] to spit, in **gi-asɛ̃** [. ˙ .]. **gi-exwae** [. ˙ .] **y-ɔ** [↘] to spit on a charm after pronouncing a prophecy or curse, in order to confirm the words spoken, *v.* **Ɔxwahɛ** [. ↗ .] songs 7. **gie** [↗] always seems to imply deliberate spitting; *v.* **tu͜asɛ̃** [˙ ˙ .].

giɛ [˙] to laugh; **ɔgiɛ y-ɛʊ̃ɛ ʊ̃ɛ** [. ˙ . . ˙] he is laughing at my words; **ɔgb-oxoxo giɛ** [. . ˙ . ˙] he is bursting with laughter; *cf.* **ogiɛ** [. ˙].

me”: don’t compare him with me! **gie** [/] **ma** [/] to show something that cannot be taken in one’s hand, or that is at a distance, to somebody; ɔ**gi-ugb-**ɛɽ**ema**ʊ̃ɛ [˩ ˩ ˥ / ˩ ˩ ˥] he showed me his farm (**ma** is long). **gi-od**ɛ **dã** [˩ ˩ ˥ ˩] **ma** [/] “to show a bad way”: to lead astray (also in a metaphorical sense); ɔ**gi-od**ɛ **dã ma** ʊ̃ɛ ʊ**-in**ɔ**-**ɽ**-ibude** [˩ ˥ ˥ ˦ ˩ ˩ ˩ ˥ ˦ ˧ ˩ ˩] he led me astray when I had asked his advice; *v.* **bibi** [˩ ˥], **ya** [˥] **dido** [˩ ˥], **gu** [˥] **dido** [˩ ˥].

gie 2 [/] to spit, in **gi-as**ɛ̃ [˩ ˥ ˩]. **gi-exwae** [˩ ˥ ˩] **y-**ɔ [\ ] to spit on a charm after pronouncing a prophecy or curse, in order to confirm the words spoken, *v.* Ɔ**xwah**ɛ [˩ / ˩] songs 7. **gie** [/] always seems to imply deliberate spitting; *v.* **tu͜as**ɛ̃ [˥ ˥ ˩].

giɛ [˥] to laugh; ɔ**gi**ɛ **y-**ɛʊ̃ɛ ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] he is laughing at my words; ɔ**gb-oxoxo gi**ɛ [˩ ˩ ˥ ˩ ˥] he is bursting with laughter; *cf.* **ogi**ɛ [˩ ˥].

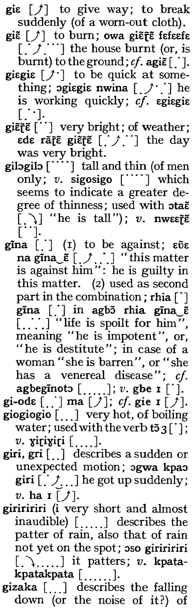
giɛ [/] to give way; to break suddenly (of a worn-out cloth).

giɛ̃ [/] to burn; **owa giɛ̃ʈɛ̃ fɛfɛɛfɛ** [˩ ˥ / ˩ ˥ ˥ ˥] the house burnt (or, is burnt) to the ground; *cf.* **agiɛ̃** [˩ ˥].

giɛgiɛ [/ ˧] to be quick at something; **ɔgiɛgiɛ nwina** [˩ / ˧ ˩ ˥] he is working quickly; *cf.* **ɛgiɛgiɛ** [˩ ˥ ˧].

giɛ̃ʈɛ̃ [˥ ˥] very bright; of weather; **ɛdɛ rãʈɛ̃ giɛ̃ʈɛ̃** [˩ ˥ / ˩ ˥ ˥] the day was very bright.

gilɔgilɔ [˥ ˥ ˥ ˥] tall and thin (of men only; *v.* **sigosigo** [˥ ˥ ˥ ˥] which seems to indicate a greater degree of thinness; used with **ɔtaɛ̃** [˩ \ ] “he is tall”); *v.* **nwɛɛʈɛ̃** [˥ ˥].



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giɛgiɛ [↗˙] to be quick at something; **ɔgiɛgiɛ nwina** [.↗˙.˙] he is working quickly; *cf.* **ɛgiɛgiɛ** [.˙˙].

giɛ̃ʈɛ̃ [˙˙] very bright; of weather; **ɛdɛ rãʈɛ̃ giɛ̃ʈɛ̃** [.˙↗.˙˙] the day was very bright.

gilɔgilɔ [˙˙˙˙] tall and thin (of men only; *v.* **sigosigo** [˙˙˙˙] which seems to indicate a greater degree of thinness; used with **ɔtaɛ̃** [.↘] “he is tall”); *v.* **nwɛɛʈɛ̃** [˙˙].

gĩna [.˙] (1) to be against; **ɛʊ̃ɛ na gĩna‿ɛ̃** [.↗..˙.] “this matter is against him”: he is guilty in this matter. (2) used as second part in the combination; **rhia** [˙] **gĩna** [.˙] in **agbɔ̃ rhia gĩna‿ɛ̃** [..˙.˙.] “life is spoilt for him”, meaning “he is impotent”, or, “he is destitute”; in case of a woman “she is barren”, or “she has a venereal disease”; *cf.* **agbegĩnotɔ** [.....]; *v.* **gbe 1** [˙].

gi-odɛ [..˙] **ma** [↗]; *cf.* **gie 1** [↗].

giogiogio [...] very hot, of boiling water; used with the verb **tɔ̃ 3** [˙]; *v.* **ɣiʈiɣiʈi** [....].

giri, gri [..] describes a sudden or unexpected motion; **ɔgwa kpaɔ giri** [.˙↗...] he got up suddenly; *v.* **ha 1** [↗].

giririri (i very short and almost inaudible) [.....] describes the patter of rain, also that of rain not yet on the spot; **ɔso giririri** [.↘.....] it patters; *v.* **kpatakpatakpata** [......].

gizaka [...] describes the falling down (or the noise of it?) of

gĩna [˩ ˥] (1) to he against; ɛʋ̃ɛ **na gĩna͜ɛ̃** [˩ / ˩ ˩ ˥ ˩] “this matter is against him”: he is guilty in this matter. (2) used as second part in the combination; **rhia** [˥] **gĩna** [˩ ˥] in **agbɔ̃ rhia gĩna͜ɛ̃** [˩ ˩ ˥ ˩ ˥ ˩] “life is spoilt for him”, meaning “he is impotent”, or, “he is destitute”; in case of a woman “she is barren”, or “she has a venereal disease”; *cf.* **agbegĩnotɔ** [˩ ˩ ˩ ˩ ˩]; *v.* **gbe 1** [˥].

gi-odɛ [˩ ˩ ˥] **ma** [/]; *cf.* **gie 1** [/].

giogiogio [˩ ˩ ˩] very hot, of boiling water; used with the verb **tɔ̃ 3** [˥]; *v.* **ɣiɽiɣiɽi** [˩ ˩ ˩ ˩].

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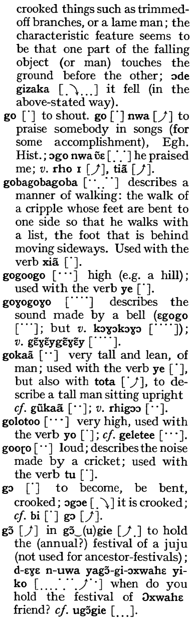
gizaka [˩ ˩ ˩] describes the falling down (or the noise of it?) of crooked things such as trimmed-off branches, or a lame man; the characteristic feature seems to be that one part of the falling object (or man) touches the ground before the other; ɔ**de gizaka** [˩ \ ˩ ˩ ˩] it fell (in the above-stated way).

go [˥] to shout. **go** [˥] **nwa** [/] to praise somebody in songs (for some accomplishment), Egh. Hist.; ɔ**go nwa** ʊ̃ɛ [˩ ˥ ˩ ˥] he praised me; *v.* **rho 1** [/], **tiã** [/].

gobagobagoba [˧ ˧ ˩ ˩ ˥ ˥] describes a manner of walking: the walk of a cripple whose feet are bent to one side so that he walks with a list, the foot that



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gobagobagoba [˙˙..˙˙] describes a manner of walking: the walk of a cripple whose feet are bent to one side so that he walks with a list, the foot that is behind moving sideways. Used with the verb **xiã** [˙].

gogoogo [˙˙˙] high (e.g. a hill); used with the verb **ye** [˙].

goɣogoɣo [˙˙˙˙] describes the sound made by a bell (**ɛgogo** [˙˙˙]; but *v.* **kɔɣɔkɔɣɔ** [˙˙˙˙]); *v.* **gɛ̃ɣɛ̃ygɛ̃ɣɛ̃y** [˙˙˙˙].

gokaã [˙˙] very tall and lean, of man; used with the verb **ye** [˙], but also with **tota** [˙↗], to describe a tall man sitting upright *cf.* **gũkaã** [˙˙]; *v.* **rhigɔɔ** [˙˙].

golotoo [˙˙˙] very high, used with the verb **yo** [˙]; *cf.* **geletee** [˙˙˙].

gooɽo [˙˙] loud; describes the noise made by a cricket; used with the verb **tu** [˙].

gɔ [˙] to become, be bent, crooked; **ɔgɔe** [.↘] it is crooked; *cf.* **bi** [˙] **gɔ** [↗].

gɔ̃ [↗] in **gɔ̃‿(u)gie** [↗.] to hold the (annual?) festival of a juju (not used for ancestor-festivals); **d-ɛɣɛ n-uwa yagɔ̃-gi-ɔxwahɛ yi-ko** [....˙.˙˙.↗˙˙] when do you hold the festival of **Ɔxwahɛ** friend? *cf.* **ugɔ̃gie** [...].

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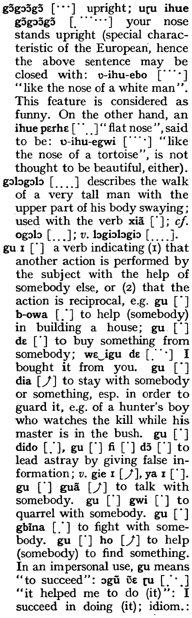
gɔ̃gɔɔ̃gɔ̃ [˧ ˧ ˧] upright; **uɽu ihue gɔ̃gɔɔ̃gɔ̃** [˩ ˥ ˥ ˥ ˧ ˧ ˧] your nose stands upright (special characteristic of the European, hence the above sentence may be closed with: **ʊ-ihu-ebo** [˥ ˥ ˥ ˧] “like the nose of a white man”. This feature is considered as funny. On the other hand, an **ibue pɛrhɛ** [˥ ˥ ˩ ˩] “flat nose”, said to be: **ʊ-ihu-egwi** [˥ ˥ ˥ ˧] “like the nose of a tortoise”, is not thought to be beautiful, either).

gɔlɔgɔlɔ [˩ ˩ ˩ ˩] describes the walk of a very tall man with the upper part of his body swaying; used with the verb **xiã** [˥]; *cf.* **ogɔlɔ** [˩ ˩ ˩]; *v.* **lɔgiɔlɔgio** [˩ ˩ ˩ ˩].



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gu ɪ [˙] a verb indicating (ɪ) that another action is performed by the subject with the help of somebody else, or (2) that the action is reciprocal, e.g. **gu** [˙] **b-owa** [.˙] to help (somebody) in building a house; **gu** [˙] **dɛ** [˙] to buy something from somebody; **wɛ‿igu dɛ** [.˙˙˙] I bought it from you. **gu** [˙] **dia** [↗] to stay with somebody or something, esp. in order to guard it, e.g. of a hunter's boy who watches the kill while his master is in the bush. **gu** [˙] **dido** [.˙], **gu** [˙] **fi** [˙] **dɔ̃** [˙] to lead astray by giving false information; *v.* **gie ɪ** [↗], **ya ɪ** [˙]. **gu** [˙] **guã** [↗] to talk with somebody. **gu** [˙] **gwi** [˙] to quarrel with somebody. **gu** [˙] **gbĩna** [.˙] to fight with somebody. **gu** [˙] **ho** [↗] to help (somebody) to find something. In an impersonal use, **gu** means “to succeed”: **ɔgũ ʋ̃ɛ ɽu** [.˙.] “it helped me to do (it)”: I succeed in doing (it); idiom.:

gu 1 [˥] a verb indicating (1) that another action is performed by the subject with the help of somebody else, or (2) that the action is reciprocal, e.g. **gu** [˥] **b-owa** [˩ ˥] to help (somebody) in building a house; **gu** [˥] **dɛ** [˥] to buy something from somebody; **wɛ͜igu dɛ** [˩ ˥ ˥ ˧] I bought it from you. **gu** [˥] **dia** [/] to stay with somebody or something, esp. in order to guard it, e.g. of a hunter’s boy who watches the kill while his master is in the bush. **gu** [˥] **dido** [˩ ˥], **gu** [˥] **fi** [˥] **dɔ̃** [˥] to lead astray by giving false information; *v.* **gie 1** [/], **ya 1** [˥]. **gu** [˥] **guã** [/] to talk with somebody. **gu** [˥]

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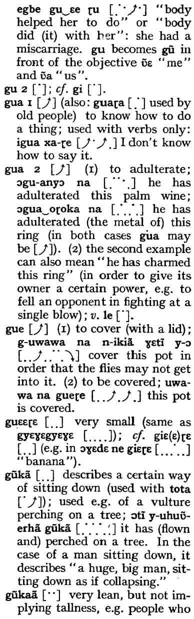
egbe gu‿ɛe ɾu [˩ ˥ ˧ / ˧] “body helped her to do” or “body did (it) with her”: she had a miscarriage. **gu** becomes **gũ** in front of the objective ʊ̃ɛ “me” and ʊ̃**a** “us”.

gu 2 [˥]; *cf.* **gi** [˥].

gua 1 [/] (also: **guaɾa** [˩ ˥] used by old people) to know how to do a thing; used with verbs only: **igua xa-ɾe** [/ ˧ / ˩] I don’t know how to say it.

gua 2 [/] (1) to adulterate; **ɔgu-anyɔ na** [˩ ˥ ˥ ˧ ˩] he has adulterated this palm wine; **ɔgua‿oɾoka na** [˩ ˥ ˩ ˩ ˥ ˩] he has adulterated (the metal of) this ring (in both cases **gua** may be [/]). (2) the



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gue [↗] (1) to cover (with a lid); **g-uwawa na n-ikiã ɣɛtĩ y-ɔ** [..↗..˙˙.↘] cover this pot in order that the flies may not get into it. (2) to be covered; **uwawa na gueɾe** [..↗.↗.] this pot is covered.
guɛɛɾɛ [..] very small (same as **gyɛɣɛgyɛɣɛ** [....]); *cf.* **giɛ(ɛ)ɾɛ** [..] (e.g. in **ɔɣɛdɛ ne giɛɾɛ** [...˙..] “banana”).
gũkã [..] describes a certain way of sitting down (used with **tota** [˙↗]); used e.g. of a vulture perching on a tree; **ɔtĩ y-uhuʊ̃-erhã gũkã** [.˙.˙.˙..′] it has (flown and) perched on a tree. In the case of a man sitting down, it describes “a huge, big man, sitting down as if collapsing.”
gũkaã [˙˙] very lean, but not implying tallness, e.g. people who

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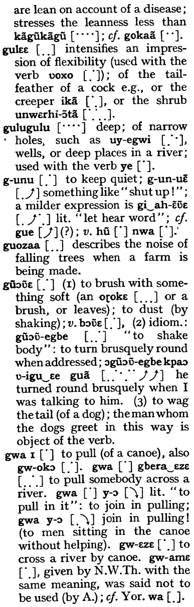
gũkaã [˧ ˧] very lean, but not implying tallness, e.g. people who are lean on account of a disease; stresses the leanness less than **kãgũkãgũ** [˧ ˧ ˧ ˧]; *cf.* **gokaã** [˧ ˧].

gulɛɛ [˩ ˩] intensifies an impression of flexibility (used with the verb **ʋoxo** [˩ ˥]); of the tail-feather of a cock e.g., or the creeper **ikã** [˥ ˩], or the shrub **unwɛrhĩ-ɔ̃tã** [˥ ˩ ˥ ˩ ˩].

gulugulu [˧ ˧ ˧ ˧] deep; of narrow holes, such as **uy-egwi** [˩ ˥ ˧], wells, or deep places in a river; used with the verb **ye** [˥].

g-unu [˩ ˥] to keep quiet; **g-un-uɛ̃** [˩ /] something like "shutup!"; a milder expression is **gi͜ah-ɛ̃ʋ̃ɛ** [˩ / ˥ ˩] lit. "let hear word"; *cf.*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guozaa [..] describes the noise of falling trees when a farm is being made.
gũɔʋ̃ɛ [.˙] (1) to brush with something soft (an **oɽokɛ** [...] or a brush, or leaves); to dust (by shaking); *v.* **bɔʋ̃ɛ** [.˙], (2) idiom.: **gũɔʋ̃-egbe** [..˙] "to shake body": to turn brusquely round when addressed; **ɔgũɔʋ̃-egbe kpaɔ ʋ-igu͜ɛe guã** [..˙˙.˙˙↗↗] he turned round brusquely when I was talking to him. (3) to wag the tail (of a dog); the man whom the dogs greet in this way is object of the verb.
gwa 1 [˙] to pull (of a canoe), also **gw-okɔ** [.˙]. **gwa** [˙] **gbera͜ɛzɛ** [..˙.] to pull somebody across a river. **gwa** [˙] **y-ɔ** [↘] lit. "to pull in it": to join in pulling; **gwa y-ɔ** [.↘] join in pulling! (to men sitting in the canoe without helping). **gw-ɛzɛ** [˙.] to cross a river by canoe. **gw-amɛ** [˙.], given by N.W.Th. with the same meaning, was said not to be used (by A.); *cf.* Yor. **wa** [.].

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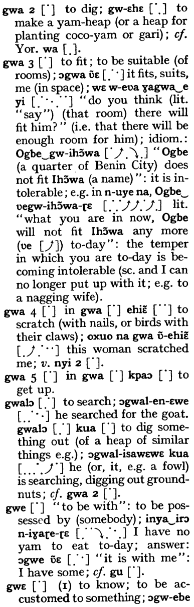
gwa 2 [˥] to dig; **gw-ɛhɛ** [˥ ˩] to make a yam-heap (or a heap for planting coco-yam or gari); *cf.* Yor. **wa** [˩].

gwa 3 [˥] to fit; to be suitable (of rooms); **ɔgwa ʊ̃ɛ** [˩ ˥ ˧] it fits, suits, me (in space); **wɛ w-eʊa ɣagwa͜e yi** [˩ ˥ ˧ ˧ ˩ ˥ ˥] "do you think (lit. "say") (that room) there will fit him?" (i.e. that there will be enough room for him); idiom.: **Ogbe͜gw-ihɔ̃wa** [˥ / ˩ \ ˩] "**Ogbe** (a quarter of Benin City) does not fit **Ihɔ̃wa** (a name)": it is intolerable; e.g. in **n-uye na, Ogbe͜ ʊegw-ihɔ̃wa-ɽɛ** [˩ ˥ ˩ ˥ / / ˩ ˥ / ˩] lit. "what you are in now, **Ogbe** will not fit **Ihɔ̃wa** any more (**ʊe** [/]) to-day":



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gwa 4 [˙] in **gwa** [˙] **ehiɛ̃** [˙˙] to scratch (with nails, or birds with their claws); **oxuo na gwa ʊ̃-ehiɛ̃** [.↗.˙˙˙] this woman scratched me; *v.* **nyi 2** [˙].

gwa 5 [˙] in **gwa** [˙] **kpaɔ** [˙] to get up.

gwalɔ [.˙] to search; **ɔgwal-en-ɛwe** [..˙˙.] he searched for the goat.

gwalɔ [.˙] **kua** [˙] to dig something out (of a heap of similar things e.g.); **ɔgwal-isawɛwɛ kua** [...˙.↗˙] he (or, it, e.g. a fowl) is searching, digging out groundnuts; *cf.* **gwa 2** [˙].

gwe [˙] "to be with": to be possessed by (somebody); **inya‿irɔ n-iɣaɽe-ɽɛ** [.˙˙↘.˙.] I have no yam to eat to-day; answer: **ɔgwe ʊ̃ɛ** [.˙˙] "it is with me": I have some; *cf.* **gu** [˙].

gwɛ [˙] (1) to know; to be accustomed to something; **ɔgw-ebe**

the temper in which you are to-day is becoming intolerable (sc. and I can no longer put up with it; e.g. to a nagging wife).

gwa 4 [˥] in **gwa** [˥] **ehiɛ̃** [˥ ˥] to scratch (with nails, or birds with their claws); **oxuo na gwa ʊ̃-ehiɛ̃** [˩ / ˩ ˥ ˦ ˦] this woman scratched me; *v.* **nyi 2** [˥].

gwa 5 [˥] in **gwa** [˥] **kpaɔ** [˥] to get up.

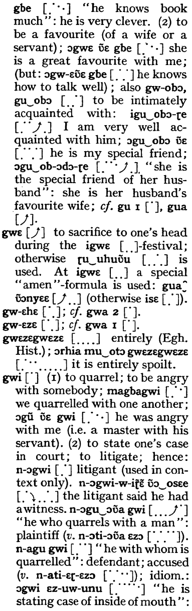
gwalɔ [˩ ˥] to search; ɔ**gwal-en-**ɛ**we** [˩ ˩ ˥ ˦ ˧] he searched for the goat. **gwalɔ** [˩ ˥] **kua** [˥] to dig something out (of a heap of similar things e.g.); ɔ**gwal-isaw**ɛ**w**ɛ **kua** [˩ ˩ ˩ ˥ ˩ / ˥] he (or, it, e.g. a fowl) is searching, digging out groundnuts; *cf.* **gwa 2** [˥].

gwe [˥] “to be with”: to be possessed by (somebody); **inya͜ir**ɔ **n-iɣaɽe-**ɽɛ [˩ ˥ ˥ \ ˩ ˥ ˧ ˩] I have no yam to eat to-day; answer: ɔ**gwe** ʊ̃ɛ [˩ ˥ ˧] “it is with me”: I have some; *cf.* **gu** [˥].

gwɛ [˥] (1) to know; to be accustomed to something; ɔ**gw-ebe**

gbe [˩ ˥ ˦ ˧] "he knows book much": he is very clever. (2) to be a favourite (of a wife or a servant); ɔ**gw**ɛ ʊ̃ɛ **gbe** [˩ ˥ ˦ ˧] she is a great favourite with me; (but: ɔ**gw-**ɛʊ̃ɛ **gbe** [˩ ˥ ˩ ˥] he knows how to talk well); also **gw-ob**ɔ, **gu͜ob**ɔ [˩ ˩ ˥] to be intimately acquainted with: **igu͜ob**ɔ**-ɽe** [˩ ˥ ˥ / ˩] I am very well acquainted with him; ɔ**gu͜ob**ɔ ʊ̃ɛ [˩ ˥ ˥ ˩ ˥] he is my special friend; ɔ**gu͜ob-**ɔ**d**ɔ**-ɽe** [˩ ˥ ˥ ˦ / ˩] "she is the special friend of her husband": she is her husband's favourite wife; *cf.* **gu 1** [˥], **gua** [/].

gwɛ [/] to sacrifice to one's head during the **igw**ɛ [˩



gbe [.˙··] "he knows book much": he is very clever. (2) to be a favourite (of a wife or a servant); **ɔgwɛ ʊ̃ɛ gbe** [.˙··] she is a great favourite with me; (but: **ɔgw-ɛʊ̃ɛ gbe** [.˙.˙] he knows how to talk well); also **gw-obɔ, gu‿obɔ** [..˙] to be intimately acquainted with: **igu‿obɔ-ɽe** [.˙˙↗.] I am very well acquainted with him; **ɔgu‿obɔ ʊ̃ɛ** [.˙˙.˙] he is my special friend; **ɔgu‿ob-ɔdɔ-ɽe** [.˙˙·↗.] "she is the special friend of her husband": she is her husband's favourite wife; *cf.* **gu 1** [˙], **gua** [↗].

gwɛ [↗] to sacrifice to one's head during the **igwɛ** [..]-festival; otherwise **ɽu‿uhuʊ̃u** [..˙.] is used. At **igwɛ** [..] a special "amen"-formula is used: **gua‿ʊ̃ɔnyɛɛ** [↗..] (otherwise **isɛ** [.˙]).

gw-ɛhɛ [˙.]; *cf.* **gwa 2** [˙].

gw-ɛzɛ [˙.]; *cf.* **gwa 1** [˙].

gwɛzɛgwɛzɛ [....] entirely (Egh. Hist.); **ɔrhia mu‿otɔ gwɛzɛgwɛzɛ** [.˙˙.....] it is entirely spoilt.

gwi [˙] (1) to quarrel; to be angry with somebody; **magbagwi** [.˙˙] we quarrelled with one another; **ɔgũ ʊ̃ɛ gwi** [.˙··] he was angry with me (i.e. a master with his servant). (2) to state one's case in court; to litigate; hence: **n-ɔgwi** [.˙] litigant (used in context only). **n-ɔgwi-w-iɽɛ̃ ʊ̃ɔ‿osɛe** [.˙↘..˙.] the litigant said he had a witness. **n-ɔgu‿ɔʊ̃a gwi** [...↗˙] "he who quarrels with a man": plaintiff (*v.* **n-ɔti-ɔʊ̃a ɛzɔ** [˙.˙.˙˙]). **n-agu gwi** [.˙˙] "he with whom is quarrelled": defendant; accused (*v.* **n-ati-ɛɽ-ɛzɔ** [˙.˙··]); idiom.: **ɔgwi ɛz-uw-unu** [.˙˙˙·] "he is stating case of inside of mouth":

˩]-festival; otherwise **ɽu͜uhuʊ̃u** [˩ ˩ ˥ ˩] is used. At **igwɛ** [˩ ˩] a special “amen”-formula is used: **guaˆ ʊ̃ɔnyɛɛ** [/ ˩ ˩] (otherwise **isɛ** [˩ ˥]).

gw-ɛhɛ [˥ ˩]; *cf.* **gwa 2** [˥].

gw-ɛzɛ [˥ ˩]; *cf.* **gwa 1** [˥].

gwɛzɛgwɛzɛ [˩ ˩ ˩ ˩] entirely (Egh. Hist.); **ɔrhia mu͜otɔ gwɛzɛgwɛzɛ** [˩ ˥ ˦ ˦ ˩ ˩ ˩ ˩ ˩] it is entirely spoilt.

gwi [˥] (1) to quarrel; to be angry with somebody; **magbagwi** [˩ ˥ ˦] we quarrelled with one another; **ɔgũ ʊ̃ɛ gwi** [˩ ˥ ˦ ˧] he was angry with me (i.e. a master with his servant). (2) to state one’s case in court; to litigate; hence: **n-ɔgwi** [˩ ˥] litigant (used in context only). **n-ɔgwi-**

w-iɽ̃ɛ̃ ʊ̃ɔ͜**osɛe** [˩ ˥ (4-1) ˩ ˩ ˥ ˩] the litigant said he had a witness. **n-**ɔ**gu͜**ɔʊ̃**a gwi** [˩ ˩ ˩ / ˥] “he who quarrels with a man”: plaintiff (*v.* **n-**ɔ**ti-**ɔʊ̃**a** ɛ**z**ɔ [˥ ˩ ˥ ˩ ˥ ˥]). **n-agu gwi** [˩ ˥ ˥] “he with whom is quarrelled”: defendant; accused (*v.* **n-ati-**ɛɽ-ɛ**z**ɔ [˥ ˩ ˥ ˧ ˧]); idiom.: ɔ**gwi** ɛ**z-uw-unu** [˩ ˥ ˥ ˥ ˥ ˧] “he is stating case of inside of mouth”:

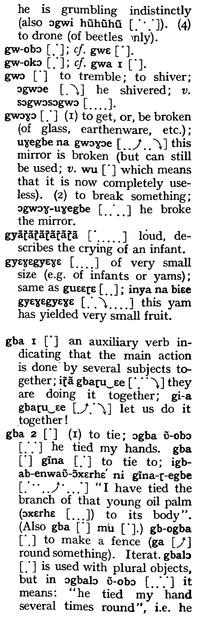
he is grumbling indistinctly (also **ɔgwi hũhũhũ** [˩ ˥ ˧ ˩ ˥]). (4) to drone (of beetles only).

gw-obɔ [˩ ˥]; *cf.* **gwɛ** [˥].

gw-okɔ [˩ ˥]; *cf.* **gwa 1** [˥].

gwɔ [˥] to tremble; to shiver; **ɔgwɔe** [˩ \ ] he shivered; *v.* **sɔgwɔsɔgwɔ** [˩ ˩ ˩ ˩].

gwɔɣɔ [˩ ˥] (1) to get, or, be broken (of glass, earthenware, etc.); **uɣegbe na gwɔɣɔe** [˩ ˩ / ˩ ˩ \ ] this mirror is broken (but can still be used; *v.* **wu** [˥] which means that it is now completely useless). (2) to break something; **ɔgwɔɣ-uɣegbe** [˩ ˩ ˥ ˩ ˩] he broke the mirror.



he is grumbling indistinctly (also **ɔgwi hũhũhũ** [.˙˙.˙]). (4) to drone (of beetles only).

gw-obɔ [.˙]; *cf.* **gwɛ** [˙].

gw-okɔ [.˙]; *cf.* **gwa 1** [˙].

gwɔ [˙] to tremble; to shiver; **ɔgwɔe** [.↘] he shivered; *v.* **sɔgwɔsɔgwɔ** [....].

gwɔɣɔ [.˙] (1) to get, or, be broken (of glass, earthenware, etc.); **uɣegbe na gwɔɣɔe** [..↗..↘] this mirror is broken (but can still be used; *v.* **wu** [˙] which means that it is now completely useless). (2) to break something; **ɔgwɔɣ-uɣegbe** [..˙..] he broke the mirror.

gyãɽãɽãɽãɽãɽã [˙.....] loud, describes the crying of an infant.

gyɛɣɛgyɛɣɛ [....] of very small size (e.g. of infants or yams); same as **guɛɛɽɛ** [..]; **inya na biɛe gyɛɣɛgyɛɣɛ** [.˙.↘....] this yam has yielded very small fruit.

gba 1 [˙] an auxiliary verb indicating that the main action is done by several subjects together; **iɽã gbaɽu‿ɛe** [˙.˙˙↘] they are doing it together; **gi-a gbaɽu‿ɛe** [.↗.˙↘] let us do it together!

gba 2 [˙] (1) to tie; **ɔgba ʊ̃-obɔ** [.˙.˙] he tied my hands. **gba** [˙] **gĩna** [.˙] to tie to; **igb-ab-enwaʊ̃-ɔ̃xɛrhɛ′ ni gĩna-ɽ-egbe** [.˙˙˙..↗˙...˙] "I have tied the branch of that young oil palm (**ɔxɛrhɛ** [...]) to its body". (Also **gba** [˙] **mú** [˙].) **gb-ogba** [˙.] to make a fence (**ga** [↗] round something). Iterat. **gbalɔ** [.˙] is used with plural objects, but in **ɔgbalɔ ʊ̃-obɔ** [...˙.˙] it means: "he tied my hand several times round", i.e. he

gyãɽ̃ãɽ̃ãɽ̃ãɽ̃ãɽ̃ã [˥ ˩ ˩ ˩ ˩ ˩] loud, describes the crying of an infant.

gyɛɣɛgyɛɣɛ [˩ ˩ ˩ ˩] of very small size (e.g. of infants or yams); same as **guɛɛɽɛ** [˩ ˩]; **inya na biɛe gyɛɣɛgyɛɣɛ** [˩ ˥ ˩ \ ˩ ˩ ˩ ˩] this yam has yielded very small fruit.

gba 1 [˥] an auxiliary verb indicating that the main action is done by several subjects together; **iɽ̃ã gbaɽu͜ɛe** [˥ ˩ ˥ ˥ \ ] they are doing it together; **gi-a gbaɽu͜ɛe** [˩ / ˩ ˥ \ ] let us do it together!

gba 2 [˥] (1) to tie; **ɔgba ʊ̃-obɔ** [˩ ˥ ˩ ˥] he tied my hands. **gba** [˥] **g̃ina** [˩ ˥] to tie to; **igb-ab-enwaʊ̃-ɔ̃xɛrhɛ ni g̃ina-ɽ-egbe** [˩ ˥ ˧ ˧ ˩ ˩ / ˧ ˩ ˩ ˩

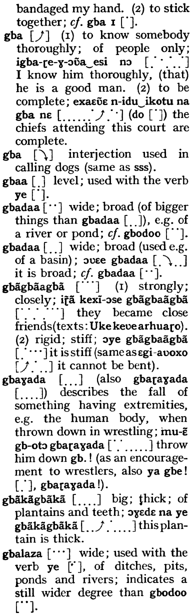
˥] “I have tied the branch of that young oil palm (**ɔxɛrhɛ** [˩ ˩ ˩]) to its body”. (Also **gba** [˥] **mu** [˥].) **gb-ogba** [˥ ˩] to make a fence (**ga** [/] round something). Iterat. **gbalɔ** [˩ ˥] is used with plural objects, but in **ɔgbalɔ ʊ̃-obɔ** [˩ ˩ ˥ ˩ ˥] it means: “he tied my hand several times round”, i.e. he bandaged my hand. (2) to stick together; *cf.* **gba 1** [˥].

gba [/] (1) to know somebody thoroughly; of people only; **igba-ɽe-ɣ-ɔʊ̃a͜esi nɔ** [˩ ˥ ˧ ˩ ˥ ˩ ˩ ˥] I know him thoroughly, (that) he is a good man. (2) to be complete; **exaɛʊ̃ɛ n-idu͜ikotu na gba nɛ** [˩ ˩ ˩ ˩ ˩ ˩ ˥ / ˩ ˥ ˧] (**do** [˥]) the chiefs attending this court are xxxxx complete.

gba [\ ] interjection used in calling dogs (same as **sss**).

gbaa [˩] level; used with the verb **ye** [˥].

gbadaa [˧ ˧] wide; broad (of bigger things than **gbadaa** [˩ ˩]), e.g. of



bandaged my hand. (2) to stick together; *cf.* **gba 1** [˙].

gba [↗] (1) to know somebody thoroughly; of people only; **igba-ɽe-ɣ-ɔʊ̃a‿esi nɔ** [.˙˙.˙..˙] I know him thoroughly, (that) he is a good man. (2) to be complete; **exaɛʊ̃ɛ n-idu‿ikotu na gba nɛ** [......˙↗.˙˙] (**do** [˙]) the chiefs attending this court are complete.

gba [↘] interjection used in calling dogs (same as **sss**).

gbaa [.] level; used with the verb **ye** [˙].

gbadaa [··] wide; broad (of bigger things than **gbadaa** [..]), e.g. of a river or pond; *cf.* **gbodoo** [˙˙].

gbadaa [..] wide; broad (used e.g. of a basin); **ɔʊɛe gbadaa** [.↘..] it is broad; *cf.* **gbadaa** [··].

gbãgbãagbã [˙˙˙] (1) strongly; closely; **iɽã kexĩ-ɔse gbãgbaãgbã** [˙.˙.˙˙˙] they became close friends (texts: **Uke keʊe arhuaɽo**). (2) rigid; stiff; **ɔye gbãgbaãgbã** [.˙···] it is stiff (same as **ɛgi-aʊoxo** [↗.˙..] it cannot be bent).

gbaɣada [...] (also **gbaɽaɣada** [....]) describes the fall of something having extremities, e.g. the human body, when thrown down in wrestling; **mu-ɛ̃ gb-otɔ gbaɽaɣada** [˙.˙.....] throw him down **gb.**! (as an encouragement to wrestlers, also **ya gbe!** [.˙], **gbaɽaɣada!**).

gbãkãgbãkã [....] big; thick; of plantains and teeth; **ɔɣɛdɛ na ye gbãkãgbãkã** [..↗.˙....] this plantain is thick.

gbalaza [···] wide; used with the verb **ye** [˙˙], of ditches, pits, ponds and rivers; indicates a still wider degree than **gbodoo** [˙˙].

a river or pond; *cf.* **gbodoo** [˥ ˥].

gbadaa [˩ ˩] wide; broad (used e.g. of a basin); **ɔʋɛe gbadaa** [˩ \ ˩ ˩] it is broad; *cf.* **gbadaa** [˧ ˧].

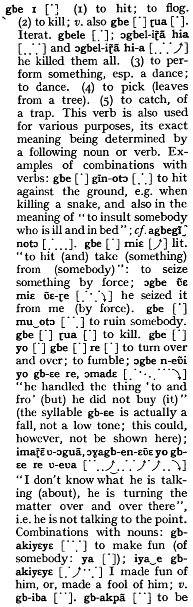
gbãgbãagbã [˥ ˥ ˥] (1) strongly; closely; **iɽ̃ã kexĩ-ɔse gbãgbaãgbã** [˥ ˩ ˥ ˩ ˥ ˩ ˥ ˥ ˥] they became close friends (texts: **Uke keʋe arhuaɽo**). (2) rigid; still; **ɔye gbãgbaãgbã** [˩ ˥ ˧ ˧ ˧] it is stiff (same as **ɛgi-aʋoxo** [/ ˩ ˥ ˩ ˩] it cannot be bent).

gbaɣada [˩ ˩ ˩] (also **gbaɽaɣada** [˩ ˩ ˩ ˩]) describes the fall of something having extremities, e.g. the human body, when thrown down in wrestling; **mu-ɛ̃ gb-otɔ gbaɽaɣada** [˥ ˩ ˥ ˩ ˩ ˩ ˩ ˩] throw him down **gb.**! (as an encouragement to wrestlers, also **ya gbe**! [˩ ˥], **gbaɽaɣada**!).

gbãkãgbãkã [˩ ˩ ˩ ˩] big; thick; of plantains and teeth; ɔɣɛ**d**ɛ **na ye gbãkãgbãkã** [˩ ˩ / ˩ ˥ ˩ ˩ ˩ ˩] this plantain is thick.

gbalaza [˦ ˦ ˦] wide; used with the verb **ye** [˥], of ditches, pits, ponds and rivers; indicates a still wider degree than **gbodoo** [˥ ˥].

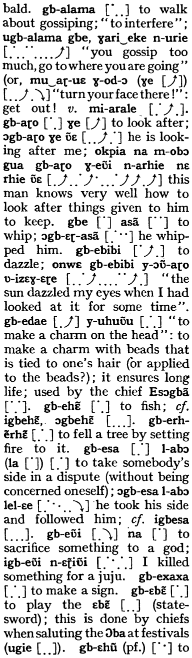
gbe 1 [˥] (1) to hit; to flog. (2) to kill; *v.* also **gbe** [˥] **ɽua** [˥]. Iterat. **gbele** [˩ ˥]; **ɔgbel-iɽ̃ã hia** [˩ ˩ ˥ ˩ ˥] and **ɔgbel-iɽ̃ã hi-a** [˩ ˩ ˥ ˩ ˥ /] he killed them all. (3) to perform something, esp. a dance; to dance. (4) to pick (leaves from a tree). (5) to catch, of a trap. This verb is also used for various purposes, its exact meaning being determined by a following noun or verb. Examples of combinations with verbs: **gbe** [˥] **gĩn-otɔ** [˩ ˥ ˩] to hit against the ground, e.g. when killing a snake, and also in the meaning of “to insult somebody who is ill and in bed”; *cf.* **agbegĩ̂**



gbe ɪ [˙] (ɪ) to hit; to flog. (2) to kill; *v.* also **gbe** [˙] **ɽua** [˙]. Iterat. **gbele** [.˙]; **ɔgbel-iɽ̃ã hia** [..˙.˙] and **ɔgbel-iɽ̃ã hi-a** [..˙.˙↗] he killed them all. (3) to perform something, esp. a dance; to dance. (4) to pick (leaves from a tree). (5) to catch, of a trap. This verb is also used for various purposes, its exact meaning being determined by a following noun or verb. Examples of combinations with verbs: **gbe** [˙] **gĩn-otɔ** [.˙.] to hit against the ground, e.g. when killing a snake, and also in the meaning of “to insult somebody who is ill and in bed”; *cf.* **agbegĩ̂**
notɔ [.˙...]. **gbe** [˙] **miɛ** [↗] lit. “to hit (and) take (something) from (somebody)”: to seize something by force; **ɔgbe ʊ̃ɛ miɛ ʊ̃ɛ-ɽe** [.˙˙.˙↘] he seized it from me (by force). **gbe** [˙] **mu‿otɔ** [˙˙.] to ruin somebody. **gbe** [˙] **ɽua** [˙] to kill. **gbe** [˙] **yo** [˙] **gbe** [˙] **re** [˙] to turn over and over; to fumble; **ɔgbe n-eʊ̃i yo gb-ɛe re, ɔmadɛ** [.˙˙..˙˙˙↘] “he handled the thing ‘to and fro’ (but) he did not buy (it)” (the syllable **gb-ɛe** is actually a fall, not a low tone; this could, however, not be shown here); **imaɽ̃ɛ̃ ʋ-ɔguã, ɔɣagb-en-ɛʊ̃ɛ yo gb-ɛe re ʋ-eʋa** [˙˙..↗..˙˙↗˙↗..↘] “I don’t know what he is talking (about), he is turning the matter over and over there”, i.e. he is not talking to the point. Combinations with nouns: **gb-akiyɛyɛ** [˙˙.˙] to make fun (of somebody: **ya** [˙]); **iya‿e gb-akiyɛyɛ** [.˙↗˙˙.˙] I made fun of him, or, made a fool of him; *v.* **gb-iba** [˙˙]. **gb-akpã** [˙˙] to be

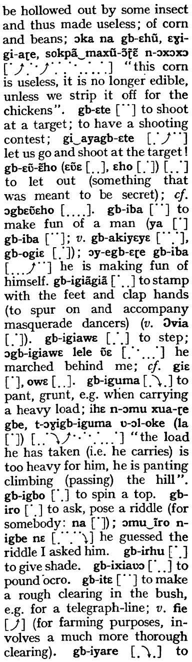
notɔ [˩ ˥ ˩ ˩ ˩]. **gbe** [˥] **miɛ** [/] lit. “to hit (and) take (something) from (somebody)”: to seize something by force; **ɔgbe** ʊ̃ɛ **miɛ** ʊ̃ɛ-**ɽe** [˩ ˥ ˧ ˩ ˥ (4-1)] he seized it from me (by force). **gbe** [˥] **mu͜otɔ** [˥ ˥ ˩] to ruin somebody. **gbe** [˥] **ɽua** [˥] to kill. **gbe** [˥] **yo** [˥] **gbe** [˥] **re** [˥] to turn over and over; to fumble; ɔ**gbe n-e**ʊ̃**i yo gb-**ɛ**e re**, ɔ**mad**ɛ [˩ ˥ ˧ ˧ ˨ ˩ ˥ ˥ ˥ \ ] “he handled the thing ‘to and fro’ (but) he did not buy (it)” (the syllable **gb-**ɛ**e** is actually a fall, not a low tone; this could, however, not be shown here); **imaɽ**ɛ̃ ʊ-ɔ**guã**, ɔɣ**agb-en-**ɛʊ̃ɛ **yo gb-**ɛ**e re** ʊ**-e**ʊ**a** [˥ ˥ ˩ ˩ /‿˩ ˩ ˥ ˩ ˥ / ˥ / ˩ ˩ \ ] “I don’t know what he is talking (about), he is turning the matter over and over there”, i.e. he is not taIking to the point.

Combinations with nouns: **gb-akiyɛyɛ** [˥ ˥ ˩ ˥] to make fun (of somebody: **ya** [˥]); **iya͜e gb-akiyɛyɛ** [˩ ˥ / ˧ ˧ ˩ ˥] I made fun of him, or, made a fool of him; *v.* **gb-iba** [˥ ˥]. **gb-akpã** [˥ ˥] to be bald. **gb-alama** [˥ ˩ ˩] to walk about gossiping; “to interfere”; **ugb-alama gbe, ɣari͜eke n-urie** [˩ ˥ ˩ ˩ ˥ ˥ ˩ ˩ ˩ ˩ /] “you gossip too much, go to where you are going” (or, **mu͜aɽ-uɛ ɣ-od-ɔ** (**ɣe** [/]) [˩ ˩ / ˩ \ ] “turn your face there!”: get out! *v.* **mi-arale** [˩ ˥ / ˩])+. **gb-aɽo** [˥ ˩] **ɣe** [/] to look after; **ɔgb-aɽo ɣe** ʊ̃ɛ [˩ ˩ / ˩ ˥] he is looking after me; **okpia na m-obɔ gua gb-aɽo ɣ-eʊ̃i n-arhie nɛ rhie** ʊ̃ɛ [˩ / ˩ ˩ ˥ / ˧ ˩ ˩ ˩ ˥ / / ˩ /] this man knows very well how to look after things given to him to keep. **gbe** [˥] **asã** [˥ ˥] to whip; **ɔgb-ɛɽ-asã** [˩ ˥ ˧ ˧] he whipped him. **gb-ebibi** [˥ / ˩] to dazzle; **onwɛ gb-**



bald. **gb-alama** [˙..] to walk about gossiping; “to interfere”; **ugb-alama gbe, ɣari‿eke n-urie** [˙..˙˙....↗] “you gossip too much, go to where you are going” (or, **mu‿aɽ-uɛ ɣ-od-ɔ** (**ɣe** [↗]) [..↗.↘] “turn your face there!”: get out! *v.* **mi-arale** [.˙↗.]. **gb-aɽo** [˙.] **ɣe** [↗] to look after; **ɔgb-aɽo ɣe ʊ̃ɛ** [..↗.˙] he is looking after me; **okpia na m-obɔ gua gb-aɽo ɣ-eʊ̃i n-arhie nɛ rhie ʊ̃ɛ** [.↗..˙↗˙...˙↗↗.↗] this man knows very well how to look after things given to him to keep. **gbe** [˙] **asã** [˙˙] to whip; **ɔgb-ɛɽ-asã** [.˙˙˙] he whipped him. **gb-ebibi** [˙↗.] to dazzle; **onwɛ gb-ebibi y-ɔʊ̃-aɽo ʊ-izɛɣ-ɛɽe** [..˙↗....˙˙↗.] “the sun dazzled my eyes when I had looked at it for some time”. **gb-edae** [.↗] **y-uhuʊ̃u** [.˙.] “to make a charm on the head”: to make a charm with beads that is tied to one’s hair (or applied to the beads?); it ensures long life; used by the chief **Esɔgbã** [˙.˙]. **gb-ehɛ̃** [˙.] to fish; *cf.* **igbehɛ̃, ɔgbehɛ̃** [...]. **gb-erh-ɛ̃rhɛ̃** [.˙.] to fell a tree by setting fire to it. **gb-esa** [.˙] **l-abɔ** (**la** [˙]) [.˙] to take somebody’s side in a dispute (without being concerned oneself); **ɔgb-esa l-abɔ lel-ɛe** [.˙˙..↘] he took his side and followed him; *cf.* **igbesa** [...]. **gb-eʊ̃i** [.↘] **na** [˙] to sacrifice something to a god; **igb-eʊ̃i n-ɛɽiʊ̃i** [.˙.˙.] I killed something for a juju. **gb-exaxa** [.˙.] to make a sign. **gb-ɛbɛ̃** [˙.] to play the **ɛbɛ̃** [..] (state-sword); this is done by chiefs when saluting the **Ɔba** at festivals (**ugie** [..]). **gb-ɛhũ** (pf.) [˙˙] to

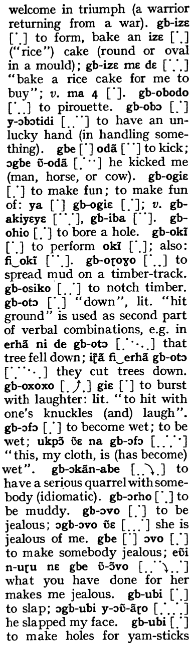
ebibi y-ɔʊ̃-aɾo ʊ-izɛɣ-ɛɾe [˩ ˩ ˥ / ˩ ˩ ˩ ˩ ˥ ˥ / ˩] “the sun dazzled my eyes when I had looked at it for some time”. **gb-edae** [˩ /] **y-uhuʊ̃u** [˩ ˥ ˩] “to make a charm on the head”: to make a charm with beads that is tied to one’s hair (or applied to the beads?); it ensures long life; used by the chief **Esɔgbã** [˥ ˩ ˥]. **gb-ehɛ̃** [˥ ˩] to fish; *cf.* **igbehɛ̃**, **ɔgbehɛ̃** [˩ ˩ ˩]. **gb-erh-ɛ̃rhɛ̃** [˩ ˥ ˩] to fell a tree by setting fire to it. **gb-esa** [˩ ˥] **l-abɔ** (**la** [˥]) [˩ ˥] to take somebody’s side in a dispute (without being concerned oneself); **ɔgb-esa l-abɔ lel-ɛe** [˩ ˥ ˧ ˧ ˩ ˩ \ ] he took his side and followed him; *cf.* **igbesa** [˩ ˩ ˩]. **gb-eʊ̃i** [˩ \ ] **ha** [˥] to sacrifice something to a god; **igb-eʊ̃i n-**ɛɽ̃**iʊ̃i** [˩ ˥ ˧ ˩ ˥ ˩] I killed something for a juju. **gb-exaxa** [˩ ˥ ˩] to make a sign. **gb-**ɛ**b**ɛ̃ [˥ ˩] to play the ɛ**b**ɛ̃ [˩ ˩] (state-sword); this is done by chiefs when saluting the **Ɔba** festivals (**ugie** [˩ ˩]). **gb-**ɛ**hũ** (pf.) [˥ ˧] to be hollowed out by some insect and thus made useless; of corn and beans; **ɔka na gb-ɛhũ, ɛɣi-gi-aɽe, sokpã͜maxũ-ɔ̃ɽɛ̃ n-ɔxɔxɔ** [˥ / ˩ ˥ ˧ / ˥ ˩ ˥ ˩ ˥ ˧ ˩ ˩ ˥ ˩ ˩ ˥ ˩] "this corn is useless, it is no longer edible, unless we strip it off for the chickens". **gb-ɛte** [˥ ˥] to shoot at a target; to have a shooting contest; **gi͜ayagb-ɛte** [˩ ˥ / ˥ ˥] let us go and shoot at the target! **gb-ɛʊ̃-ɛ̃ho** (ɛʊ̃ɛ [˩ ˩], **ɛho** [˩ ˥]) [˩ ˩ ˥] to let out (something that was meant to be secret); *cf.* **ɔgbɛʊ̃ɛho** [˩ ˩ ˩ ˩]. **gb-iba** [˥ ˥] to make fun of a man (**ya** [˥] **gb-iba** [˥ ˥]; *v.* **gb-akiyɛyɛ** [˥ ˥ ˩ ˥], **gb-ogiɛ** [˩ ˥]); **ɔy-**


be hollowed out by some insect and thus made useless; of corn and beans; **ɔka na gb-ɛhũ, ɛɣi-gi-aɽe, sokpã͜maxũ-ɔ̃ɽɛ̃ n-ɔxɔxɔ** [˙↗.˙˙↗˙.˙˙.˙....˙.] "this corn is useless, it is no longer edible, unless we strip it off for the chickens". **gb-ɛte** [˙˙] to shoot at a target; to have a shooting contest; **gi͜ayagb-ɛte** [.˙↗˙˙] let us go and shoot at the target! **gb-ɛʊ̃-ɛ̃ho** (**ɛʊ̃ɛ** [..], **ɛho** [.˙]) [..˙] to let out (something that was meant to be secret); *cf.* **ɔgbɛʊ̃ɛho** [....]. **gb-iba** [˙˙] to make fun of a man (**ya** [˙] **gb-iba** [˙˙]; *v.* **gb-akiyɛyɛ** [˙˙.˙], **gb-ogiɛ** [.˙]); **ɔy-egb-ɛɽe gb-iba** [...↗˙˙] he is making fun of himself. **gb-igiãgiã** [˙..] to stamp with the feet and clap hands (to spur on and accompany masquerade dancers) (*v.* **Ɔvia** [.˙]). **gb-igiawɛ** [.˙.] to step; **ɔgb-igiawɛ lele ʊ̃ɛ** [.˙˙...˙] he marched behind me; *cf.* **giɛ** [˙], **owɛ** [..]. **gb-iguma** [.↘.] to pant, grunt, e.g. when carrying a heavy load; **ihɛ n-ɔmu xua-ɽe gbe, t-ɔɣigb-iguma ʊ-ɔl-oke** (**la** [˙]) [..˙↘↗˙˙.˙˙.˙....˙] "the load he has taken (i.e. he carries) is too heavy for him, he is panting climbing (passing) the hill". **gb-igbo** [˙.] to spin a top. **gb-iro** [˙.] to ask, pose a riddle (for somebody: **na** [˙]); **ɔmu͜ĩro n-igbe nɛ** [.˙˙.˙˙↘] he guessed the riddle I asked him. **gb-irhu** [˙.] to give shade. **gb-ixiaʊɔ** [˙..] to pound ocro. **gb-itɛ** [˙˙] to make a rough clearing in the bush, e.g. for a telegraph-line; *v.* **fie** [↗] (for farming purposes, involves a much more thorough clearing). **gb-iyare** [.↘.] to

egb-ɛɾe gb-iba [˩ ˩ ˩ / ˥ ˥] he is making fun of himself. **gb-igiãgiã** [˥ ˩ ˩] to stamp with the feet and clap hands (to spur on and accompany masquerade dancers) (*v.* **Ɔvia** [˩ ˥]). **gb-igiawɛ** [˩ ˥ ˩] to step; **ɔgb-igiawɛ lele** ʊ̃ɛ [˩ ˥ ˧ ˩ ˩ ˩ ˥] he marched behind me; *cf.* **giɛ** [˥], **owɛ** [˩ ˩]. **gb-iguma** [˩ \ ˩] to pant, grunt, e.g. when carrying a heavy load; **ihɛ n-ɔmu xua-ɾe gbe**, **t-ɔɣigb-iguma ʊ-ɔl-oke (la** [˥]) [˩ ˩ ˥ \ / ˧ ˧ ˥ ˧ ˩ ˥ ˩ ˩ ˩ ˥] “the load he has taken (i.e. he carries) is too heavy for him, he is panting climbing (passing) the hill”.

gb-igbo [˥ ˩] to spin a top. **gb-iro** [˥ ˩] to ask, pose a riddle (for somebody: **na** [˥]); **ɔmu͜iro n-igbe nɛ** [˩ ˥ ˥ ˩ ˥ ˥

(4-1)] he guessed the riddle I asked him. **gb-irhu** [˥ ˩] to give shade. **gb-ixiaʊɔ** [˥ ˩ ˩] to pound ocro. **gb-itɛ** [˥ ˥] to make a rough clearing in the bush, e.g. for a telegraph-line; *v.* **fie** [/] (for farming purposes, involves a much more thorough clearing). **gb-iyare** [˩ \ ˩] to welcome in triumph (a warrior returning from a war). **gb-izɛ** [˥ ˩] to form, bake an **izɛ** [˥ ˩] ("rice") cake (round or oval in a mould); **gb-izɛ mɛ dɛ** [˥ ˩ ˥ ˩] "bake a rice cake for me to buy"; *v.* **ma 4** [˥]. **gb-obodo** [˥ ˩ ˩] to pirouette. **gb-obɔ** [˩ ˥] **y-ɔbɔtidi** [˩ ˩ ˥ ˥] to have an unlucky hand (in handling something). **gbe** [˥] **odã** [˥ ˥] to kick; **ɔgbe ʊ̃-odã** [˩ ˥ ˦ ˦] he kicked me (man, horse, or cow). **gb-ogiɛ** [˩ ˥] to make fun; to make fun of: **ya** [˥] **gb-ogiɛ** [˩ ˥]; *v.* **gb-akiyɛyɛ** [˥ ˥ ˩ ˥], **gb-iba** [˥ ˥]. **gb-ohio** [˩ ˥] to bore a hole. **gb-okĩ** [˥ ˩] to perform **okĩ** [˥ ˩]; also:



welcome in triumph (a warrior returning from a war). **gb-izɛ** [˙.] to form, bake an **izɛ** [˙.] ("rice") cake (round or oval in a mould); **gb-izɛ mɛ dɛ** [˙.˙.] "bake a rice cake for me to buy"; *v.* **ma 4** [˙]. **gb-obodo** [˙..] to pirouette. **gb-obɔ** [.˙] **y-ɔbɔtidi** [..˙˙] to have an unlucky hand (in handling something). **gbe** [˙] **odã** [˙˙] to kick; **ɔgbe ʊ̃-odã** [.˙˙˙] he kicked me (man, horse, or cow). **gb-ogiɛ** [.˙] to make fun; to make fun of: **ya** [˙] **gb-ogiɛ** [.˙]; *v.* **gb-akiyɛyɛ** [˙˙.˙], **gb-iba** [˙˙]. **gb-ohio** [.˙] to bore a hole. **gb-okĩ** [˙.] to perform **okĩ** [˙.]; also: **fi‿okĩ** [˙˙.]. **gb-oɽoɣo** [˙..] to spread mud on a timber-track. **gb-osiko** [..˙] to notch timber. **gb-otɔ** [˙.] "down", lit. "hit ground" is used as second part of verbal combinations, e.g. in **erhã ni de gb-otɔ** [.˙˙..] that tree fell down; **iɽã fi‿erhã gb-otɔ** [.˙˙˙˙.] they cut trees down. **gb-oxoxo** [.↗.] **giɛ** [˙] to burst with laughter: lit. "to hit with one's knuckles (and) laugh". **gb-ɔfɔ** [.˙] to become wet; to be wet; **ukpɔ̃ ʊ̃ɛ na gb-ɔfɔ** [...˙.˙] "this, my cloth, is (has become) wet". **gb-ɔkãn-abe** [..↘.] to have a serious quarrel with somebody (idiomatic). **gb-ɔrho** [˙.] to be muddy. **gb-ɔvo** [.˙] to be jealous; **ɔgb-ɔvo ʊ̃ɛ** [...˙] she is jealous of me. **gbe** [˙] **ɔvo** [.˙] to make somebody jealous; **eʊ̃i n-uɽu nɛ gbe ʊ̃-ɔ̃vo** [..˙˙↘..˙] what you have done for her makes me jealous. **gb-ubi** [˙.] to slap; **ɔgb-ubi y-ɔʊ̃-ãɽo** [.˙..˙.] he slapped my face. **gb-ubi** [.˙] to make holes for yam-sticks

fi͜okĩ [˥ ˥ ˩]. **gb-oɽoɣo** [˥ ˩ ˩] to spread mud on a timber-track.

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gb-oxoxo [˩ / ˩] **gi**ɛ [˥] to burst with laughter: lit. “to hit with one’s knuckles (and) laugh”.

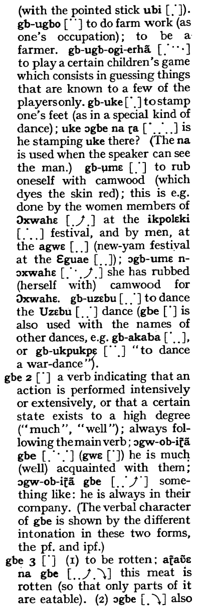
gb-ɔ**f**ɔ [˩ ˥] to become wet; to be wet; **ukp**ɔ̃ ʊ̃ɛ **na gb-**ɔ**f**ɔ [˩ ˩ ˥ ˩ ˥ ˦] “this, my cloth, is (has become) wet”. **gb-ɔkãn-abe** [˩ ˩ \ ˩] to have a serious quarrel with somebody (idiomatic). **gb-ɔrho** [˥ ˩] to be muddy. **gb-ɔvo** [˩ ˥] to be jealous; ɔ**gb-ɔvo** ʊ̃ɛ [˩ ˩ ˩ ˥] she is

jealous of me. **gbe** [˥] ɔ**vo** [˩ ˥]
to make somebody jealous; **e**ʊ̃**i**
n-uɽu nɛ **gbe** ʊ̃-ɔ̃**vo** [˩ ˩ ˥ ˥ (4-1) ˩ ˩ ˥]
what you have done for her
makes me jealous.

gb-ubi [˥ ˩]
to slap; ɔ**gb-ubi y-**ɔʊ̃**-ãɽo** [˩ ˥ ˩ ˩ ˥ ˩]
he slapped my face.

gb-ubi [˩ ˥]
to make holes for yam-sticks

(with the pointed stick **ubi** [˩ ˥]). **gb-ugbo** [˥ ˥] to do farm work (as one’s occupation); to be a farmer. **gb-ugb-ogi-erhã** [˩ ˥ ˦ ˥ ˧] to play a certain children’s game which consists in guessing things that are known to a few of the players only. **gb-uke** [˥ ˩] to stamp one’s feet (as in a special kind of dance); **uke ɔgbe na ɽa** [˥ ˩ ˩ ˥ ˩ ˩] is he stamping **uke** there? (The **na** is used when the speaker can see the man.) **gb-umɛ** [˩ ˥] to rub oneself with camwood (which dyes the skin red); this is e.g. done by the women members of **Ɔxwahɛ** [˩ / ˩] at the **ikpolɛki** [˩ ˥ ˩ ˩] festival, and by men, at the **agwɛ** [˩ ˩]



(with the pointed stick **ubi** [.˙]). **gb-ugbo** [˙˙] to do farm work (as one’s occupation); to be a farmer. **gb-ugb-ogi-erhã** [.˙˙˙˙] to play a certain children’s game which consists in guessing things that are known to a few of the players only. **gb-uke** [˙.] to stamp one’s feet (as in a special kind of dance); **uke ɔgbe na ɽa** [˙..˙..] is he stamping **uke** there? (The **na** is used when the speaker can see the man.) **gb-ụmɛ** [.˙] to rub oneself with camwood (which dyes the skin red); this is e.g. done by the women members of **Ɔxwahɛ** [.↗.] at the **ikpolɛki** [.˙..] festival, and by men, at the **agwɛ** [..] (new-yam festival at the **Ɛguae** [..]); **ɔgb-umɛ n-ɔxwahɛ** [.˙˙.↗.] she has rubbed (herself with) camwood for **Ɔxwahɛ.** **gb-uzɛbu** [..˙] to dance the **Uzɛbu** [..˙] dance (**gbe** [˙] is also used with the names of other dances, e.g. **gb-akaba** [˙..], or **gb-ukpukpẹ** [˙˙.] “to dance a war-dance”).

gbe 2 [˙] a verb indicating that an action is performed intensively or extensively, or that a certain state exists to a high degree (“much”, “well”); always following the main verb; **ɔgw-ob-iɽã gbe** [.˙˙.˙] (**gwɛ** [˙]) he is much (well) acquainted with them; **ɔgw-ob-iɽã gbe** [..˙↗˙] something like: he is always in their company. (The verbal character of **gbe** is shown by the different intonation in these two forms, the pf. and ipf.)

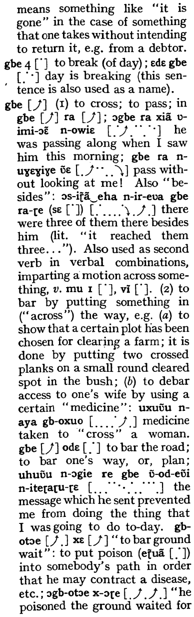
gbe 3 [˙] (1) to be rotten; **aɽaṽɛ na gbe** [..↗.↘] this meat is rotten (so that only parts of it are eatable). (2) **ɔgbe** [.↘] also (new-yam festival at the **Ɛguae** [˩ ˩]); **ɔgb-umɛ n-ɔxwahɛ** [˩ ˥ ˧ ˩ / ˩] she has rubbed (herself with) camwood for **Ɔxwahɛ**. **gb-uzɛbu** [˩ ˩ ˥] to dance the **Uzɛbu** [˩ ˩ ˥] dance (**gbe** [˥] is also used with the names of other dances, e.g. **gb-akaba** [˥ ˩ ˩], or **gb-ukpukpɛ** [˥ ˥ ˩] “to dance a war-dance”).

gbe 2 [˥] a verb indicating that an action is performed intensively or extensively, or that a certain state exists to a high degree (“much”, “well”); always following the main verb; **ɔgw-ob-iɾ̃ã gbe** [˩ ˥ ˧ ˩ ˥] (**gwɛ** [˥]) he is much (well) acquainted with them; **ɔgw-ob-iɾ̃ã gbe** [˩ ˩ ˥ / ˥] something like: he is always in their company. (The verbal character of **gbe** is shown by the different intonation in these two forms, the pf. and ipf.)

gbe 3 [˥] (1) to be rotten; **aɽ̃a**ʊ̃ɛ **na gbe** [˩ ˩ / ˩ \ ] this meat is rotten (so that only parts of it are eatable). (2) ɔ**gbe** [˩ \ ] also means something like “it is gone” in the case of something that one takes without intending to return it, e.g. from a debtor.

gbe 4 [˥] to break (of day); **ɛdɛ gbe** [˩ ˥ ˧] day is breaking (this sentence is also used as a name).

gbe [/] (1) to cross; to pass; in **gbe** [/] **ra** [/]; **ɔgbe ra xiã** ʊ-**imi-ɔɛ̃ n-owiɛ** [˩ ˥ / ˩ ˥ ˥ ˩ ˥ ˧] he was passing along when I saw him this morning; **gbe ra n-uɣɛɣiɣe** ʊ̃ɛ [˩ / ˧ ˧ ˩ ˩ \ ] pass without looking at me! Also “besides”: **ɔs-iɽ̃ã‿eha n-ir-eʊa gbe ra-ɽe** (sɛ [˥]) [˩ ˥ ˩ ˩ ˩ ˩ ˥ (4-1) ˩ / ˩] there were three of them there besides



means something like “it is gone” in the case of something that one takes without intending to return it, e.g. from a debtor.

gbe 4 [˙] to break (of day); **ɛdɛ gbe** [.˙·] day is breaking (this sentence is also used as a name).

gbe [↗] (ɪ) to cross; to pass; in **gbe** [↗] **ra** [↗]; **ɔgbe ra xiã ʊ-imi-ɔɛ̃ n-owiɛ** [.˙↗.˙˙.˙·] he was passing along when I saw him this morning; **gbe ra n-uɣɛɣiɣe ʊ̃ɛ** [.↗··..↘] pass without looking at me! Also “besides”: **ɔs-iɽ̃ã‿eha n-ir-eʊa gbe ra-ɽe** (sɛ [˙]) [.˙....˙↘.↗.] there were three of them there besides
him (lit. “it reached them three…”). Also used as second verb in verbal combinations, imparting a motion across something, *v.* **mu ɪ** [˙], **vĩ** [˙]. (2) to bar by putting something in (“across”) the way, e.g. (*a*) to show that a certain plot has been chosen for clearing a farm; it is done by putting two crossed planks on a small round cleared spot in the bush; (*b*) to debar access to one’s wife by using a certain “medicine”: **uxuʊ̃u n-aya gb-oxuo** [....˙↗.] medicine taken to “cross” a woman. **gbe** [↗] **odɛ** [.˙] to bar the road; to bar one’s way, or, plan; **uhuʊ̃u n-ɔgie re gbe ʊ̃-od-eʊ̃i n-iteɽaɽu-ɽɛ** [...˙˙˙.˙..˙˙˙.] the message which he sent prevented me from doing the thing that I was going to do to-day. **gb-otɔe** [↗.] **xɛ** [↗] “to bar ground wait”: to put poison (**eɽ̃uã** [.˙]) into somebody’s path in order that he may contract a disease, etc.; **ɔgb-otɔe x-ɔɽe** [.↗.↗.] “he poisoned the ground waited for

him (lit. “it reached them three...”). Also used as second verb in verbal combinations, imparting a motion across something, *v.* **mu 1** [˥], **vĩ** [˥]. (2) to bar by putting something in (“across”) the way, e.g. (*a*) to show that a certain plot has been chosen for clearing a farm; it is done by putting two crossed planks on a small round cleared spot in the bush; (*b*) to debar access to one’s wife by using a certain “medicine”: **uxuʊ̃u n-aya gb-oxuo** [˩ ˩ ˩ ˩ ˥ / ˩] medicine taken to “cross” a woman.

gbe [/] **od**ɛ [˩ ˥] to bar the road; to bar one’s way, or, plan; **uhuʊ̃u n-ɔgie re gbe** ʊ̃**-od-e**ʊ̃**i n-iteɽaɽu-**ɽɛ [˩ ˩ ˩ ˥ ˥ ˧ ˧ ˩ ˥ ˩ ˩ ˥ ˥ ˥ ˩]

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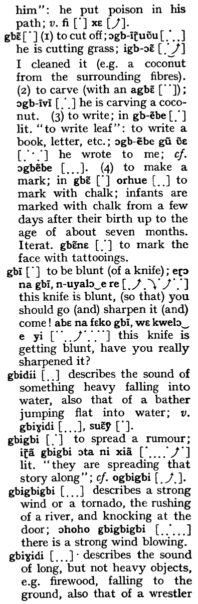
gbɛ̃ [˥] (1) to cut off; **ɔgb-ĩɽuʊ̃u** [˩ ˥ ˩ ˩] he is cutting grass; **igb-ɔɛ̃** [˩ ˥◡/] I cleaned it (e.g. a coconut from the surrounding fibres). (2) to carve (with an **agbɛ̃** [˥ ˥]); **ɔgb-ĩvĩ** [˩ ˥ ˩] he is carving a coconut. (3) to write; in **gb-ẽbe** [˩ ˥] lit. “to write leaf”: to write a book, letter, etc.; **ɔgb-ẽbe gũ** ʊ̃ɛ [˩ ˥ ˧ ˩ ˥] he wrote to me; *cf.* **ɔgbẽ̆be** [˩ ˩ ˩]. (4) to make a mark; in **gbɛ̃** [˥] **orhue** [˩ ˩] to mark with chalk; infants are marked with chalk from a few days after their birth up to the age of about seven months.



him”: he put poison in his path; *v.* **fi** [˙] **xɛ** [↗].

gbɛ̃ [˙] (1) to cut off; **ɔgb-ĩɽuʊ̃u** [.˙..] he is cutting grass; **igb-ɔɛ̃** [.˙◡↗] I cleaned it (e.g. a coconut from the surrounding fibres). (2) to carve (with an **agbɛ̃** [˙˙]); **ɔgb-ĩvĩ** [.˙.] he is carving a coconut. (3) to write; in **gb-ẽbe** [.˙] lit. “to write leaf”: to write a book, letter, etc.; **ɔgb-ẽbe gũ ʊ̃ɛ** [.˙˙.˙] he wrote to me; *cf.* **ɔgbẽ̆be** [...]. (4) to make a mark; in **gbɛ̃** [˙] **orhue** [..] to mark with chalk; infants are marked with chalk from a few days after their birth up to the age of about seven months. Iterat. **gbɛ̃nɛ** [.˙] to mark the face with tattooings.

gbĩ [˙] to be blunt (of a knife); **eɽɔ na gbĩ, n-uyalɔ‿e re** [.↗.↘˙↗˙.˙] this knife is blunt, (so that) you should go (and) sharpen it (and) come! **abɛ na fɛko gbĩ, wɛ kwelɔ‿e yi** [˙˙..↗˙.˙.˙˙] this knife is getting blunt, have you really sharpened it?

gbidii [..] describes the sound of something heavy falling into water, also that of a bather jumping flat into water; *v.* **gbiɣidi** [...], **suɛ̃ʏ̃** [˙].

gbigbi [.˙] to spread a rumour; **iɽã gbigbi ɔta ni xiã** [˙....˙↗˙] lit. “they are spreading that story along”; *cf.* **ogbigbi** [.↗.].

gbigbigbi [...] describes a strong wind or a tornado, the rushing of a river, and knocking at the door; **ɔhoho gbigbigbi** [..˙...] there is a strong wind blowing.

gbiɣidi [...] · describes the sound of long, but not heavy objects, e.g. firewood, falling to the ground, also that of a wrestler

Iterat. **gbɛ̃nɛ** [˩ ˥] to mark the face with tattooings.

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gbigbigbi [˩ ˩ ˩] describes a strong wind or a tornado, the rushing of a river, and knocking at the door; **ɔhoho gbigbigbi** [˩ ˩ ˥ ˩ ˩ ˩] there is a strong wind blowing.

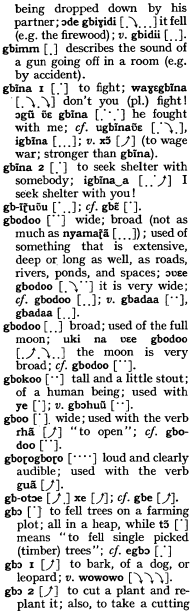
gbiɣidi [˩ ˩ ˩] describes the sound of long, but not heavy objects, e.g. firewood, falling to the ground, also that of a wrestler being dropped down by his partner; **ɔde gbiɣidi** [˩ \ ˩ ˩ ˩] it fell (e.g. the firewood); *v.* **gbidii** [˩ ˩].

gbimm [˩] describes the sound of a gun going off in a room (e.g. by accident).

gbĩna 1 [˩ ˥] to fight; **waɣɛgbĩna** [˩ \ ˩ \ ] don't you (pl.) fight! **ɔgũ ʊ̃ɛ gbĩna** [˩ ˥ ˧ ˩ ˥] he fought with me; *cf.* **ugbĩnaʊ̃ɛ** [˩ ˥ \ ˩], **igbĩna** [˩ ˩ ˩]; *v.* **xɔ̃** [/] (to wage war; stronger than **gbĩna**).

gbĩna 2 [˩ ˥] to seek shelter with somebody; **igbĩna‿a** [˩ ˩ ˥ /] I seek shelter with you!

gb-ĩɽuʊ̃u [˥ ˩ ˩]; *cf.* **gbɛ̃** [˥].



being dropped down by his partner; **ɔde gbiɣidi** [.↘...] it fell (e.g. the firewood); *v.* **gbidii** [..].

gbimm [.] describes the sound of a gun going off in a room (e.g. by accident).

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gbĩna 2 [.˙] to seek shelter with somebody; **igbĩna‿a** [..˙↗] I seek shelter with you!

gb-ĩɽuʊ̃u [˙..]; *cf.* **gbɛ̃** [˙].

gbodoo [˙˙] wide; broad (not as much as **nyamaɽã** [...]); used of something that is extensive, deep or long as well, as roads, rivers, ponds, and spaces; **ɔʋɛe gbodoo** [.↘˙˙] it is very wide; *cf.* **gbodoo** [..]; *v.* **gbadaa** [˙˙], **gbadaa** [..].

gbodoo [..] broad; used of the full moon; **uki na ʋɛe gbodoo** [.↗.↘..] the moon is very broad; *cf.* **gbodoo** [˙˙].

gbokoo [˙˙] tall and a little stout; of a human being; used with **ye** [˙]; *v.* **gbɔhuũ** [˙˙].

gboo [˙] wide; used with the verb **rhã** [↗] "to open"; *cf.* **gbodoo** [˙˙].

gboɽogboɽo [˙˙˙˙] loud and clearly audible; used with the verb **guã** [↗].

gb-otɔe [↗.] **xe** [↗]; *cf.* **gbe** [↗].

gbɔ [˙] to fell trees on a farming plot; all in a heap, while **tɔ̃** [˙] means "to fell single picked (timber) trees"; *cf.* **egbɔ** [.˙]

gbɔ ɪ [↗] to bark, of a dog, or leopard; *v.* **wowowo** [↘↘↘].

gbɔ 2 [↗] to cut a plant and replant it; also, to take a cutting

gbodoo [˥ ˥] wide; broad (not as much as **nyamaɽ̃ã** [˩ ˩ ˩]); used of something that is extensive, deep or long as well, as roads, rivers, ponds, and spaces; **ɔʊɛe gbodoo** [˩ \ ˥ ˥] it is very wide; *cf.* **gbodoo** [˩ ˩]; *v.* **gbadaa** [˧ ˧], **gbadaa** [˩ ˩].

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gbɔ 1 [/] to bark, of a dog, or leopard; *v.* **wowowo** [\ \ \ ].

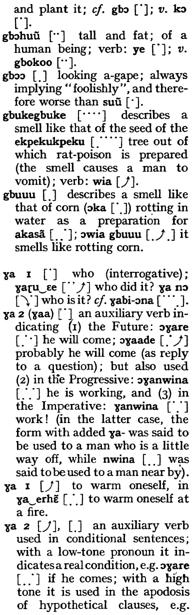
gbɔ 2 [/] to cut a plant and re-plant it; also, to take a cutting and plant it; *cf.* **gbɔ** [˥]; *v.* **kɔ** [˥].

gbɔhuũ [˧ ˧] tall and fat; of a human being; verb: **ye** [˥]; *v.* **gbokoo** [˧ ˧].

gbɔɔ [˩] looking a-gape; always implying “foolishly”, and therefore worse than **suũ** [˧].

gbukegbuke [˧ ˧ ˧ ˧] describes a smell like that of the seed of the **ekpekukpeku** [˩ ˥ ˥ ˥ ˥] tree out of which rat-poison is prepared (the smell causes a man to vomit); verb: **wia** [/].

gbuuu [˩] describes a smell like that of corn (**ɔka** [˥ ˩]) rotting in water as a preparation for **akasã** [˩ ˩ ˥];



and plant it; *cf.* **gbɔ** [˥]; *v.* **kɔ** [˥].
gbɔhuũ [˧˧] tall and fat; of a human being; verb: **ye** [˥]; *v.* **gbokoo** [˧˧].
gbɔɔ [˩] looking a-gape; always implying “foolishly”, and therefore worse than **suũ** [˧].
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gbuuu [˩] describes a smell like that of corn (**ɔka** [˥˩]) rotting in water as a preparation for **akasã** [˩˩˥]; **ɔwia gbuuu** [˩↗˩] it smells like rotting corn.

ɣa 1 [˥] who (interrogative); **ɣaɽu‿ɛe** [˥˥↗] who did it? **ɣa nɔ** [↘˥] who is it? *cf.* **ɣabi-ɔna** [˥˥˥˩].

ɣa 2 (ɣaa) [˥] an auxiliary verb indicating (1) the Future: **ɔɣare** [˩˥˧] he will come; **ɔɣaade** [˩˥↗] probably he will come (as reply to a question); but also used (2) in the Progressive: **ɔɣanwina** [˩˥˩˥] he is working, and (3) in the Imperative: **ɣanwina** [˥˩˥] work! (in the latter case, the form with added **ɣa-** was said to be used to a man who is a little way off, while **nwina** [˩˩] was said to be used to a man near by).

ɣa 1 [↗] to warm oneself, in **ɣa‿erhɛ̃** [˩˥˩] to warm oneself at a fire.

ɣa 2 [↗], [˩] an auxiliary verb used in conditional sentences; with a low-tone pronoun it indicates a real condition, e.g. **ɔɣare** [˩˩˥] if he comes; with a high tone it is used in the apodosis of hypothetical clauses, e.g.

ɔwia gbuuu [˩ / ˩] it smells like rotting corn.

ɣa 1 [˥] who (interrogative); **ɣaɽu͜ɛe** [˥ ˥ /] who did it? **ɣa nɔ** [\ ˥] who is it? *cf.* **ɣabi-ɔna** [˥ ˥ ˥ ˩].

ɣa 2 (**ɣaa**) [˥] an auxiliary verb indicating (1) the Future: **ɔɣare** [˩ ˥ ˧] he will come; **ɔɣaade** [˩ ˥ /] probably he will come (as reply to a question); but also used (2) in the Progressive: **ɔɣanwina** [˩ ˥ ˩ ˥] he is working, and (3) in the Imperative: **ɣanwina** [˥ ˩ ˥] work! (in the latter case, the form with added **ɣa-** was said to be used to a man who is a little way off, while **nwina** [˩ ˩] was said to be used to a man near by).

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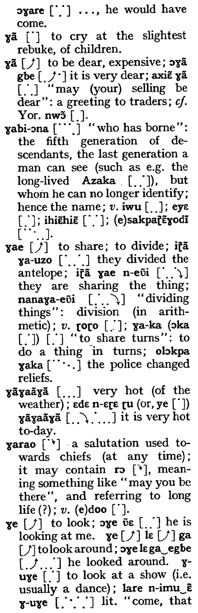
ɔɣare [˥ ˩ ˥] ..., he would have come.

ɣã [˥] to cry at the slightest rebuke, of children.

ɣã [/] to be dear, expensive; **ɔɣã gbe** [˩ / ˧] it is very dear; **axiɛ̃ ɣã** [˩ ˥ ˩] “may (your) selling be dear”: a greeting to traders; *cf.* Yor. **nwɔ̃** [˩].

ɣabi-ɔna [˥ ˥ ˥ ˩] “who has borne”: the fifth generation of descendants, the last generation a man can see (such as e.g. the long-lived **Azaka** [˩ ˩ ˥]), but whom he can no longer identify; hence the name; *v.* **iwu** [˩ ˩]; **eyɛ** [˩ ˥]; **ihiɛ̃hiɛ̃** [˥ ˩ ˥]; **(e)sakpaɽɛ̃ɣodĩ** [˥ ˥ ˧ ˩ ˩].

ɣae [/] to share; to



ɔɣare [˙.˙] . . ., he would have come.

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ɣã [↗] to be dear, expensive; **ɔɣã gbe** [.↗˙] it is very dear; **axiɛ̃ ɣã** [.˙.] “may (your) selling be dear”: a greeting to traders; *cf.* Yor. **nwɔ̃** [.].

ɣabi-ɔna [˙˙˙.] “who has borne”: the fifth generation of descendants, the last generation a man can see (such as e.g. the long-lived **Azaka** [..˙]), but whom he can no longer identify; hence the name; *v.* **iwu** [..]; **eyɛ** [.˙]; **ihiɛ̃hiɛ̃** [˙.˙]; **(e)sakpaɽɛ̃ɣodĩ** [˙˙˙..].

ɣae [↗] to share; to divide; **iɽã ɣa-uzo** [˙..˙.] they divided the antelope; **iɽã ɣae n-eʋ̃i** [˙..↘] they are sharing the thing; **nanaɣa-eʋ̃i** [.˙..↘] “dividing things”: division (in arithmetic); *v.* **ɽoɽo** [.˙]; **ɣa-ka** (**ɔka** [.˙]) [.˙] “to share turns”: to do a thing in turns; **olɔkpa ɣaka** [˙˙˙.] the police changed reliefs.

ɣãɣaãɣã [...] very hot (of the weather); **ɛdɛ n-ɛɽɛ ɽu** (or, **ye** [˙]) **ɣãɣaãɣã** [..↘˙...] it is very hot to-day.

ɣarao [˙↘] a salutation used towards chiefs (at any time); it may contain **rɔ** [↘], meaning something like “may you be there”, and referring to long life (?); *v.* **(e)doo** [˙].

ɣe [↗] to look; **ɔɣe ʋ̃ɛ** [..˙] he is looking at me. **ɣe** [↗] **lɛ** [↗] **ga** [↗] to look around; **ɔɣe lɛ ga‿egbe** [.↗...˙] he looked around. **ɣ-uɣe** [.˙] to look at a show (i.e. usually a dance); **lare n-imu‿ɛ̃ ɣ-uɣe** [.˙˙.˙.˙] lit. “come, that divide; **iɽ̃ã ɣa-uzo** [˥ ˩ ˩ ˥ ˩] they divided the antelope; **iɽ̃ã ɣae n-eʊ̃i** [˥ ˩ ˩ ˥ (4-1)] they are sharing the thing; **nanaɣa-eʊ̃i** [˩ ˥ ˩ ˩ \ ] “dividing things”: division (in arithmetic); *v.* **ɽoɽo** [˩ ˥]; **ɣa-ka** (**ɔka** [˩ ˥]) [˩ ˥] “to share turns”: to do a thing in turns; **olɔkpa ɣaka** [˥ ˥ ˦ ˧ ˨] the police changed reliefs.

ɣãɣaãɣã [˩ ˩ ˩] very hot (of the weather); **ɛdɛ n-ɛɽɛ ɽu** (or, **ye** [˥]) **ɣãɣaãɣã** [˩ ˩ \ ˩ ˥ ˩ ˩ ˩] it is very hot to-day.

ɣarao [˥ (5-3)] a salutation used towards chiefs (at any time); it may contain **rɔ** [(5-3)], meaning something like “may you be there”, and referring to long life (?); *v.* **(e)doo** [

˥].

ɣe [/] to look; ɔɣ**e** ʊ̃ɛ [˩ ˩ ˥] he is looking at me. **ɣe** [/] **l**ɛ [/] **ga** [/] to look around; ɔɣ**el**ɛ**ga͜egbe** [˩ / ˩ ˩ ˩ ˥] he looked around. ɣ-**uɣe** [˩ ˥] to look at a show (i.e. usually a dance); **lare n-imu͜ɛ̃ ɣ-uɣe** [˩ ˥ ˧ ˩ ˥ ˩ ˥] lit. “come, that

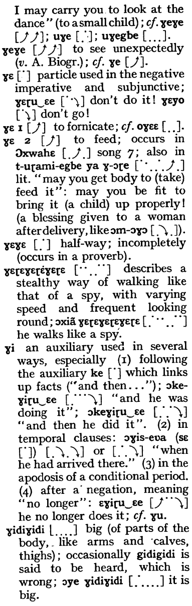
I may carry you to look at the dance" (to a small child); *cf.* **ɣeɣe** [/ /]; **uɣe** [˩ ˥]; **uɣegbe** [˩ ˩ ˩].

ɣeɣe [/ /] to see unexpectedly (*v.* A. Biogr.); *cf.* **ɣe** [/].

ɣɛ [˥] particle used in the negative imperative and subjunctive; **ɣɛɽu̯ɛe** [˥ ˧ (4-1)] don't do it! ɣɛ**yo** [˥ (4-1)] don't go!

ɣɛ **1** [/] to fornicate; *cf.* **oɣɛɛ** [˩ ˩].

ɣɛ **2** [/] to feed; occurs in **Ɔxwahɛ** [˩ / ˩] song 7; also in **t-uɽami-egbe ya ɣ-ɔɽe** [˥ ˧ ˩ ˩ ˥ ˩ / ˩] lit. "may you get body to (take) feed it": may you be fit to bring it (a child) up properly! (a blessing given to a woman



I may carry you to look at the dance" (to a small child); *cf.* **ɣeɣe** [↗↗]; **uɣe** [.˙]; **uɣegbe** [...].

ɣeɣe [↗↗] to see unexpectedly (*v.* A. Biogr.); *cf.* **ɣe** [↗].

ɣɛ [˙] particle used in the negative imperative and subjunctive; **ɣɛɽu‿ɛe** [˙˙↘] don't do it! **ɣɛyo** [˙↘] don't go!

ɣɛ 1 [↗] to fornicate; *cf.* **oɣɛɛ** [..].

ɣɛ 2 [↗] to feed; occurs in **Ɔxwahɛ** [.↗.] song 7; also in **t-uɽami-egbe ya ɣ-ɔɽe** [˙˙..˙.↗.] lit. "may you get body to (take) feed it": may you be fit to bring it (a child) up properly! (a blessing given to a woman after delivery, like **ɔm-ɔɣɔ** [.↘.]).

ɣɛɣɛ [.˙] half-way; incompletely (occurs in a proverb).

ɣɛɽɛɣɛɽέɣɛɽɛ [˙˙..˙˙] describes a stealthy way of walking like that of a spy, with varying speed and frequent looking round; **ɔxiã ɣɛɽɛɣɛɽɛɣɛɽɛ** [.˙˙˙..˙˙] he walks like a spy.

ɣi an auxiliary used in several ways, especially (1) following the auxiliary **ke** [˙] which links up facts ("and then..."); **ɔke-ɣiɽu‿ɛe** [.˙˙˙↘] "and he was doing it"; **ɔkeɣiɽu‿ɛe** [.˙.˙↘] "and then he did it". (2) in temporal clauses: **ɔɣis-eʋa** (**sɛ** [˙]) [.↘.↘] or [.˙.↘] "when he had arrived there." (3) in the apodosis of a conditional period. (4) after a negation, meaning "no longer": **ɛɣiɽu‿ɛe** [↗˙˙↘] he no longer does it; *cf.* **ɣu**.

ɣidiɣidi [....] big (of parts of the body, like arms and calves, thighs); occasionally **gidigidi** is said to be heard, which is wrong; **ɔye ɣidiɣidi** [.˙....] it is big.

after delivery, like ɔ**m-**ɔɣɔ [˩ \ ˩]).

ɣɛɣɛ [˩ ˥] half-way; incompletely (occurs in a proverb).

ɣɛɽɛɣɛɽɛɣɛɽɛ [˧ ˧ ˩ ˩ ˥ ˥] describes a stealthy way of walking like that of a spy, with varying speed and frequent looking round; ɔ**xiã** ɣɛɽɛɣɛɽɛɣɛɽɛ [˩ ˥ ˧ ˧ ˩ ˩ ˥ ˥] he walks like a spy.

ɣi an auxiliary used in several ways, especially (1) following the auxiliary **ke** [˥] which links up facts (“and then...”); ɔ**ke-ɣiɽu͜ɛe** [˩ ˥ ˥ ˥ \ ] “and he was doing it”; ɔ**keɣiɽu͜ɛe** [˩ ˥ ˩ ˥ \ ] “and then he did it”. (2) in temporal clauses: ɔ**ɣis-eʊa** (**s**ɛ [˥]) [˩ \ ˩ \ ] or [˩ ˥ ˩ \ ] “when he had arrived there.” (3) in the apodosis of a conditional period. (4) after a negation, meaning “no longer”: **εɣiɽu͜εe** [/ ˥ ˥ \ ] he no longer does it; *cf.* **ɣu**.

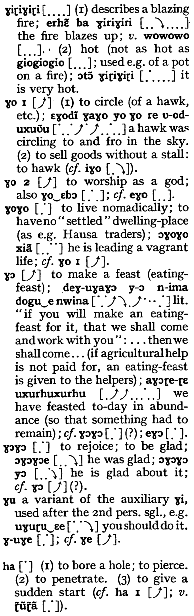
ɣidiɣidi [˩ ˩ ˩ ˩] big (of parts of the body, like arms and calves, thighs); occasionally **gidigidi** is said to be heard, which is wrong; ɔ**ye ɣidiɣidi** [˩ ˥ ˩ ˩ ˩ ˩] it is big.

ɣiɽiɣiɽi [˩ ˩ ˩ ˩] (1) describes a blazing fire; **erhɛ̃ ba ɣiriɣiri** [˩ ˩ \ ˩ ˩ ˩ ˩] the fire blazes up; *v.* **wowowo** [˩ ˩ ˩]. (2) hot (not as hot as **giogiogio** [˩ ˩ ˩]; used e.g. of a pot on a fire); ɔtɔ̃ **ɣiɽiɣiɽi** [˩ ˥ ˩ ˩ ˩ ˩] it is very hot.

ɣo 1 [/] (1) to circle (of a hawk, etc.); **ɛɣodĩ ɣaɣo yo ɣo re ʋ-od-uxuʋ̃u** [˥ ˩ ˩ ˥ / ˥ / ˩ ˩ ˥ ˩ ˩] a hawk was circling to and fro in the sky. (2) to sell goods without a stall: to hawk (*cf.* **iɣo** [˩ \ ]).

ɣo 2 [/] to worship as a god; also **ɣo͜ɛbɔ** [˩ ˥ ˩]; *cf.* **eɣo** [˩ ˩].

ɣoɣo [˩ ˥] to live nomadically; to have no “settled” dwelling-place (as e.g. Hausa



ɣiɽiɣiɽi [....] (1) describes a blazing fire; **erhɛ̃ ba ɣiriɣiri** [..↘....] the fire blazes up; *v.* **wowowo** [...]. (2) hot (not as hot as **giogiogio** [...]; used e.g. of a pot on a fire); **ɔtɔ̃ ɣiɽiɣiɽi** [˙....] it is very hot.

ɣo 1 [↗] (1) to circle (of a hawk, etc.); **ɛɣodĩ ɣaɣo yo ɣo re ʋ-od-uxuʋ̃u** [˙..˙↗˙↗..˙..] a hawk was circling to and fro in the sky. (2) to sell goods without a stall: to hawk (*cf.* **iɣo** [.↘]).

ɣo 2 [↗] to worship as a god; also **ɣo͜ɛbɔ** [.˙.]; *cf.* **eɣo** [..].

ɣoɣo [.˙] to live nomadically; to have no “settled” dwelling-place (as e.g. Hausa traders); **ɔɣoɣo xiã** [..˙˙] he is leading a vagrant life; *cf.* **ɣo 1** [↗].

ɣɔ [↗] to make a feast (eating-feast); **deɣ-uɣaɣɔ y-ɔ n-ima dogu͜e nwina** [˙.˙↗↘.↗˙·..˙] lit. “if you will make an eating-feast for it, that we shall come and work with you”: . . . then we shall come . . . (if agricultural help is not paid for, an eating-feast is given to the helpers); **aɣɔɽe-ɽɛ uxurhuxurhu** [.↗↗...˙..] we have feasted to-day in abundance (so that something had to remain); *cf.* **ɣɔɣɔ** [.˙] (?); **eɣɔ** [.˙].

ɣɔɣɔ [.˙] to rejoice; to be glad; **ɔɣɔɣɔe** [..↘] he was glad; **ɔɣɔɣɔ yɔ** [..˙↘] he is glad about it; *cf.* **ɣɔ** [↗] (?).

ɣu a variant of the auxiliary **ɣi**, used after the 2nd pers. sgl., e.g. **uɣuɽu͜ɛe** [˙.˙↘] you should do it.

ɣ-uɣe [.˙]; *cf.* **ɣe** [↗].

ha [˙] (1) to bore a hole; to pierce. (2) to penetrate. (3) to give a sudden start (*cf.* **ha 1** [↗]; *v.* **ɽũɽã** [.˙]).

traders); **ɔɣoɣo xiã** [˩ ˩ ˥ ˥] he is leading a vagrant life; *cf.* **ɣo 1** [/].

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ɣɔɣɔ [˩ ˥] to rejoice; to be glad; ɔɣɔɣɔ**e** [˩ ˩ \ ] he was glad; ɔɣɔɣɔ **y**ɔ [˩ ˩ ˥ (4-1)] he is glad about it; *cf.* ɣɔ [/] (?).

ɣu a variant of the auxiliary **ɣi**, used after the 2nd pers. sgl., e.g. **uɣuɽu͜ɛe** [˥ ˩ ˥ \ ] you should do it.

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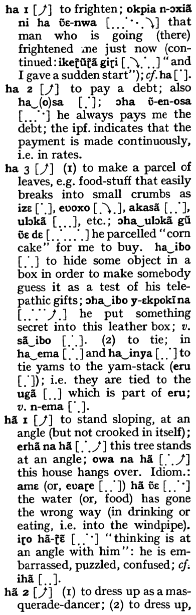
ha [˥] (1) to bore a hole; to pierce. (2) to penetrate. (3) to give a sudden start (*cf.* **ha 1** [/]; *v.* **ɽ̃ũɽ̃ã** [˩ ˥]).

ha 1 [/] to frighten; **okpia n-ɔxiã ni ha ʊ̃ɛ-nwa** [˩ ˩ ˩ ˥ ˧ ˧ ˩ \ ] that man who is going (there) frightened me just now (continued: **ikeɽ̃ũɽ̃ã giɽi** [˩ \ ˩ ˥ ˩ ˩] "and I gave a sudden start"); *cf.* **ha** [˥].

ha 2 [/] to pay a debt; also **ha‿(o)sa** [˩ ˥]; **ɔha ʊ̃-en-osa** [˩ ˩ ˩ ˥ ˧] he always pays me the debt; the ipf. indicates that the payment is made continuously, i.e. in rates.

ha 3 [/] (1) to make a parcel of leaves, e.g. food-stuff that easily breaks into small crumbs as **izɛ** [˥ ˩], **eʊoxo** [˩ \ ˩], **akasã** [˩ ˩ ˥], **ulɔkã** [˩ ˩ ˩], etc.; **ɔha‿ulɔkã gũ ʊ̃ɛ dɛ** [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˩] he parcelled "corn



ha ɪ [↗] to frighten; **okpia n-ɔxiã ni ha ʊ̃ɛ-nwa** [...˙˙.↘] that man who is going (there) frightened me just now (continued: **ikeɽ̃ũɽ̃ã giɽi** [.↘.˙..] "and I gave a sudden start"); *cf.* **ha** [˙].

ha 2 [↗] to pay a debt; also **ha‿(o)sa** [.˙]; **ɔha ʊ̃-en-osa** [...˙˙] he always pays me the debt; the ipf. indicates that the payment is made continuously, i.e. in rates.

ha 3 [↗] (ɪ) to make a parcel of leaves, e.g. food-stuff that easily breaks into small crumbs as **izɛ** [˙.], **eʊoxo** [.↘.], **akasã** [..˙], **ulɔkã** [...], etc.; **ɔha‿ulɔkã gũ ʊ̃ɛ dɛ** [..˙...˙.] he parcelled "corn cake" for me to buy. **ha‿ibo** [.˙.] to hide some object in a box in order to make somebody guess it as a test of his telepathic gifts; **ɔha‿ibo y-ɛkpokĩ na** [..˙˙˙↗.] he put something secret into this leather box; *v.* **sã‿ibo** [.˙.]. (2) to tie; in **ha‿ema** [.˙.] and **ha‿inya** [..˙] to tie yams to the yam-stack (**eru** [.˙]); i.e. they are tied to the **ugã** [..] which is part of **eru**; *v.* **n-ema** [˙.].

hã ɪ [↗] to stand sloping, at an angle (but not crooked in itself); **erhã na hã** [.˙.↗] this tree stands at an angle; **owa na hã** [.˙.↗] this house hangs over. Idiom.: **amɛ** (or, **eʊaɽe** [..˙]) **hã ʊ̃ɛ** [..˙˙] the water (or, food) has gone the wrong way (in drinking or eating, i.e. into the windpipe). **iɽo hã-ɽ̃ɛ̃** [..˙˙] "thinking is at an angle with him": he is embarrassed, puzzled, confused; *cf.* **ihã** [..].

hã 2 [↗] (ɪ) to dress up as a masquerade-dancer; (2) to dress up, cake” for me to buy. **ha͜ibo** [˩ ˥ ˩] to hide some object in a box in order to make somebody guess it as a test of his telepathic gifts; ɔ**ha͜ibo y-ɛkpokĩ na** [˩ ˩ ˥ ˩ ˥ ˥ / ˩] he put something secret into this leather box; *v.* **sã͜ibo** [˩ ˥ ˩]. (2) to tie; in **ha͜ema** [˩ ˥ ˩] and **ha͜inya** [˩ ˩ ˥] to tie yams to the yam-stack (**eru** [˩ ˥]); i.e. they are tied to the **ugã** [˩ ˩] which is part of **eru**; *v.* **n-ema** [˥ ˩].

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hã 2 [/] (1) to dress up as a masquerade-dancer; (2) to dress up,

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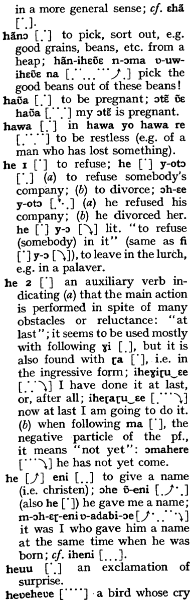
in a more general sense; *cf.* **ɛhã** [˥ ˩].

hãnɔ [˩ ˥] to pick, sort out, e.g. good grains, beans, etc. from a heap; **hãn-ihɛʊ̃ɛ n-ɔma ʊ-uw-ihɛʊ̃ɛ na** [˩ ˥ ˥ ˩ ˩ ˩ ˥ ˥ ˥ / ˩] pick the good beans out of these beans!

haʊ̃a [˩ ˥] to be pregnant; **ɔtɛ̃ ʊ̃ɛ haʊ̃a** [˩ ˥ ˥ ˩ ˥] my **ɔtɛ̃** is pregnant.

hawa [˩ ˥] in **hawa yo hawa re** [˩ ˥ ˥ ˩ ˥ ˥] to be restless (e.g. of a man who has lost something).

he 1 [˥] to refuse; **he** [˥] **y-otɔ** [˥ ˩] (*a*) to refuse somebody's company; (*b*) to divorce; **ɔh-ɛe y-otɔ** [˩ (5-4) ˧ ˩] (*a*) he refused his company; (*b*) he divorced her.



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he 1 [˙] to refuse; **he** [˙] **y-otɔ** [˙.] (*a*) to refuse somebody's company; (*b*) to divorce; **ɔh-ɛe y-otɔ** [.↘·.] (*a*) he refused his company; (*b*) he divorced her. **he** [˙] **y-ɔ** [↘] lit. "to refuse (somebody) in it" (same as **fi** [˙] **y-ɔ** [↘]), to leave in the lurch, e.g. in a palaver.

he 2 [˙] an auxiliary verb indicating (*a*) that the main action is performed in spite of many obstacles or reluctance: "at last"; it seems to be used mostly with following **ɣi** [.], but it is also found with **ɽa** [˙], i.e. in the ingressive form; **iheɣiɽu‿ɛe** [.˙.˙↘] I have done it at last, or, after all; **iheɽaɽu‿ɛe** [.˙˙˙↘] now at last I am going to do it. (*b*) when following **ma** [˙], the negative particle of the pf., it means "not yet": **ɔmahere** [˙˙˙↘] he has not yet come.

he [↗] **eni** [..] to give a name (i.e. christen); **ɔhe ʊ̃-eni** [.↗˙.] (also **he** [˙]) he gave me a name; **m-ɔh-ɛɽ-eni ʊ-adabi-ɔe** [↗˙..˙˙↘] it was I who gave him a name at the same time when he was born; *cf.* **iheni** [...].

heuu [˙.] an exclamation of surprise.

heʊeheʊe [˙˙˙˙] a bird whose cry

he [˥] **y-ɔ** [\ ] lit. “to refuse (somebody) in it” (same as **fi** [˥] **y-ɔ** [\ ]), to leave in the lurch, e.g. in a palaver.

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give a name (i.e. christen); **ɔhe ʊ̃-eni** [˩ / ˧ ˩] (also **he** [˥]) he gave me a name; **m-ɔh-ɛɽ-eni ʊ-adabi-ɔe** [/ ˧ ˩ ˩ ˥ ˥ ˧ (4-1)] it was I who gave him a name at the same time when he was born; *cf.* **iheni** [˩ ˩ ˩].

heuu [˥ ˩] an exclamation of surprise.

heʊeheʊe [˥ ˥ ˥ ˥] a bird whose cry is much heard, but which "never comes to the main road"; the cry is usually heard dying down or receding into the distance.

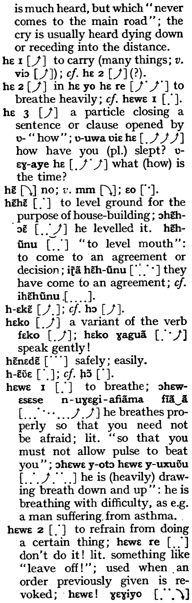
hε 1 [/] to carry (many things; *v.* **viɔ** [/]); *cf.* **hε 2** [/] (?).

hε 2 [/] in **hε yo hε re** [/ ˥ / ˥] to breathe heavily; *cf.* **hεwε 1** [˩ ˥].

hε 3 [/] a particle closing a sentence or clause opened by ʋ- "how"; ʋ**-uwa** ʋ**iε hε** [˩ / / /] how have you (pl.) slept? ʋ- εɣ**-aye hε** [˩ / ˥ /] what (how) is the time?

hẽ [\ ] no; *v.* **mm** [\ ]; **εo** [˥ ˧].

hẽhẽ [˩ ˥] to level ground for the purpose of house-



is much heard, but which "never comes to the main road"; the cry is usually heard dying down or receding into the distance.

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hẽ [\] no; *v.* **mm** [\]; **εo** [˥ ˧].

hẽhẽ [˩ ˥] to level ground for the purpose of house-building; **ɔhẽh-ɔẽ** [˩ ˩ ˥ /] he levelled it. **hẽh-ũnu** [˩ ˩ ˥] "to level mouth": to come to an agreement or decision; **iʈã hẽh-ũnu** [˥ ˩ ˩ ˥ ˥] they have come to an agreement; *cf.* **ihẽhũnu** [˩ ˩ ˩ ˩].

h-εkẽ [/ ˩]; *cf.* **hɔ** [/].

hεko [˩ /] a variant of the verb **fεko** [˩ /]; **hεko ɣaguã** [˩ ˥ ˥ /] speak gently!

hẽnεdẽ [˥ ˥ ˥] safely; easily.

h-ẽʋε [˥ ˩]; *cf.* **hɔ̃** [˥].

hεwε 1 [˩ ˥] to breathe; **ɔhεwεsεse n-uɣεgi-afiãma fĩã‿ã** [˩ ˩ ˩ ˥ ˥ ˥ ˩ ˩ ˩ / ˩ /] he breathes properly so that you need not be afraid; lit. "so that you must not allow pulse to beat you"; **ɔhεwε y-otɔ hεwε y-uxuʋu** [˩ ˩ ˥ ˩ / ˥ ˥ ˩ ˩] he is (heavily) drawing breath down and up": he is breathing with difficulty, as e.g. a man suffering from asthma.

hεwε 2 [˩ ˥] to refrain from doing a certain thing; **hεwε re** [˩ ˩ ˥] don't do it! lit. something like "leave off!"; used when an order previously given is revoked; **hεwε! ɣεɣiyo** [˩ ˥ ˥ ˩ \]

building; ɔ**hẽh-**ɔẽ [˩ ˩ ˥‿/] he levelled it. **hẽh-ũnu** [˩ ˩ ˥] “to level mouth”: to come to an agreement or decision; **iɽ̃ã hẽh-ũnu** [˥ ˩ ˩ ˥ ˧] they have come to an agreement; *cf.* **ihẽhũnu** [˩ ˩ ˩ ˩].

h-ɛkɛ̃ [/ ˩]; *cf.* **hɔ** [/].

hɛko [˩ /] a variant of the verb **fɛko** [˩ /]; **hɛko ɣaguã** [˩ ˥ ˧ /] speak gently!

hẽnɛdɛ̃ [˥ ˥ ˥] safely; easily.

h-ɛ̃ʊ̃ɛ [˥ ˩]; *cf.* **hɔ̃** [˥].

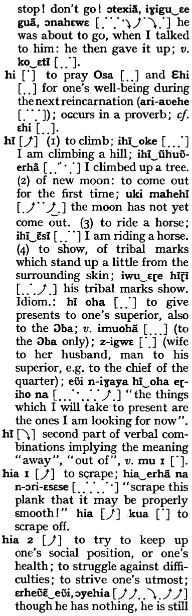
hɛwɛ 1 [˩ ˥] to breathe; ɔ**hɛw-ɛsɛse n-uɣɛgi-afiãma fiã͜ã** [˩ ˩ ˩ ˥ ˧ ˧ ˧ ˩ ˩ ˩ / ˩ /] he breathes properly so that you need not be afraid; lit. “so that you must not allow pulse to beat you”; **ɔhɛwɛ y-otɔ hɛwɛ y-uxuʊ̃u** [˩ ˩ ˥ ˩ / ˩ ˥ ˥ ˩ ˩] “ + he is (heavily) drawing breath down and up”: he is breathing with difficulty, as e.g. a man suffering from asthma.

hɛwɛ 2 [˩ ˥] to refrain from doing a certain thing; **hɛwɛ re** [˩ ˩ ˥] don’t do it! lit. something like “leave off!”; used when an order previously given is revoked; **hɛwɛ! ɣɛɣiyo** [˩ ˥ ˥ ˩ \ ]

stop! don’t go! **ɔtexiã, iɣigu͜ɛe guã, ɔnahɛwɛ** [˩ ˥ ˥ ˩ ˥ ˧ (4-1) / ˥ \ ˩ ˥] he was about to go, when I talked to him: he then gave it up; *v.* **ko͜ɛtĩ** [˩ ˩ ˥].

hi [˥] to pray **Osa** [˩ ˩] and **Ɛhi** [˩ ˩] for one’s well-being during the next reincarnation (**ari-aʊehe** [˩ ˥ ˥ ˩ ˥]); occurs in a proverb; *cf.* **ɛhi** [˩ ˩].

hĩ [/] (1) to climb; **ihĩ͜oke** [˩ ˩ ˩ ˥] I am climbing a hill; **ihĩ͜ũhuʊ̃-erhã** [˩ ˩ ˥ ˧ ˩ ˥] I climbed up a tree. (2) of new moon: to come out for the first time; **uki mahehĩ** [˩ / ˥ ˥ /‿˩] the moon has not yet come out. (3) to ride a horse; **ihĩ͜ɛ̃sĩ** [˩ ˩ ˥ ˥] I



stop! don’t go! **ɔtexiã, iɣigu͜ɛe guã, ɔnahɛwɛ** [.˙˙.˙↘↗˙↘.˙] he was about to go, when I talked to him: he then gave it up; *v.* **ko͜ɛtĩ** [..˙].

hi [˙] to pray **Osa** [..] and **Ɛhi** [..] for one’s well-being during the next reincarnation (**ari-aʊehe** [.˙˙.˙]); occurs in a proverb; *cf.* **ɛhi** [..].

hĩ [↗] (1) to climb; **ihĩ͜oke** [...˙] I am climbing a hill; **ihĩ͜ũhuʊ̃-erhã** [..˙˙.˙] I climbed up a tree. (2) of new moon: to come out for the first time; **uki mahehĩ** [.↗˙˙↗.] the moon has not yet come out. (3) to ride a horse; **ihĩ͜ɛ̃sĩ** [..˙˙] I am riding a horse. (4) to show, of tribal marks which stand up a little from the surrounding skin; **iwu͜ɛɽe hĩɽĩ** [..˙.↗.] his tribal marks show. Idiom.: **hĩ oha** [..˙] to give presents to one’s superior, also to the **Ɔba**; *v.* **imuohã** [...] (to the **Ɔba** only); **z-igwɛ** [˙.] (wife to her husband, man to his superior, e.g. to the chief of the quarter); **eʊ̃i n-iɣaya hĩ͜oha eɽ-iho na** [...˙...˙↗.] “the things which I will take to present are the ones I am looking for now”.

hĩ [↘] second part of verbal combinations implying the meaning “away”, “out of”, *v.* **mu 1** [˙].

hia 1 [↗] to scrape; **hia͜erhã na n-ɔri-ɛsɛse** [..˙.˙..˙˙] “scrape this plank that it may be properly smooth!” **hia** [↗] **kua** [˙] to scrape off.

hia 2 [↗] to try to keep up one’s social position, or one’s health; to struggle against difficulties; to strive one’s utmost; **ɛrheʊ̃ɛ̃͜eʊ̃i, ɔyehia** [↗↗..↘.↗↗] though he has nothing, he is still am riding a horse.

(4) to show, of tribal marks which stand up a little from the surrounding skin; **iwu͜ɛɽe hĩɽ̃i** [˩ ˩ ˥ ˩ / ˩] his tribal marks show.

Idiom.: **hĩ oha** [˩ ˩ ˥] to give presents to one’s superior, also to the Ɔ**ba**; *v.* **imuohã** [˩ ˩ ˩] (to the Ɔ**ba** only); **z-igwɛ** [˥ ˩] (wife to her husband, man to his superior, e.g. to the chief of the quarter); **eʊ̃i n-iɣaya hĩ͜oha eɽ-iho na** [˩ ˩ ˩ ˥ ˧ ˩ ˩ ˥ ˩ ˥ / ˩] “the things which I will take to present are the ones I am looking for now”.

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hia 1 [/] to scrape; **hia͜erhã na n-ɔri-ɛsɛse** [˩ ˩ ˥ ˩

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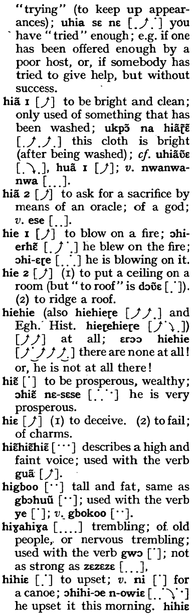
hia 2 [/] to try to keep up one’s social position, or one’s health; to struggle against difficulties; to strive one’s utmost; **ɛrheʊ̃ɛ̃͜eʊ̃i**, **ɔyehia** [/ / ˩ ˩ \ ˩ / /] though he has nothing, he is still “trying” (to keep up appearances); **uhia sɛ nɛ** [˩ / ˩ ˥] you have “tried” enough; e.g. if one has been offered enough by a poor host, or, if somebody has tried to give help, but without success.

hiã 1 [/] to be bright and clean; only used of something that has been washed; **ukpɔ̃ na hiãɽɛ̃** [˩ / ˩ / ˩] this cloth is bright (after being washed); *cf.* **uhiãʊ̃ɛ** [˩ \ ˩], **huã 1** [/]; *v.* **nwanwanwa** [˩ ˩ ˩].

hiã 2 [/] to ask for a sacrifice by means of an oracle; of a god; *v.* **ese** [˩ ˩].

hie 1 [/] to blow on a fire; **ɔhi-erhɛ̃** [˩ / ˥ ˩] he



“trying” (to keep up appearances); **uhia sɛ nɛ** [˩/˩˥] you have “tried” enough; e.g. if one has been offered enough by a poor host, or, if somebody has tried to give help, but without success.

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hiã 2 [/] to ask for a sacrifice by means of an oracle; of a god; *v.* **ese** [˩˩].

hie 1 [/] to blow on a fire; **ɔhi-erhɛ̃** [˩/˥˩] he blew on the fire; **ɔhi-ɛɽe** [˩˩˥˩] he is blowing on it.

hie 2 [/] (1) to put a ceiling on a room (but “to roof” is **dɔʊ̃ɛ** [˩˥]). (2) to ridge a roof.

hiehie (also **hiehieɽe** [//˩] and Egh. Hist. **hieɽehieɽe** [/˥\˩]) [//] at all; **ɛrɔɔ hiehie** [/˥///˩] there are none at all! or, he is not at all there!

hiɛ̃ [˥] to be prosperous, wealthy; **ɔhiɛ̃ nɛ-sɛse** [˩˥˩˥˥] he is very prosperous.

hiɛ [/] (1) to deceive. (2) to fail; of charms.

hiɛ̃hiɛ̃hiɛ̃ [˥˥˥] describes a high and faint voice; used with the verb **guã** [/].

higboo [˥˥] tall and fat, same as **gbɔhuʊ̃** [˥˥]; used with the verb **ye** [˥]; *v.* **gbokoo** [˥˥].

hiɣahiɣa [˩˩˩˩] trembling; of old people, or nervous trembling; used with the verb **gwɔ** [˥]; not as strong as **zɛzɛzɛ** [˩˩˩].

hihiɛ [˩˥] to upset; *v.* **ni** [˥] for a canoe; **ɔhihi-ɔe n-owiɛ** [˩˩˥\˥˥] he upset it this morning. **hihiɛ**

blew on the fire;
ɔhi-ɛɽe [˩ ˩ ˥ ˩] he is blowing on it.

hie 2 [/] (1) to put a ceiling on a room (but “to roof” is **d**ɔʊ̃ɛ [˩ ˥]).
(2) to ridge a roof.

hiehie (also **hiehieɽe** [/ / ˩] and Egh. Hist. **hieɽehieɽe** [/ ˥ (4-1) ˩])
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[/ ˥‿/ / /‿˩] there are none at all!
or, he is not at all there!

hiɛ̃ [˥] to be prosperous, wealthy;
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hihiɛ [˩ ˥] to upset; *v.* **ni** [˥] for a canoe; **ɔhihi-ɔe n-owiɛ** [˩ ˩ ˥ \ ˥ ˧] he upset it this morning. **hihiɛ**

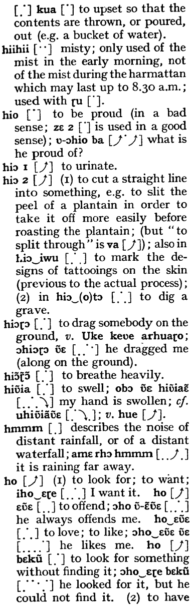
[˩ ˥] **kua** [˥] to upset so that the contents are thrown, or poured, out (e.g. a bucket of water).

hiihii [˧ ˧] misty; only used of the mist in the early morning, not of the mist during the harmattan which may last up to 8.30 a.m.; used with **ɽu** [˥].

hio [˥] to be proud (in a bad sense; **zɛ 2** [˥] is used in a good sense); **ʋ-ɔhio ba** [/ ˥ /] what is he proud of?

hiɔ 1 [/] to urinate.

hiɔ 2 [/] (1) to cut a straight line into something, e.g. to slit the peel of a plantain in order to take it off more easily before roasting the plantain; (but “to



[.˙] **kua** [˙] to upset so that the contents are thrown, or poured, out (e.g. a bucket of water).

hiihii [˙˙] misty; only used of the mist in the early morning, not of the mist during the harmattan which may last up to 8.30 a.m.; used with **ɽu** [˙].

hio [˙] to be proud (in a bad sense; **zɛ 2** [˙] is used in a good sense); **ʋ-ɔhio ba** [↗˙↗] what is he proud of?

hiɔ 1 [↗] to urinate.

hiɔ 2 [↗] (1) to cut a straight line into something, e.g. to slit the peel of a plantain in order to take it off more easily before roasting the plantain; (but “to split through” is **va** [↗]); also in **ɬ.iɔ‿iwu** [.˙.] to mark the designs of tattooings on the skin (previous to the actual process); (2) in **hiɔ‿(o)tɔ** [.˙.] to dig a grave.

hiɔɽɔ [.˙] to drag somebody on the ground, *v.* **Uke keʋe arhuaɽo**; **ɔhiɔɽɔ ʋ̃ɛ** [..˙˙] he dragged me (along on the ground).

hiɔ̃ɽ̃ɔ̃ [.˙] to breathe heavily.

hiʋ̃ia [.˙] to swell; **obɔ ʋ̃ɛ hiʋ̃iaɛ̃** [..˙.↘] my hand is swollen; *cf.* **uhiʋ̃iãʋ̃ɛ** [.˙↘.]; *v.* **hue** [↗].

hmmm [.] describes the noise of distant rainfall, or of a distant waterfall; **amɛ rhɔ hmmm** [..↗.] it is raining far away.

ho [↗] (1) to look for; to want; **iho‿ɛɽe** [..˙.] I want it. **ho** [↗] **ɛʋ̃ɛ** [..] to offend; **ɔho ʋ̃-ɛ̃ʋ̃ɛ** [..˙.] he always offends me. **ho‿ɛʋ̃ɛ** [.˙.] to love; to like; **ɔho‿ɛʋ̃ɛ ʋ̃ɛ** [....˙] he likes me. **ho** [↗] **bɛkũ** [.˙] to look for something without finding it; **ɔho‿ɛɽe bɛkũ** [.˙˙˙.˙] he looked for it, but he could not find it. (2) to have split through” is **va** [/]); also in **hiɔ͜iwu** [˩ ˥ ˩] to mark the designs of tattooings on the skin (previous to the actual process); (2) in **hiɔ͜(o)tɔ** [˩ ˥ ˩] to dig a grave.

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hiɔ̃ɽ̃ɔ̃ [˩ ˥] to breathe heavily.

hiʋ̃ia [˩ ˥] to swell; **ob**ɔ ʋ̃ɛ **hiʋ̃iaɛ̃** [˩ ˩ ˥ ˩ \ ] my hand is swollen; *cf.* **uhiʋ̃iã**ʋ̃ɛ [˩ ˥ \ ˩]; *v.* **hue** [/].

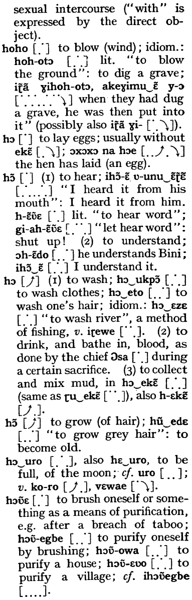
hmmm [˩] describes the noise of distant rainfall, or of a distant waterfall; **am**ɛ **rh**ɔ **hmmm** [˩ ˩ / ˩] it is raining far away.

ho [/] (1) to look for; to want; **iho͜ɛɽe** [˩ ˩ ˥ ˩] I want it. **ho** [/] ɛʊ̃ɛ [˩ ˩] to offend; ɔ**ho** ʊ̃-ɛ̃ʊ̃ɛ [˩ ˩ ˥ ˩] he always offends me. **ho͜ɛ**ʊ̃ɛ [˩ ˥ ˩] to love; to like; ɔ**ho͜**ɛʊ̃ɛ ʊ̃ɛ [˩ ˩ ˩ ˩ ˥] he likes me. **ho** [/] **bɛkũ** [˩ ˥] to look for something without finding it; ɔ**ho͜ɛɽe bɛkũ** [˩ ˥ ˥ ˧ ˩ ˥] he looked for it, but he could not find it. (2) to have sexual intercourse (“with” is expressed by the direct object).

hoho [˩ ˥] to blow (wind); idiom.: **hoh-otɔ** [˩ ˥ ˩] lit. “to blow the ground”: to dig a grave; **iɽ̃ã ɣihoh-otɔ, akeɣimu͜ɛ̃ y-ɔ** [˥ ˩ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˥ (4-1)] “+when they had dug a grave, he was then put into it” (possibly also **iɽ̃ã ɣi-** [˥ ˩ \ ]).

hɔ [˥] to lay eggs; usually without **ekɛ̃** [˩ \ ]; **ɔxɔxɔ na hɔe** [˩ ˩ / ˩ \ ] the hen has laid (an egg).

hɔ̃ [˥] (1) to hear; **ihɔ̃-ɛ̃ ʊ-unu͜ɛ̃ɽ̃ɛ̃** [˩ ˥ ˩ ˩ ˩ ˥ ˩] “I heard it from his mouth”: I heard it from him. **h-ɛ̃ʊ̃ɛ** [˥ ˩] lit. “to hear word”;



sexual intercourse (“with” is expressed by the direct object).

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hɔ̃ [˙] (1) to hear; **ihɔ̃-ɛ̃ ʊ-unu‿ɛ̃ɽ̃ɛ̃** [˙....˙.] “I heard it from his mouth”: I heard it from him. **h-ɛ̃ʊ̃ɛ** [˙.] lit. “to hear word”; **gi-ah-ɛ̃ʊ̃ɛ** [.˙˙.] “let hear word”: shut up! (2) to understand; **ɔh-ɛ̃do** [..˙] he understands Bini; **ihɔ̃‿ɛ̃** [.˙.] I understand it.

hɔ [↗] (1) to wash; **hɔ‿ukpɔ̃** [.˙.] to wash clothes; **hɔ‿eto** [..˙] to wash one’s hair; idiom.: **hɔ‿ɛzɛ** [.˙.] “to wash river”, a method of fishing, *v.* **iɽewe** [˙˙.]. (2) to drink, and bathe in, blood, as done by the chief **Ɔsa** [˙.] during a certain sacrifice. (3) to collect and mix mud, in **hɔ‿ekɛ̃** [.˙.] (same as **ɽu‿ekɛ̃** [˙˙.]), also **h-ɛkɛ̃** [↗.].

hɔ̃ [↗] to grow (of hair); **hũ‿edɛ** [..˙] “to grow grey hair”: to become old.

hɔ‿uro [.˙.], also **hɛ‿uro**, to be full, of the moon; *cf.* **uro** [..]; *v.* **ko-ro** [↗.], **vɛwae** [˙↘].

hɔʊ̃ɛ [.˙] to brush oneself or something as a means of purification, e.g. after a breach of taboo; **hɔʊ̃-egbe** [..˙] to purify oneself by brushing; **hɔʊ̃-owa** [..˙] to purify a house; **hɔʊ̃-ɛʊo** [.˙.] to purify a village; *cf.* **ihɔʊ̃egbe** [....].

gi-ah-ɛ̃ʊ̃ɛ [˩ ˥ ˥ ˩] “let hear word”: shut up! (2) to understand; **ɔh-ɛ̃do** [˩ ˩ ˥] he understands Bini; **ihɔ̃͜ɛ̃** [˩ ˥ ˩] I understand it.

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hɔ̃ [/] to grow (of hair), **hũ͜edɛ** [˩ ˩ ˥] “to grow grey hair”: to become old.

hɔ͜uro [˩ ˥ ˩], also **hɛ͜uro**, to be full, of the moon;

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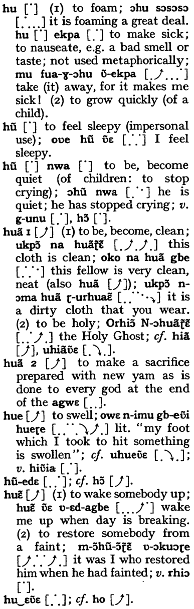
hɔʊ̃ɛ [˩ ˥] to brush oneself or something as a means of purification, e.g. after a breach of taboo; **hɔʊ̃-egbe** [˩ ˩ ˥] to purify oneself by brushing; **hɔʊ̃-owa** [˩ ˩ ˥] to purify a house; **hɔʊ̃-ɛʊo** [˩ ˥ ˩] to purify a village; *cf.* **ihɔʊ̃egbe** [˩ ˩ ˩ ˩].

hu [˥] (1) to foam; **ɔhu sɔsɔsɔ** [˩ ˥ ˩ ˩ ˩] it is foaming a great deal. **hu** [˥] **ekpa** [˩ ˥] to make sick; to nauseate, e.g. a bad smell or taste; not used metaphorically; **mu fua-ɣ-ɔhu ʊ̃-ekpa** [˩ / ˩ ˩ ˩ ˥] take (it) away, for it makes me sick! (2) to grow quickly (of a child).

hũ [˥] to feel sleepy (impersonal use); **oʊe hũ** ʊ̃ɛ [˩ ˥ ˩ ˥] I feel sleepy.

hũ [˥] **nwa** [˥] to be, become quiet (of children: to stop crying); ɔ**hũ nwa** [˩ ˥ ˧] he is quiet; he has stopped crying; *v.* **g-unu** [˩ ˥], **hɔ̃** [˥].

huã 1 [/] (1) to be, become, clean;



hu [˙] (ɪ) to foam; **ɔhu sɔsɔsɔ** [.˙...] it is foaming a great deal. **hu** [˙] **ekpa** [.˙] to make sick; to nauseate, e.g. a bad smell or taste; not used metaphorically; **mu fua-ɣ-ɔhu ʊ̃-ekpa** [.↗...˙] take (it) away, for it makes me sick! (2) to grow quickly (of a child).

hũ [˙] to feel sleepy (impersonal use); **oʊe hũ ʊ̃ɛ** [.˙.˙] I feel sleepy.

hũ [˙] **nwa** [˙] to be, become quiet (of children: to stop crying); **ɔhũ nwa** [.˙˙] he is quiet; he has stopped crying; *v.* **g-unu** [.˙], **hɔ̃** [˙].

huã ɪ [↗] (ɪ) to be, become, clean; **ukpɔ̃ na huãɽɛ̃** [.↗.↗.] this cloth is clean; **oko na huã gbe** [.˙.˙˙] this fellow is very clean, neat (also **huã** [↗]); **ukpɔ̃ n-ɔma huã ɽ-urhuaɛ̃** [..˙˙˙↘] it is a dirty cloth that you wear. (2) to be holy; **Orhiɔ̃ N-ɔhuãɽɛ̃** [..˙↗.] the Holy Ghost; *cf.* **hiã** [↗], **uhiãʊ̃ɛ** [.↘.].

huã 2 [↗] to make a sacrifice prepared with new yam as is done to every god at the end of the **agwɛ** [..].

hue [↗] to swell; **owɛ n-imu gb-eʊ̃i hueɽe** [..˙˙.↘↗.] lit. "my foot which I took to hit something is swollen"; *cf.* **uhueʊ̃ɛ** [.↘.]; *v.* **hiʊ̃ia** [.˙].

hũ-edɛ [..˙]; *cf.* **hɔ̃** [↗].

huɛ̃ [↗] (ɪ) to wake somebody up; **huɛ̃ ʊ̃ɛ ʋ-ɛd-agbe** [...↗˙] wake me up when day is breaking. (2) to restore somebody from a faint; **m-ɔ̃hũ-ɔ̃ɽɛ̃ ʋ-ɔkuɔɽe** [↗.˙.˙↗.] it was I who restored him when he had fainted; *v.* **rhiɔ** [˙].

hu‿ɛʊ̃ɛ [.˙.]; *cf.* **ho** [↗].

ukpɔ̃ na huãɽ̃ɛ̃ [˩ / ˩ / ˩] this cloth is clean; **oko na huã gbe** [˩ ˥ ˩ ˥ ˧] this fellow is very clean, neat (also **huã** [/]); **ukpɔ̃ n-ɔma huã ɽ-urhuaɛ̃** [˩ ˩ ˥ ˥ ˧ ˧ (3-1)] it is a dirty cloth that you wear. (2) to be holy; **Orhiɔ̃ N-ɔhuãɽ̃ɛ̃** [˩ ˩ ˥ / ˩] the Holy Ghost; *cf.* **hiã** [/], **uhiãʊ̃ɛ** [˩ \ ˩].

huã 2 [/] to make a sacrifice prepared with new yam as is done to every god at the end of the **agwɛ** [˩ ˩].

hue [/] to swell; **owɛ n-imu gb-eʊ̃i hueɽe** [˩ ˩ ˥ ˥ ˩ \ / ˩] lit. “my foot which I took to hit something is swollen”; *cf.* **uhueʊ̃ɛ** [˩ \ ˩]; *v.* **hiʊ̃ia** [˩ ˥].

hũ-edɛ [˩ ˩ ˥]; *cf.* **hɔ̃** [/].

huɛ̃ [/] (1) to wake somebody up; **huɛ̃** ʊ̃ɛ ʊ-ɛ**d-agbe** [˩ ˩ ˩ / ˥] wake me up when day is breaking. (2) to restore somebody from a faint; **m-**ɔ̃**hũ-**ɔ̃ɽɛ̃ ʊ-ɔ**ku**ɔɽ**e** [/ ˩ ˥ ˩ ˥ / ˩] it was I who restored him when he had fainted; *v.* **rhi**ɔ [˥].

hu͜ɛʊ̃ɛ [˩ ˥ ˩]; *cf.* **ho** [/].

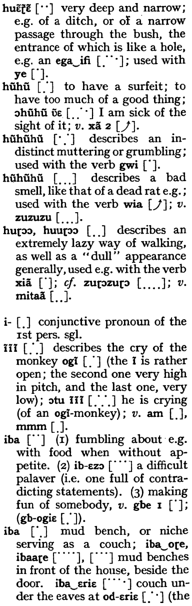
huɛ̃ɽ̃ɛ̃ [˧ ˧] very deep and narrow; e.g. of a ditch, or of a narrow passage through the bush, the entrance of which is like a hole, e.g. an **ega‿ifi** [˩ ˥ ˥ ˧]; used with **ye** [˥].

hũhũ [˩ ˥] to have a surfeit; to have too much of a good thing; **ɔhũhũ ʊ̃ɛ** [˩ ˩ ˥ ˧] I am sick of the sight of it; *v.* **xã 2** [/].

hũhũhũ [˧ ˩ ˥] describes an indistinct muttering or grumbling; used with the verb **gwi** [˥].

hũhũhũ [˩ ˩ ˩] describes a bad smell, like that of a dead rat e.g.; used with the verb **wia** [/]; *v.* **zuzuzu** [˩ ˩ ˩].

huɽɔɔ, huuɽɔɔ [˩ ˩]



huɛ̃ɽ̃ɛ̃ [˙˙] very deep and narrow; e.g. of a ditch, or of a narrow passage through the bush, the entrance of which is like a hole, e.g. an **ega‿ifi** [.˙˙˙]; used with **ye** [˙].

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hũhũhũ [...] describes a bad smell, like that of a dead rat e.g.; used with the verb **wia** [↗]; *v.* **zuzuzu** [...].

huɽɔɔ, huuɽɔɔ [..] describes an extremely lazy way of walking, as well as a "dull" appearance generally, used e.g. with the verb **xiã** [˙]; *cf.* **zuɽɔzuɽɔ** [....]; *v.* **mitaã** [..].

i- [.] conjunctive pronoun of the 1st pers. sgl.

ĩĩĩ [.˙.] describes the cry of the monkey **ogĩ** [.˙] (the **ĩ** is rather open; the second one very high in pitch, and the last one, very low); **ɔtu ĩĩĩ** [.˙.˙.] he is crying (of an **ogĩ**-monkey); *v.* **am** [.], **mmm** [.].

iba [˙˙] (1) fumbling about e.g. with food when without appetite. (2) **ib-ɛzɔ** [˙˙˙˙] a difficult palaver (i.e. one full of contradicting statements). (3) making fun of somebody, *v.* **gbe 1** [˙]; (**gb-ogiɛ** [.˙]).

iba [˙.] mud bench, or niche serving as a couch; **iba‿oɽe, ibaaɽe** [˙˙˙˙], [˙˙˙] mud benches in front of the house, beside the door. **iba‿ɛriɛ** [˙˙˙˙] couch under the eaves at **od-ɛriɛ** [.˙˙] (the describes an extremely lazy way of walking, as well as a “dull” appearance generally, used e.g. with the verb **xiã** [˥]; *cf.* **zuɽɔzuɽɔ** [˩ ˩ ˩ ˩]; *v.* **mitaã** [˩ ˩].

i- [˩] conjunctive pronoun of the 1st pers. sgl.

ĩĩĩ [˩ ˥ ˩] describes the cry of the monkey **ogĩ** [˩ ˥] (the **ĩ** is rather open; the second one very high in pitch, and the last one, very **low**); **ɔtu ĩĩĩ** [˩ ˥ ˩ ˥ ˩] he is crying (of an **ogĩ**-monkey); *v.* **am** [˩], **mmm** [˩].

iba [˥ ˥] (1) fumbling about. e.g. with food when without appetite. (2) **ib-ɛzɔ** [˥ ˥ ˥] a difficult palaver (i.e. one full of contradicting statements). (3) making fun of somebody, *v.*

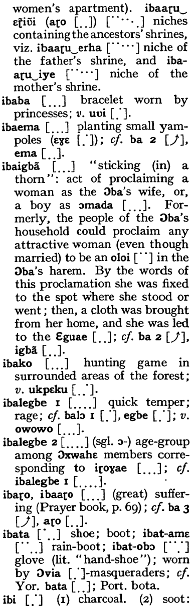
gbe 1 [˥]; (**gb-ogi**ɛ [˩ ˥]).

iba [˥ ˩] mud bench, or niche serving as a couch; **iba͜oɽe**, **ibaaɽe** [˥ ˥ ˥ ˥], [˥ ˥ ˥] mud benches in front of the house, beside the door. **iba͜ɛri**ɛ [˥ ˥ ˥ ˧] couch under the eaves at **odɛri**ɛ [˩ ˥ ˧] (the women's apartment). **ibaaɽu̯‿ ɛɽ̃iʊ̃i (aɽo** [˩ ˩]) [˥ ˥ ˧ ˧ ˨ ˩] niches containing the ancestors' shrines, viz. **ibaaɽu̯‿erha** [˥ ˥ ˧ ˧ ˧] niche of the father's shrine, and **ibaaɽu̯‿iye** [˥ ˥ ˧ ˧ ˧] niche of the mother's shrine.

ibaba [˩ ˩ ˩] bracelet worn by princesses; *v.* **uʊi** [˩ ˥].

ibaema [˩ ˩ ˩] planting small yam-poles (ɛɣɛ [˩ ˥]); *cf.* **ba 2** [/], **ema** [˩ ˩].

ibaigbã [˩ ˩ ˩] "sticking (in) a thorn": act of proclaiming a woman as the **Ɔba**'s wife, or, a boy as **ɔmada** [˩ ˩ ˩]. Formerly, the people of the **Ɔba**'s household could proclaim any



women's apartment). **ibaaɽu‿ ɛɽ̃iʊ̃i (aɽo** [..]) [˙˙˙˙.] niches containing the ancestors' shrines, viz. **ibaaɽu‿erha** [˙˙˙˙˙] niche of the father's shrine, and **ibaaɽu‿iye** [˙˙˙˙˙] niche of the mother's shrine.

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ibaigbã [...] "sticking (in) a thorn": act of proclaiming a woman as the **Ɔba**'s wife, or, a boy as **ɔmada** [...]. Formerly, the people of the **Ɔba**'s household could proclaim any attractive woman (even though married) to be an **oloi** [˙˙] in the **Ɔba**'s harem. By the words of this proclamation she was fixed to the spot where she stood or went; then, a cloth was brought from her home, and she was led to the **Ɛguae** [..]; *cf.* **ba 2** [↗], **igbã** [..].

ibako [...] hunting game in surrounded areas of the forest; *v.* **ukpɛku** [..˙].

ibalegbe 1 [....] quick temper; rage; *cf.* **balɔ 1** [.˙], **egbe** [.˙]; *v.* **owowo** [...].

ibalegbe 2 [....] (sgl. ɔ-) age-group among **Ɔxwahɛ** members corresponding to **iɽoɣae** [...]; *cf.* **ibalegbe 1** [....].

ibaɽo, ibaaɽo [...] (great) suffering (Prayer book, p. 69); *cf.* **ba 3** [↗], **aɽo** [..].

ibata [˙..] shoe; boot; **ibat-amɛ** [˙˙..] rain-boot; **ibat-obɔ** [˙˙.˙] glove (lit. "hand-shoe"); worn by **Ɔvia** [.˙]-masqueraders; *cf.* Yor. **bata** [..]; Port. bota.

ibi [.˙] (1) charcoal. (2) soot:

attractive woman (even though married) to be an **oloi** [˥ ˥] in the Ɔ**ba**'s harem. By the words of this proclamation she was fixed to the spot where she stood or went; then, a cloth was brought from her home, and she was led to the Ɛ**guae** [˩ ˩]; *cf.* **ba 2** [/], **igbã** [˩ ˩].

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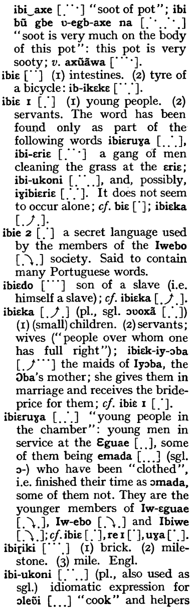
ibi [˩ ˥] (1) charcoal. (2) soot:

ibi‿axe [˩ ˥ ˥ ˧] “soot of pot”; **ibi bũ gbe ʋ-egb-axe na** [˩ ˥ ˧ ˩ ˩ ˥ ˧ ˩] “soot is very much on the body of this pot”: this pot is very sooty; *v.* **axũãwa** [˥ ˥ ˥ ˧].

ibiɛ [˥ ˥] (1) intestines. (2) tyre of a bicycle: **ib-ikɛkɛ** [˥ ˥ ˩ ˥].

ibiɛ 1 [˩ ˥] (1) young people. (2) servants. The word has been found only as part of the following words **ibiɛruɣa** [˩ ˩ ˥ ˩], **ibi-ɛriɛ** [˩ ˥ ˥ ˧] a gang of men cleaning the grass at the ɛriɛ; **ibi-ukoni** [˩ ˥ ˥ ˩ ˩], and, possibly, **iɣibiɛriɛ** [˩ ˥ ˩ ˥]. It does not seem to occur alone; *cf.* **biɛ** [˥]; **ibiɛka** [˩ / ˩].

ibie 2 [˩ ˥] a secret



ibi‿axe [.˙˙˙] “soot of pot”; **ibi bũ gbe ʋ-egb-axe na** [.˙˙..˙˙.] “soot is very much on the body of this pot”: this pot is very sooty; *v.* **axũãwa** [˙˙˙˙].

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ibie 2 [.˙] a secret language used by the members of the **Iwebo** [.↘.] society. Said to contain many Portuguese words.

ibiɛdo [˙˙˙] son of a slave (i.e. himself a slave); *cf.* **ibiɛka** [.↗.].

ibiɛka [.↗.] (pl., sgl. **ɔʋoxã** [.˙.]) (1) (small) children. (2) servants; wives (“people over whom one has full right”); **ibiɛk-iy-ɔba** [.↗˙˙˙] the maids of **Iyɔba**, the **Ɔba**’s mother; she gives them in marriage and receives the bride-price for them; *cf.* **ibiɛ 1** [.˙].

ibiɛruɣa [..˙.] “young people in the chamber”: young men in service at the **Ɛguae** [..], some of them being **emada** [...] (sgl. **ɔ-**) who have been “clothed”, i.e. finished their time as **ɔmada**, some of them not. They are the younger members of **Iw-ɛguae** [.↘.], **Iw-ebo** [.↘.] and **Ibiwe** [.↘.]; *cf.* **ibiɛ** [.˙], **re 1** [˙], **uɣa** [˙.].

ibiṛiki [˙˙˙.] (1) brick. (2) milestone. (3) mile. Engl.

ibi-ukoni [.˙˙..] (pl., also used as sgl.) idiomatic expression for **ɔleʋ̃i** [...] “cook” and helpers language used by the members of the **Iwebo** [˩ \ ˩] society. Said to contain many Portuguese words.

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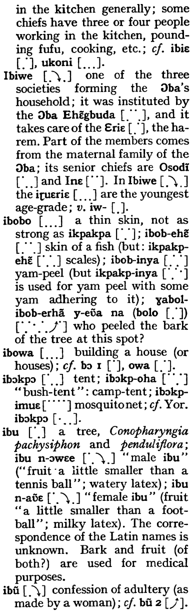
ibi-ukoni [˩ ˥ ˥ ˩ ˩] (pl., also used as sgl.) idiomatic expression for ɔ**leʊ̃i** [˩ ˩ ˩] “cook” and helpers in the kitchen generally; some chiefs have three or four people working in the kitchen, pounding fufu, cooking, etc.; *cf.* **ibiɛ** [˩ ˥], **ukoni** [˩ ˩ ˩].

Ibiwe [˩ \ ˩] one of the three societies forming the **Ɔba**'s household; it was instituted by the **Ɔba Ehɛ̃gbuda** [˩ ˥ ˥ ˩], and it takes care of the **Ɛriɛ** [˩ ˥], the harem. Part of the members comes from the maternal family of the **Ɔba**; its senior chiefs are **Osodĩ** [˥ ˩ ˩] and **Inɛ** [˥ ˥]. In **Ibiwe** [˩ \ ˩] the **iɽuɛriɛ** [˩ ˩ ˩] are the youngest age-grade; *v.* **iw-** [˩].

ibobo [˩ ˩ ˩] a thin skin, not as strong as **ikpakpa** [



in the kitchen generally; some chiefs have three or four people working in the kitchen, pounding fufu, cooking, etc.; *cf.* **ibiɛ** [.˙], **ukoni** [...].

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ibobo [...] a thin skin, not as strong as **ikpakpa** [˙.˙]; **ibob-ehɛ̃** [.˙˙.] skin of a fish (but: **ikpakp-ehɛ̃** [˙.˙.] scales); **ibob-inya** [.˙.˙] yam-peel (but **ikpakp-inya** [˙.˙˙] is used for yam peel with some yam adhering to it); **ɣabol-ibob-erhã y-eʊ̃a na** (**bolo** [.˙]) [˙.˙..↗˙] who peeled the bark of the tree at this spot?

ibowa [...] building a house (or houses); *cf.* **bɔ 1** [˙], **owa** [.˙].

ibɔkpɔ [˙..] tent; **ibɔkp-oha** [˙˙.˙] "bush-tent": camp-tent; **ibɔkp-imuɛ** [˙˙˙˙] mosquito net; *cf.* Yor. **ibɔkpɔ** [·..].

ibu [˙.] a tree, *Conopharyngia pachysiphon* and *penduliflora*; **ibu n-ɔwɛe** [˙.↘.] "male **ibu**" ("fruit a little smaller than a tennis ball"; watery latex); **ibu n-aʊ̃ɛ** [˙.↘.] "female **ibu**" (fruit "a little smaller than a football"; milky latex). The correspondence of the Latin names is unknown. Bark and fruit (of both?) are used for medical purposes.

ibũ [.↘] confession of adultery (as made by a woman); *cf.* **bũ 2** [↗].

˥ ˩ ˥]; **ibob-ehɛ̃** [˩ ˥ ˥ ˩] skin of a fish (but: **ikpakp-ehɛ̃** [˥ ˩ ˥ ˩] scales); **ibob-inya** [˩ ˥ ˩ ˥] yam-peel (but **ikpakp-inya** [˥ ˩ ˥ ˧] is used for yam peel with some yam adhering to it); **ɣabol-ibob-erhã y-eʊ̃a na** (**bolo** [˩ ˥]) [˥ ˩ ˥ ˧ ˩ ˥ ˩ / ˥] who peeled the bark of the tree at this spot?

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ibɔkpɔ [˥ ˩ ˩] tent; **ibɔkp-oha** [˥ ˥ ˩ ˥] “bush-tent”: camp-tent; **ibɔkp-imuɛ** [˥ ˥ ˥ ˥] mosquito net; *cf.* Yor. **ibɔkpɔ** [˧ ˩ ˩].

ibu [˥ ˩] a tree, *Conopharyngia pachysiphon* and *penduliflora*; **ibu n-ɔwɛe** [˥ ˩ \ ˩] “male **ibu**” (“fruit a little smaller than a tennis ball”; watery latex); **ibu** **n-a**ʊ̃ɛ [˥ ˩ \ ˩] “female **ibu**” (fruit “a little smaller than a football”; milky latex). The correspondence of the Latin names is unknown. Bark and fruit (of both?) are used for medical purposes.

ibũ [˩ \ ] confession of adultery (as made by a woman); *cf.* **bũ 2** [/].

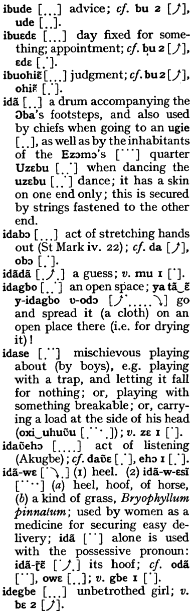
ibude [˩ ˩ ˩] advice; *cf.* **bu 2** [/],
ude [˩ ˩].

ibuɛdɛ [˩ ˩ ˩] day fixed for something; appointment; *cf.* **bu 2** [/],
ɛdɛ [˩ ˥].

ibuohiɛ̃ [˩ ˩ ˩] judgment; *cf.* **bu 2** [/],
ohiɛ̃ [˩ ˥].

idã [˩ ˩] a drum accompanying the **Ɔba**'s footsteps, and also used by chiefs when going to an **ugie** [˩ ˩], as well as by the inhabitants of the **Ezɔmɔ**'s [˥ ˥ ˥] quarter **Uzɛbu** [˩ ˩ ˥] when dancing the **uzɛbu** [˩ ˩ ˥] dance; it has a skin on one end only; this is secured by strings fastened to the other end.

idabɔ [˩ ˩ ˩] act of stretching hands



ibude [...] advice; *cf.* **bu 2** [↗], **ude** [..].
ibuɛdɛ [...] day fixed for something; appointment; *cf.* **bu 2** [↗], **ɛdɛ** [.˙].
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idabɔ [...] act of stretching hands out (St Mark iv. 22); *cf.* **da** [↗], **obɔ** [.˙].
idãdã [.↗.] a guess; *v.* **mu 1** [˙].
idagbo [..˙] an open space; **ya tã‿ɛ̃ y-idagbo ʋ-odɔ** [↗˙.....↘] go and spread it (a cloth) on an open place there (i.e. for drying it)!
idase [.˙˙] mischievous playing about (by boys), e.g. playing with a trap, and letting it fall for nothing; or, playing with something breakable; or, carrying a load at the side of his head (**oxi‿uhuʊ̃u** [.˙˙˙.]); *v.* **zɛ 1** [˙].
idaʊ̃ehɔ [....] act of listening (Akugbe); *cf.* **daʊ̃ɛ** [.˙], **ehɔ 1** [.˙].
idã-wɛ [˙↘.] (1) heel. (2) **idã-w-ɛsĩ** [˙˙˙˙] (*a*) heel, hoof, of horse, (*b*) a kind of grass, *Bryophyllum pinnatum*; used by women as a medicine for securing easy delivery; **idã** [˙˙] alone is used with the possessive pronoun: **idã-ɽ̃ɛ** [˙↗.] its hoof; *cf.* **odã** [˙˙], **owɛ** [..]; *v.* **gbe 1** [˙].
idegbe [...] unbetrothed girl; *v.* **bɛ 2** [↗].

out (St Mark iv. 22); *cf.* **da** [/], **obɔ** [˩ ˥].

idãdã [˩ / ˩] a guess; *v.* **mu 1** [˥].

idagbo [˩ ˩ ˥] an open space; **ya tã͜ɛ̃ y-idagbo** ʊ**-od**ɔ [/ ˥ ˩ ˩ ˩ ˩ ˩ \ ] go and spread it (a cloth) on an open place there (i.e. for drying it)!

idase [˩ ˥ ˥] mischievous playing about (by boys), e.g. playing with a trap, and letting it fall for nothing; or, playing with something breakable; or, carrying a load at the side of his head (**oxi͜uhu**ʊ̃**u** [˩ ˥ ˥ ˧ ˩]); *v.* **z**ɛ **1** [˥].

idaʊ̃**eh**ɔ [˩ ˩ ˩ ˩] act of listening (Akugbe); *cf.* **da**ʊ̃ɛ [˩ ˥], **eh**ɔ **1** [˩ ˥].

idã-wɛ [˥ \ ˩] (1) heel. (2) **idã-w-**ɛ**s**ĩ [˥ ˥ ˧ ˧] (*a*) heel, hoof, of horse, (*b*) a kind of grass, *Bryophyllum pinnatum*; used by women as a medicine for securing easy delivery; **idã** [˥ ˥] alone is used with the possessive pronoun: **idã-**ɽ̃ɛ̃ [˥ / ˩] its hoof; *cf.* **odã** [˥ ˥], **ow**ɛ [˩ ˩]; *v.* **gbe 1** [˥].

idegbe [˩ ˩ ˩] unbetrothed girl; *v.* **b**ɛ **2** [/].

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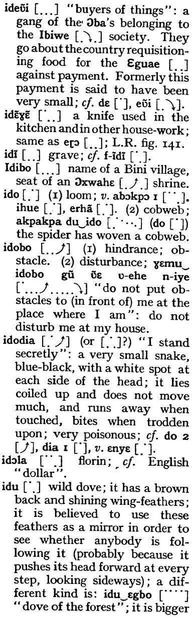
ideʋ̃i [˩ ˩ ˩] "buyers of things": a gang of the **Ɔba**'s belonging to the **Ibiwe** [˩ \ ˩] society. They go about the country requisitioning food for the **Ɛguae** [˩ ˩] against payment. Formerly this payment is said to have been very small; *cf.* **dɛ** [˥], **eʋ̃i** [˩ \ ].

idɛ̃ɣɛ̃ [˥ ˩ ˩] a knife used in the kitchen and in other house-work; same as **eɽɔ** [˩ ˩]; L.R. fig. 141.

idĩ [˩ ˩] grave; *cf.* **f-ĩdĩ** [˥ ˩].

Idibo [˩ ˩ ˩] name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ido [˩ ˥] (1) loom; *v.* **abɔkpɔ 1** [˥ ˥ ˩]. **ihue** [˩ ˥], **erhã** [˩ ˥]. (2) cobweb: **akpakpa du‿ido** [˩


ideʋ̃i [...] "buyers of things": a gang of the **Ɔba**'s belonging to the **Ibiwe** [.↘.] society. They go about the country requisitioning food for the **Ɛguae** [..] against payment. Formerly this payment is said to have been very small; *cf.* **dɛ** [˙], **eʋ̃i** [.↘].

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Idibo [...] name of a Bini village, seat of an **Ɔxwahɛ** [.↗.] shrine.

ido [.˙] (1) loom; *v.* **abɔkpɔ 1** [˙˙.]. **ihue** [.˙], **erhã** [.˙]. (2) cobweb; **akpakpa du‿ido** [.˙˙..] (**do** [˙]) the spider has woven a cobweb.

idobo [..↗] (1) hindrance; obstacle. (2) disturbance; **ɣɛmu‿idobo gũ ʋ̃ɛ ʋ-ehe n-iye** [˙...↗.....↘] "do not put obstacles to (in front of) me at the place where I am": do not disturb me at my house.

idodia [.˙↗] (or [.˙.]?) "I stand secretly": a very small snake, blue-black, with a white spot at each side of the head; it lies coiled up and does not move much, and runs away when touched, bites when trodden upon; very poisonous; *cf.* **do 2** [↗], **dia 1** [˙], *v.* **ɛnyɛ** [.˙].

idɔla [˙˙.] florin; *cf.* English "dollar".

idu [˙.] wild dove; it has a brown back and shining wing-feathers; it is believed to use these feathers as a mirror in order to see whether anybody is following it (probably because it pushes its head forward at every step, looking sideways); a different kind is: **idu‿ɛgbo** [˙˙˙˙] "dove of the forest"; it is bigger

˥ ˦ ˧ ˧ ˨] (**do** [˥]) the spider has woven a cobweb.

idobo [˩ ˩ /] (1) hindrance; obstacle. (2) disturbance; ɣɛ**mu‿ idobo gũ** ʊ̃ɛ ʊ**-ehe n-iye** [˥ ˩ ˩ ˩ / ˩ ˩ ˩ ˩ ˩ \ ] “do not put obstacles to (in front of) me at the place where I am”: do not disturb me at my house.

idodia [˩ ˥ /] (or [˩ ˥ ˩] ?) “I stand secretly”: a very small snake, blue-black, with a white spot at each side of the head; it lies coiled up and does not move much, and runs away when touched, bites when trodden upon; very poisonous; *cf.* **do 2** [/], **dia 1** [˥], *v.* ɛ**ny**ɛ [˩ ˥].

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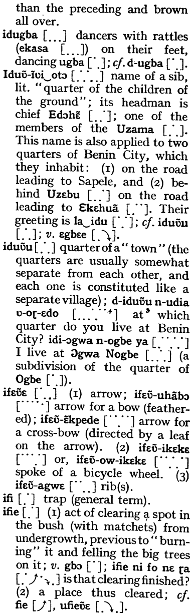
idugba [˩ ˩ ˩] dancers with rattles (**ekasa** [˩ ˩ ˩]) on their feet, dancing **ugba** [˥ ˩]; *cf.* **d-ugba** [˥ ˩].

Iduʊ̃-ĩʊi‿otɔ [˩ ˥ ˩ ˥ ˩ ˩] name of a sib, lit. "quarter of the children of the ground"; its headman is chief **Edɔhɛ̃** [˩ ˩ ˥]; one of the members of the **Uzama** [˩ ˥ ˩]. This name is also applied to two quarters of Benin City, which they inhabit: (1) on the road leading to Sapele, and (2) behind **Uzɛbu** [˩ ˩ ˥] on the road leading to **Ɛkɛhuã** [˩ ˥ ˥]. Their greeting is **la‿idu** [˥ ˩ ˥]; *cf.* **iduʊ̃u** [˩ ˥ ˩]; *v.* **ɛgbɛe** [˩ \ ].



than the preceding and brown all over.

idugba [˩˩˩] dancers with rattles (**ekasa** [˩˩˩]) on their feet, dancing **ugba** [˥˩]; *cf.* **d-ugba** [˥˩].

Iduʊ̃-ĩʊi‿otɔ [˩˥˩˥˩˩] name of a sib, lit. "quarter of the children of the ground"; its headman is chief **Edɔhɛ̃** [˩˩˥]; one of the members of the **Uzama** [˩˥˩]. This name is also applied to two quarters of Benin City, which they inhabit: (1) on the road leading to Sapele, and (2) behind **Uzɛbu** [˩˩˥] on the road leading to **Ɛkɛhuã** [˩˥˥]. Their greeting is **la‿idu** [˥˩˥]; *cf.* **iduʊ̃u** [˩˥˩]; *v.* **ɛgbɛe** [˩↘].

iduʊ̃u [˩˥˩] quarter of a "town" (the quarters are usually somewhat separate from each other, and each one is constituted like a separate village); **d-iduʊ̃u n-udia ʊ-oɽ-ɛdo** [˩˩˩˩˥˥˥↑] at which quarter do you live at Benin City? **idi-ɔgwa n-ogbe ya** [˩˥˥˩˩˥] I live at **Ɔgwa Nogbe** [˩˩˥˩] (a subdivision of the quarter of **Ogbe** [˥˩]).

ifɛʊ̃ɛ [˥˩˩] (1) arrow; **ifɛʊ̃-uhãbɔ** [˥˥˥˥˥] arrow for a bow (feathered); **ifɛʊ̃-ɛ̃kpede** [˥˥˩˥˥] arrow for a cross-bow (directed by a leaf on the arrow). (2) **ifɛʊ̃-ikɛkɛ** [˥˥˥˩˥] or, **ifɛʊ̃-ow-ikɛkɛ** [˥˥˩˥˩˥] spoke of a bicycle wheel. (3) **ifɛʊ̃-agwɛ** [˥˥˩˩] rib(s).

ifi [˩˥] trap (general term).

ifie [˩˥] (1) act of clearing a spot in the bush (with matchets) from undergrowth, previous to "burning" it and felling the big trees on it; *v.* **gbɔ** [˥]; **ifie ni fo nɛ ɽa** [˩˥↗˥↘˩] is that clearing finished? (2) a place thus cleared; *cf.* **fie** [↗], **ufieʊ̃ɛ** [˩↘˩].

iduʊ̃u [˩ ˥ ˩] quarter of a “town” (the quarters are usually somewhat separate from each other, and each one is constituted like a separate village); **d-iduʊ̃u n-udia ʊ-oɽ-ɛdo** [˩ ˩ ˩ ˥ ˩ ˥ ˥ (4-5)] at which xxxxx quarter do you live at Benin City? **idi-ɔgwa n-ogbe ya** [˩ ˥ ˥ ˩ ˥ ˩ ˥] I live at **Ɔgwa Nogbe** [˩ ˩ ˥ ˩] (a subdivision of the quarter of **Ogbe** [˥ ˩]).

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ifiema [˩ ˩ ˩] planting of **ikpɛsi** [˩ ˩ ˩]-poles; *cf.* **fi** [˥], **ema 2** [˩ ˩].

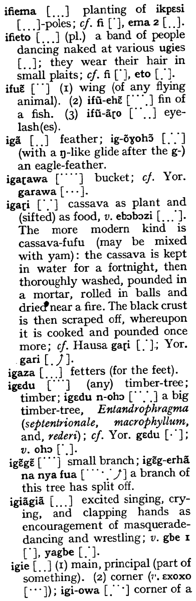
ifieto [˩ ˩ ˩] (pl.) a band of people dancing naked at various **ugies** [˩ ˩]; they wear their hair in small plaits; *cf.* **fi** [˥], **eto** [˩ ˥].

ifuɛ̃ [˥ ˥] (1) wing (of any flying animal). (2) **ifũ-ehɛ̃** [˥ ˥ ˥ ˩] fin of a fish. (3) **ifũ-ãɽo** [˥ ˥ ˩ ˩] eye-lash(es).

igã [˩ ˩] feather; **ig-õɣohɔ̃** [˩ ˥ ˩ ˥] (with a **ŋ**-like glide after the **g-**) an eagle-feather.

igaɽawa [˥ ˥ ˥ ˥] bucket; *cf.* Yor. **garawa** [˧ ˧ ˧].

igaɽi [˥ ˩ ˥] cassava as plant and (sifted) as food, *v.* **ebɔbɔzi** [˩ ˩ ˩ ˥]. The more modern



ifiema [...] planting of **ikpɛsi** [...]-poles; *cf.* **fi** [˙], **ema 2** [..].
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igaɽawa [˙˙˙˙] bucket; *cf.* Yor. **garawa** [···].
igaɽi [˙.˙] cassava as plant and (sifted) as food, *v.* **ebɔbɔzi** [...˙]. The more modern kind is cassava-fufu (may be mixed with yam): the cassava is kept in water for a fortnight, then thoroughly washed, pounded in a mortar, rolled in balls and dried near a fire. The black crust is then scraped off, whereupon it is cooked and pounded once more; *cf.* Hausa **gaɽi** [.˙]; Yor. **gari** [.↗].
igaza [...] fetters (for the feet).
igɛdu [˙˙˙] (any) timber-tree; timber; **igɛdu n-ohɔ** [˙˙˙.˙.] a big timber-tree, *Entandrophragma* (*septentrionale*, *macrophyllum*, and, *rederi*); *cf.* Yor. **gɛdu** [·˙]; *v.* **ohɔ** [˙.].
igɛ̃gɛ̃ [˙˙˙] small branch; **igɛ̃g-erhã na nya fua** [˙˙˙˙·.˙↗] a branch of this tree has split off.
igiãgiã [...] excited singing, crying, and clapping hands as encouragement of masquerade-dancing and wrestling; *v.* **gbe 1** [˙], **yagbe** [.˙].
igie [..] (1) main, principal (part of something). (2) corner (*v.* **ɛxoxo** [···]); **igi-owa** [.˙˙·] corner of a

kind is cassava-fufu (may be mixed with yam): the cassava is kept in water for a fortnight, then thoroughly washed, pounded in a mortar, rolled in balls and dried near a fire. The black crust is then scraped off, whereupon it is cooked and pounded once more; *cf.* Hausa **gaɽi** [˩ ˥]; Yor. **gari** [˩ /].

igaza [˩ ˩ ˩] fetters (for the feet).

igɛdu [˥ ˥ ˥] (any) timber-tree; timber; **igɛdu n-ohɔ** [˥ ˥ ˩ ˥ ˩] a big timber-tree, *Entandrophragma* (*septentrionale*, *macrophyllum*, and, *rederi*); *cf.* Yor. **gɛdu** [˧ ˥]; *v.* **ohɔ** [˥ ˩].

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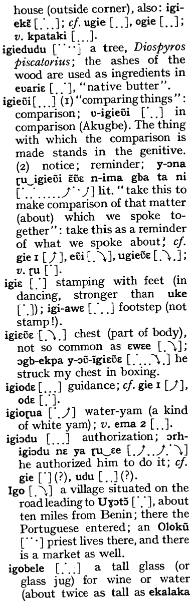
igie [˩ ˩] (1) main, principal (part of something). (2) corner (*v.* ɛ**xoxo** [˧ ˧ ˧]); **igi-owa** [˩ ˥ ˥ ˧] corner of a

house (outside corner), also: **igi-ekɛ̃** [˩ ˥ ˩ ˩]; *cf.* **ugie** [˩ ˩], **ogie** [˩ ˩];
v. **kpataki** [˩ ˩ ˩].

igiedudu [˥ ˥ ˦ ˦] a tree, *Diospyros piscatorius*; the ashes of the wood are used as ingredients in **eʋariɛ** [˩ ˩ ˥], “native butter”.

igieʋ̃i [˩ ˩ ˩] (1) “comparing things”: comparison; **ʋ-igieʋ̃i** [˥ ˩ ˩] in comparison (Akugbe). The thing with which the comparison is made stands in the genitive.
(2) notice; reminder; **y-ɔna ɽu͜igieʋ̃i** ɛ̃ʋ̃ɛ **n-ima gba ta ni** [˥ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˩ / ˥ ˦ /] lit. “take this to make comparison of that matter (about) which we spoke together”: take this as



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igiɛ [.˙] stamping with feet (in dancing, stronger than **uke** [˙.]); **igi-awɛ** [.˙..] footstep (not stamp!).

igiɛʋ̃ɛ [.↘.] chest (part of body), not so common as **ɛwɛe** [.↘]; **ɔgb-ekpa y-ɔʋ̃-ĩgiɛʋ̃ɛ** [.˙...↘.] he struck my chest in boxing.

igiodɛ [...] guidance; *cf.* **gie 1** [↗], **odɛ** [.˙].

igioɽua [˙.↗] water-yam (a kind of white yam); *v.* **ema 2** [..].

igiɔdu [...] authorization; **ɔrh-igiɔdu nɛ ya ɽu͜ɛe** [.↗..↗.˙↘] he authorized him to do it; *cf.* **gie** [˙] (?), **udu** [..] (?).

Igo [.↘] a village situated on the road leading to **Uɣɔtɔ̃** [˙.˙], about ten miles from Benin; there the Portuguese entered; an **Olokũ** [˙˙˙] priest lives there, and there is a market as well.

igobele [.˙..] a tall glass (or glass jug) for wine or water (about twice as tall as **ekalaka**

a reminder xxxxx of what we spoke about; *cf.* **gie 1** [ˏ], **eʋ̃i** [˩ \ ], **ugieʋ̃ɛ** [˩ \ ˩]; *v.* **ɽu** [˥].

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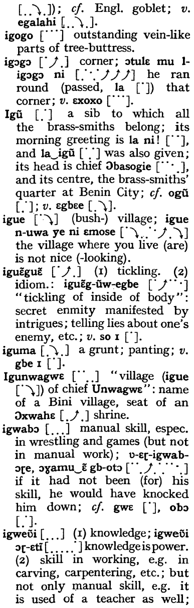
[˩ ˩ \ ˩]); *cf.* Engl. goblet; *v.* **egalahi** [˩ ˩ \ ˩].

igogo [˥ ˥ ˥] outstanding vein-like parts of tree-buttress.

igɔgɔ [˥ / ˩] corner; **ɔtulɛ mu l-igɔgɔ ni** [˩ ˥ ˧ ˩ ˥ / / /] he ran round (passed, **la** [˥]) that corner; *v.* **ɛxoxo** [˥ ˥ ˥].

Igũ [˩ ˥] a sib to which all the brass-smiths belong; its morning greeting is **la ni**! [˥ ˥], and **la‿igũ** [˥ ˩ ˥] was also given; its head is chief **Ɔbasogie** [˥ ˥ ˧ ˩], and its centre, the brass-smiths' quarter at Benin City; *cf.* **ogũ** [˩ ˥]; *v.* **ɛgbɛe** [˩ \ ].

igue [˥ \ ] (bush-) village; **igue**


[..↘.]); *cf.* Engl. goblet; *v.* **egalahi** [..↘.].

igogo [˙˙˙] outstanding vein-like parts of tree-buttress.

igɔgɔ [˙↗.] corner; **ɔtulɛ mu l-igɔgɔ ni** [.˙˙.˙↗↗↗] he ran round (passed, **la** [˙]) that corner; *v.* **ɛxoxo** [˙˙˙].

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igue [˙↘] (bush-) village; **igue n-uwa ye ni ɛmose** [˙↘..˙˙↗.↘] the village where you live (are) is not nice (-looking).

iguɛ̃guɛ̃ [˙↗.] (1) tickling. (2) idiom.: **iguɛ̃g-ũw-egbe** [˙↗˙˙˙] "tickling of inside of body": secret enmity manifested by intrigues; telling lies about one's enemy, etc.; *v.* **so 1** [˙].

iguma [.↘.] a grunt; panting; *v.* **gbe 1** [˙].

Igunwagwɛ [˙˙..] "village (**igue** [˙↘]) of chief **Unwagwɛ**": name of a Bini village, seat of an **Ɔxwahɛ** [.↗.] shrine.

igwabɔ [...] manual skill, espec. in wrestling and games (but not in manual work); **υ-ɛɽ-igwabɔɽe, ɔɣamu‿ɛ̃ gb-otɔ** [˙˙.↗.˙.˙˙.] if it had not been (for) his skill, he would have knocked him down; *cf.* **gwɛ** [˙], **obɔ** [.˙].

igweõi [...] (1) knowledge; **igweõi ɔɽ-ɛtĩ** [.....˙] knowledge is power. (2) skill in working, e.g. in carving, carpentering, etc.; but not only manual skill, e.g. it is used of a teacher as well;

n-uwa ye ni ɛmose [˥ \ ˩ ˩ ˥ ˧ / ˩ \ ] the village where you live (are) is not nice (-looking).

iguɛ̃guɛ̃ [˥ / ˩] (1) tickling. (2) idiom.: **iguɛ̃g-ũw-egbe** [˥ / ˥ ˥ ˧] “tickling of inside of body”: secret enmity manifested by intrigues; telling lies about one’s enemy, etc.; *v.* **so 1** [˥].

iguma [˩ \ ˩] a grunt; panting; *v.* **gbe 1** [˥].

Igunwagwɛ [˥ ˥ ˩ ˩] “village (**igue** [˥ \ ]) of chief **Unwagwɛ**”: name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

igwabɔ [˩ ˩ ˩] manual skill, espec. in wrestling and games (but not in manual work); **ʋ-ɛɽ-igwab-ɔɽe, ɔɣamu͜ɛ̃ gb-otɔ**

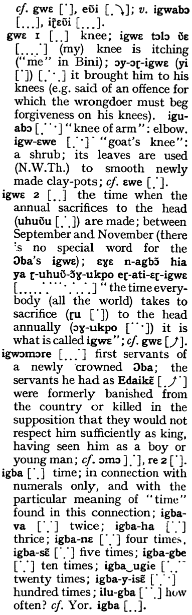
[˥ ˥ ˩ / ˩ ˥ ˩ ˥ ˥ ˧ ˩] if it had not been (for) his skill, he would have knocked him down; *cf.* **gwɛ** [˥], **obɔ** [˩ ˥].

igweʊ̃i [˩ ˩ ˩] (1) knowledge; **igweʊ̃i ɔɽ-ɛtĩ** [˩ ˩ ˩ ˩ ˩ ˥] knowledge is power. (2) skill in working, e.g. in carving, carpentering, etc.; but not only manual skill, e.g. it is used of a teacher as well;

cf. **gwɛ** [˥], **eʊ̃i** [˩ \ ]; *v.* **igwabɔ** [˩ ˩ ˩], **iɽ̃ɛʊ̃i** [˩ ˩ ˩].

i+gwɛ 1 [˩ ˩] knee; **igwɛ tɔlɔ ʊ̃ɛ** [˩ ˩ ˩ ˩ ˥] (my) knee is itching (“me” in Bini); **ɔy-ɔɽ-igwɛ** (**yi** [˥]) [˩ ˥ ˧ ˩] it brought him to his knees (e.g. said of an offence for which the wrongdoer must beg forgiveness on his knees). **igu-abɔ** [˩ ˥ ˥ ˧] “knee of arm”: elbow. **igw-ɛwe** [˩ ˥ ˧] “goat’s knee”: a shrub; its leaves are used (N.W.Th.) to smooth newly made clay-pots; *cf.* **ɛwe** [˩ ˥].

igwɛ 2 [˩ ˩] the time when the annual sacrifices to the head (**uhuʊ̃u** [˩ ˥ ˩]) are made; between September and



cf. **gwɛ** [˙], **eʊ̃i** [.↘]; *v.* **igwabɔ** [...], **iɽ̃ɛʊ̃i** [...].

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igwɛ 2 [..] the time when the annual sacrifices to the head (**uhuʊ̃u** [.˙.]) are made; between September and November (there is no special word for the **Ɔba**’s **igwɛ**); **ɛɣɛ n-agbɔ̃ hia ya ɽ-uhuʊ̃-ɔ̃ɣ-ukpo eɽ-ati-ɛɽ-igwɛ** [.....˙˙˙˙.˙˙...˙.] “the time everybody (all the world) takes to sacrifice (**ɽu** [˙]) to the head annually (**ɔɣ-ukpo** [˙˙˙]) it is what is called **igwɛ**”; *cf.* **gwɛ** [↗].

igwɔmɔre [...˙] first servants of a newly crowned **Ɔba**; the servants he had as **Edaikɛ̃** [.↗˙] were formerly banished from the country or killed in the supposition that they would not respect him sufficiently as king, having seen him as a boy or young man; *cf.* **ɔmɔ**].˙], **re 2** [˙].

igba [˙.] time; in connection with numerals only, and with the particular meaning of “time” found in this connection; **igba-va** [˙.˙] twice; **igba-ha** [˙.˙] thrice; **igba-nɛ** [˙.˙] four times, **igba-sɛ̃** [˙.˙] five times; **igba-gbe** [˙.˙] ten times; **igba‿ugie** [˙..˙˙ twenty times; **igba-y-isɛ̃** [˙.˙˙] hundred times; **ilu-gba** [˙˙.] how often? *cf.* Yor. **igba** [..].

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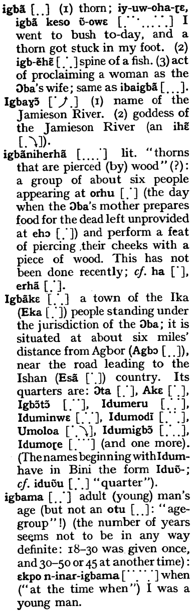
igbã [˩ ˩] (1) thorn; **iy-uw-oha-ɽɛ, igbã keso ʊ̃-owɛ** [˩ ˥ ˥ ˧ ˩ ˩ ˩ ˥ ˩ ˥ ˩] I went to bush to-day, and a thorn got stuck in my foot. (2) **igb-ẽhɛ̃** [˩ ˥ ˩] spine of a fish. (3) act of proclaiming a woman as the **Ɔba**'s wife; same as **ibaigbã** [˩ ˩ ˩].

Igbaɣɔ̃ [˥ / ˩] (1) name of the Jamieson River. (2) goddess of the Jamieson River (an **ihɛ̃** [˩ \ ]).

igbãniherhã [˩ ˩ ˩ ˩ ˥] lit. "thorns that are pierced (by) wood" (?): a group of about six people appearing at **orhu** [˩ ˥] (the day when the **Ɔba**'s mother prepares food for the dead left unprovided at **ehɔ** [˩ ˥]) and perform a feat



igbã [..] (1) thorn; **iy-uw-oha-ɽɛ, igbã keso ʊ̃-owɛ** [.˙˙˙.....˙˙.] I went to bush to-day, and a thorn got stuck in my foot. (2) **igb-ẽhɛ̃** [.˙.] spine of a fish. (3) act of proclaiming a woman as the **Ɔba**'s wife; same as **ibaigbã** [...].

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Igbãkɛ [.˙.] a town of the Ika (**Eka** [.˙]) people standing under the jurisdiction of the **Ɔba**; it is situated at about six miles' distance from Agbor (**Agbɔ** [..]), near the road leading to the Ishan (**Esã** [˙.]) country. Its quarters are: **Ɔta** [.˙], **Akɛ** [˙.], **Igbɔ̃tɔ̃** [.˙˙], **Idumeru** [..˙˙], **Iduminwɛ** [.˙.˙], **Idumodĩ** [.˙˙.], **Umoloa** [˙.\], **Idumigbɔ̃** [.˙..], **Idumoɽe** [.˙˙˙] (and one more). (The names beginning with **Idum-** have in Bini the form **Iduʊ̃-**; *cf.* **iduʊ̃u** [.˙.] "quarter").

igbama [..˙] adult (young) man's age (but not an **otu** [..]: "age-group"!) (the number of years seems not to be in any way definite: 18–30 was given once, and 30–50 or 45 at another time): **ɛkpo n-inar-igbama** [˙˙.˙˙.˙] when ("at the time when") I was a young man.

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igbanja [˥ ˩ ˥] a kind of kola (with broad leaves) introduced by the Hausa people; also εʋε-**igabaɽi** [˩ ˥ ˩ ˩ ˩ ˥]. The **j** shows that the word is of foreign origin. *v.* εʋε**e** [˩ \ ].

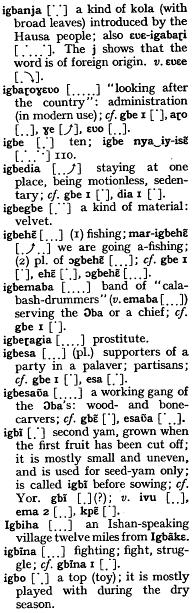
igbaɽoɣεʋ**o** [˩ ˩ ˩ ˩ ˩] "looking after the country": administration (in modern use); *cf.* **gbe 1** [˥], **aɽo** [˩ ˩], **ɣe** [/], εʋ**o** [˩ ˩].

igbe [˩ ˥] ten; **igbe nya‿iy-isẽ** [˩ ˥ ˩ ˩ ˥ ˧] 110.

igbedia [˩ ˩ /] staying at one place, being motionless, sedentary; *cf.* **gbe 1** [˥], **dia 1** [˥].

igbegbe [˩ ˥ ˥] a kind of material: velvet.

igbehẽ [˩ ˩ ˩] (1)



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igbehẽ [...] (1) fishing; **mar-igbehẽ** [.↗..] we are going a-fishing; (2) pl. of **ɔgbehẽ** [...]; *cf.* **gbe 1** [˙], **ehẽ** [˙.], **ɔgbehẽ** [...].

igbemaba [....] band of "calabash-drummers" (*v.* **emaba** [...]) serving the **Ɔba** or a chief; *cf.* **gbe 1** [˙].

igbeɽagia [....] prostitute.

igbesa [...] (pl.) supporters of a party in a palaver; partisans; *cf.* **gbe 1** [˙], **esa** [.˙].

igbesaʋ̃a [....] a working gang of the **Ɔba**'s: wood- and bone-carvers; *cf.* **gbẽ** [˙], **esaʋ̃a** [˙..].

igbĩ [.˙] second yam, grown when the first fruit has been cut off; it is mostly small and uneven, and is used for seed-yam only; is called **igbĩ** before sowing; *cf.* Yor. **gbĩ** [.](?); *v.* **ivu** [..], **ema 2** [..], **kpẽ** [˙].

Igbiha [...] an Ishan-speaking village twelve miles from **Igbãkε.**

igbĩna [...] fighting; fight, struggle; *cf.* **gbĩna 1** [.˙].

igbo [˙.] a top (toy); it is mostly played with during the dry season.

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igbo [˥ /] (1) echo. (2) interference, in **gb-igbo** [˥ /] to interfere; *cf.* **gbe 1** [˥].

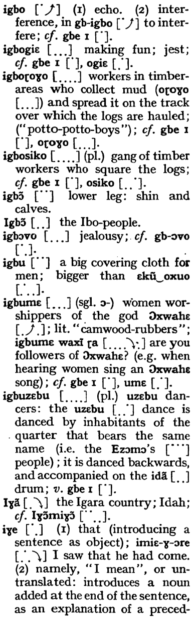
igbogiɛ [˩ ˩ ˩] making fun; jest; *cf.* **gbe 1** [˥], **ogiɛ** [˩ ˥].

igboɽoɣo [˩ ˩ ˩ ˩] workers in timber-areas who collect mud (**oɽoɣo** [˩ ˩ ˩]) and spread it on the track over which the logs are hauled; (“potto-potto-boys”); *cf.* **gbe 1** [˥], **oɽoɣo** [˩ ˩ ˩].

igbosiko [˩ ˩ ˩ ˩] (pl.) gang of timber workers who square the logs; *cf.* **gbe 1** [˥], **osiko** [˩ ˩ ˥].

igbɔ̃ [˥ ˥] lower leg: shin and calves.

Igbɔ̃ [˩ ˩] the Ibo-people.



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igbɔvo [...] jealousy; *cf.* **gb-ɔvo** [˙.].

igbu [˙˙] a big covering cloth for men; bigger than **ɛkũ‿oxuo** [˙..].

igbumɛ [...] (sgl. **ɔ-**) women worshippers of the god **Ɔxwahɛ** [.↗.]; lit. “camwood-rubbers”; **igbumɛ waxĩ ɽa** [....↘.] are you followers of **Ɔxwahɛ**? (e.g. when hearing women sing an **Ɔxwahɛ** song); *cf.* **gbe 1** [˙], **umɛ** [.˙].

igbuzɛbu [....] (pl.) **uzɛbu** dancers: the **uzɛbu** [..˙] dance is danced by inhabitants of the quarter that bears the same name (i.e. the **Ezɔmɔ**'s [˙˙˙] people); it is danced backwards, and accompanied on the **idã** [..] drum; *v.* **gbe 1** [˙].

Iɣã [.↘] the Igara country; Idah; *cf.* **Iɣɔ̃miɣɔ̃** [˙˙..].

iɣe [˙.] (1) that (introducing a sentence as object); **imiɛ-ɣ-ɔre** [.˙.↘] I saw that he had come. (2) namely, “I mean”, or untranslated: introduces a noun added at the end of the sentence, as an explanation of a preced-

igbɔvo [˩ ˩ ˩] jealousy; *cf.* **gb-ɔvo** [˥ ˩].

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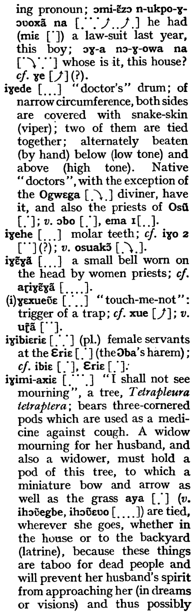
iɣede [˩ ˩ ˩] "doctor's" drum; of narrow circumference, both sides are covered with snake-skin (viper); two of them are tied together; alternately beaten (by hand) below (low tone) and above (high tone). Native "doctors", with the exception of the **Ogwɛga** [˩ \ ˩] diviner, have it, and also the priests of **Osũ** [˩ ˥]; *v.* **ɔbo** [˩ ˥], **ema 1** [˩ ˩].

iɣehe [˩ ˩ ˩] molar



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iɣehe [˩ ˩ ˩] molar teeth; *cf.* **iɣo 2** [˥ ˥] (?); *v.* **osuakɔ̃** [˩ \ ˩].

iɣɛ̃ɣã [˩ ˩ ˩] a small bell worn on the head by women priests; *cf.* **aɽiɣɛ̃ɣã** [˩ ˩ ˩ ˩].

(i)**ɣɛxueʊ̃ɛ** [˩ ˥ ˩ ˩] "touch-me-not": trigger of a trap; *cf.* **xue** [/]; *v.* **uɽã** [˥ ˥].

iɣibiɛriɛ [˩ ˥ ˩ ˥] (pl.) female servants at the **Ɛriɛ** [˩ ˥] (the **Ɔba**'s harem); *cf.* **ibiɛ** [˩ ˥], **Ɛriɛ** [˩ ˥].

iɣimi-axiɛ [˩ ˥ ˥ ˥ ˩] "I shall not see mourning", a tree, *Tetrapleura tetraptera*; bears three-cornered pods which are used as a medicine against cough. A widow mourning for her husband, and also a widower, must hold a pod of this tree, to which a miniature bow and arrow as well as the grass **aya** [˩ ˥] (*v.* **ihɔʊ̃egbe, ihɔʊ̃ɛvo** [˩ ˩ ˩ ˩]) are tied, wherever she goes, whether in the house or to the backyard (latrine), because these things are taboo for dead people and will prevent her husband's spirit from approaching her (in dreams or visions) and thus possibly teeth; *cf.* **iɣo 2** [˥ ˥] (?); *v.* **osuakɔ̃** [˩ \ ˩].

iɣɛ̃ɣã [˩ ˩ ˩] a small bell worn on the head by women priests; *cf.* **aɽiɣɛ̃ɣã** [˩ ˩ ˩ ˩].

(i)ɣɛxueʊ̃ɛ [˩ ˥ ˩ ˩] "touch-me-not": trigger of a trap; *cf.* **xue** [/]; *v.* **uɽ̃ã** [˥ ˥].

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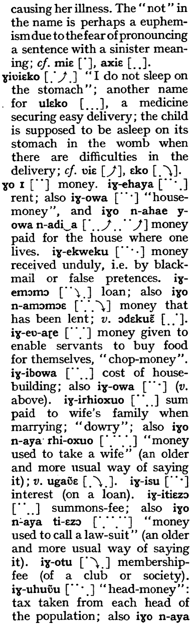
iɣiʋiɛko [˩ ˥ / ˩] “I do not sleep on the stomach”; another name for **ulɛko** [˩ ˩ ˩], a medicine securing easy delivery; the child is supposed to be asleep on its stomach in the womb when there are difficulties in the delivery; *cf.* ʋiɛ [/], **ɛko** [˩ \ ].

iɣo 1 [˥ ˥] money. **iɣ-ehaya** [˥ ˥ ˧ ˩] rent; also **iɣ-owa** [˥ ˥ ˧] “house-money”, and **iɣo n-ahae y-owa n-adi͜a** [˥ ˩ ˩ / ˩ ˩ ˥ ˥ /] money paid for the house



causing her illness. The “not” in the name is perhaps a euphemism due to the fear of pronouncing a sentence with a sinister meaning; *cf.* **miɛ** [˙], **axiɛ** [..].
ɣiʋiɛko [.˙↗.] “I do not sleep on the stomach”; another name for **ulɛko** [...], a medicine securing easy delivery; the child is supposed to be asleep on its stomach in the womb when there are difficulties in the delivery; *cf.* **ʋiɛ** [↗], **ɛko** [.↘].
ɣo ɪ [˙˙] money. **iɣ-ehaya** [˙˙˙.] rent; also **iɣ-owa** [˙˙˙] “house-money”, and **iɣo n-ahae y-owa n-adi‿a** [˙..↗..˙˙↗] money paid for the house where one lives. **iɣ-ekweku** [˙˙˙·] money received unduly, i.e. by blackmail or false pretences. **iɣ-emɔmɔ** [˙˙↘.] loan; also **iɣo n-amɔmɔɛ** [˙.˙.↘] money that has been lent; *v.* **ɔdɛkuɛ̃** [..˙]. **iɣ-eʋ-aɽe** [˙˙.˙] money given to enable servants to buy food for themselves, “chop-money”. **iɣ-ibowa** [˙˙..] cost of house-building; also **iɣ-owa** [˙˙˙] (*v.* above). **iɣ-irhioxuo** [˙˙..] sum paid to wife’s family when marrying; “dowry”; also **iɣo n-aya· rhi-oxuo** [˙.˙˙.˙] “money used to take a wife” (an older and more usual way of saying it); *v.* **ugaʊ̃ɛ** [.↘.]. **iɣ-isu** [˙˙˙] interest (on a loan). **iɣ-itiɛzɔ** [˙˙..] summons-fee; also **iɣo n-aya ti-ɛzɔ** [˙.˙˙.˙˙] “money used to call a law-suit” (an older and more usual way of saying it). **iɣ-otu** [˙↘.] membership-fee (of a club or society). **iɣ-uhuʊ̃u** [˙˙˙.] “head-money”: tax taken from each head of the population; also **iɣo n-aya**

where one lives. **iɣ-ekweku** [˥ ˥ ˦ ˧] money received unduly, i.e. by blackmail or false pretences. **iɣ-emɔmɔ** [˥ ˥ (4-1) ˩] loan; also **iɣo n-amɔmɔɛ** [˥ ˩ ˥ ˩ \ ] money that has been lent; *v.* **ɔdɛkuɛ̃** [˩ ˩ ˥]. **iɣ-eʊ-aɽe** [˥ ˥ ˩ ˥] money given to enable servants to buy food for themselves, “chop-money”. **iɣ-ibowa** [˥ ˥ ˩ ˩] cost of house-building; also **iɣ-owa** [˥ ˥ ˦] (*v.* above). **iɣ-irhioxuo** [˥ ˥ ˩ ˩] sum paid to wife’s family when marrying; “dowry”; also **iɣo n-aya rhi-oxuo** [˥ ˩ ˥ ˥ ˩ ˥ ˩] “money used to take a wife” (an older and more usual way of saying it); *v.* **ugaʊ̃ɛ** [˩ \ ˩]. **iɣ-isu** [˥ ˥ ˦] interest (on a loan). **iɣ-itiɛzɔ** [˥ ˥ ˩ ˩] summons-fee; also **iɣo n-aya ti-**ɛzɔ [˥ ˩ ˥ ˥ ˩ ˥ ˥] “money used to call a lawsuit” (an older and more usual way of saying it). **iɣ-otu** [˥ \ ˩] membership-fee (of a club or society). **iɣ-uhuʊ̃u** [˥ ˥ ˧ ˩] “head-money”: tax taken from each head of the population; also **iɣo n-aya**

ha(a)-s-uhuʊ̃u (ha osa [˩ ˩ ˥]) [˥ ˩ ˩ ˥ ˩ ˥ ˧ ˩] "money taken to pay debt of head". **iɣ-uhuʊ̃-ɛ̃ki** [˥ ˥ ˧ ˩ ˩] "money of head (start) of market": trading capital.

iɣo n-afi-ɔ̃ʊ̃a ɽe [˥ ˩ ˥ ˥ ˩ / ˩] "money which one cuts a man off": fine.

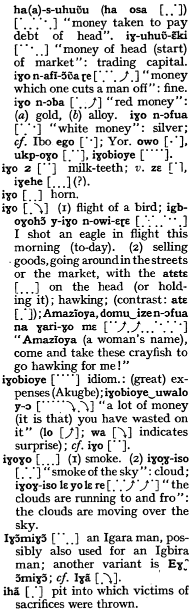
iɣo n-ɔba [˥ ˩ ˩ /] "red money": (*a*) gold, (*b*) alloy.

iɣo n-ɔfua [˥ ˩ ˥ ˧] "white money": silver; *cf.* Ibo **ego** [˥ ˧]; Yor. **owo** [˧ ˥], **ukp-oɣo** [˩ ˥ ˥], **iɣobioye** [˥ ˥ ˥ ˥].

iɣo 2 [˥ ˥] milk-teeth; *v.* **zɛ** [˥], **iɣehe** [˩ ˩ ˩] (?).

iɣo [˩ ˩] horn.

iɣo [˩ \ ] (1) flight of a bird; **igb-oɣohɔ̃ y-iɣo n-owi-ɛɽɛ** [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˧ ˧ ˩] I shot an eagle in flight this



ha(a)-s-uhuʊ̃u (ha osa [..˙]) [˙...˙˙.] "money taken to pay debt of head". **iɣ-uhuʊ̃-ɛ̃ki** [˙˙˙..] "money of head (start) of market": trading capital. **iɣo n-afĩ-ɔ̃ʊ̃a ɽe** [˙.˙˙.↗.] "money which one cuts a man off": fine. **iɣo n-ɔba** [˙..↗] "red money": (*a*) gold, (*b*) alloy. **iɣo n-ɔfua** [˙.˙˙] "white money": silver; *cf.* Ibo **ego** [˙˙]; Yor. **owo** [·˙], **ukp-oɣo** [.˙˙], **iɣobioye** [˙˙˙˙].

iɣo 2 [˙˙] milk-teeth; *v.* **zɛ** [˙], **iɣehe** [...] (?).

iɣo [..] horn.

iɣo [.↘] (1) flight of a bird; **igb-oɣohɔ̃ y-iɣo n-owi-ɛɽɛ** [.˙.˙..˙˙.] I shot an eagle in flight this morning (to-day). (2) selling goods, going around in the streets or the market, with the **atɛtɛ** [...] on the head (or holding it); hawking; (contrast: **atɛ** [.˙]); **Amazĩoya, domu‿ize n-ɔfua na ɣari-ɣo mɛ** [˙˙↗.↗...˙.˙.˙] "**Amazĩoya** (a woman's name), come and take these crayfish to go hawking for me!"

iɣobioye [˙˙˙˙] idiom.: (great) expenses (Akugbe); **iɣobioye‿uwalo y-ɔ** [˙˙˙˙.↘.↘] "a lot of money (it is that) you have wasted on it" (**lo** [↗]; **wa** [↘] indicates surprise); *cf.* **iɣo** [˙˙].

iɣoɣo [...] (1) smoke. (2) **iɣoɣ-iso** [.˙.˙] "smoke of the sky": cloud; **iɣoɣ-iso lɛ yo lɛ re** [.˙.˙↗˙↗˙] "the clouds are running to and fro": the clouds are moving over the sky.

Iɣɔ̃miɣɔ̃ [˙˙..] an Igara man, possibly also used for an Igbira man; another variant is **Eɣɔ̃miɣɔ̃**; *cf.* **Iɣã** [.↘].

ihã [.˙] pit into which victims of sacrifices were thrown.

morning (to-day). (2) selling goods, going around in the streets or the market, with the **atɛtɛ** [˩ ˩ ˩] on the head (or holding it); hawking; (contrast: **atɛ** [˩ ˥]); **Amazĩoya, domu͜ize n-ɔfua na ɣari-ɣo mɛ** [˥ ˥ / ˩ / ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩ ˥ ˧] “**Amazĩoya** (a woman’s name), come and take these crayfish to go hawking for me!”

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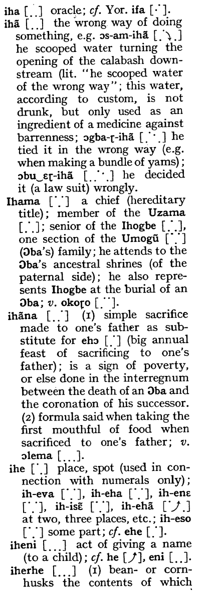
ihã [˩ ˥] pit into which vicitims of sacrifices were thrown.

iha [˩ ˩] oracle; *cf.* Yor. **ifa** [˧ ˥].

ihã [˩ ˩] the wrong way of doing something, e.g. **ɔs-am-ihã** [˩ ˥ (4-1) ˩] he scooped water turning the opening of the calabash downstream (lit. “he scooped water of the wrong way”) +; this water, according to custom, is not drunk, but only used as an ingredient of a medicine against barrenness; **ɔgba-ṛ-ihã** [˩ ˥ ˧ ˩] he tied it in the wrong way (e.g. when making a bundle of yams); **ɔbu̯ɛṛ-ihã** [˩ ˩ ˥ ˧ ˩] he decided it (a law suit) wrongly.

Ihama [˥ ˩ ˥] a chief (hereditary title); member of the **Uzama** [˩ ˥ ˩]; senior of



iha [..] oracle; *cf.* Yor. **ifa** [·˙].
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Ihama [˙.˙] a chief (hereditary title); member of the **Uzama** [.˙.]; senior of the **Ihogbe** [.˙..], one section of the **Umogũ** [˙.˙] (**Ɔba**'s) family; he attends to the **Ɔba**'s ancestral shrines (of the paternal side); he also represents **Ihogbe** at the burial of an **Ɔba**; *v.* **okoṛo** [.˙˙].
ihãna [..˙] (1) simple sacrifice made to one's father as substitute for **ehɔ** [.˙] (big annual feast of sacrificing to one's father); is a sign of poverty, or else done in the interregnum between the death of an **Ɔba** and the coronation of his successor. (2) formula said when taking the first mouthful of food when sacrificed to one's father; *v.* **ɔlema** [...].
ihe [˙.] place, spot (used in connection with numerals only); **ih-eva** [˙.˙], **ih-eha** [˙.˙], **ih-enɛ** [˙.˙], **ih-isɛ̃** [˙.˙], **ih-ehã** [˙↗.] at two, three places, etc.; **ih-eso** [˙.˙] some part; *cf.* **ehe** [.˙].
iheni [...] act of giving a name (to a child); *cf.* **he** [↗], **eni** [..].
iherhe [...] (1) bean- or corn-husks the contents of which

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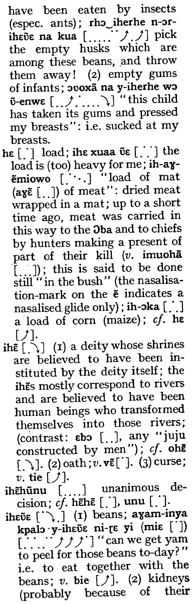
iheni [˩ ˩ ˩] act of giving a name (to a child); *cf.* **he** [/], **eni** [˩ ˩].

iherhe [˩ ˩ ˩] (1) bean- or corn-husks the contents of which have been eaten by insects (espec. ants); **rhɔ͜iherhe n-ɔr-ihɛʊ̃ɛ na kua** [˩ ˩ ˩ ˩ ˩ ˥ ˥ / ˩ /] pick the empty husks which are among these beans, and throw them away! (2) empty gums of infants; ɔʊ**oxã na y-iherhe wɔ** ʊ̃**-enw**ɛ [˩ ˩ / ˩ ˥ ˩ ˩ ˩ ˩ \ ] “this child has taken its gums and pressed my breasts”: i.e. sucked at my **breasts**.

ihɛ [˩ ˥] load; **ih**ɛ **xuaa** ʊ̃ɛ [˩ ˥ ˩ ˥] the load is (too) heavy for me; **ih-a**ɣ**-ẽmiowo** [˩ ˥ ˦ ˧ ˨] “load of mat (**a**ɣɛ̃ [˩ ˩]) of meat”: dried meat wrapped in a mat; up to a short time ago, meat was carried in this way to the Ɔ**ba** and to chiefs by hunters making



have been eaten by insects (espec. ants); **rhɔ͜iherhe n-ɔr-ihɛʊ̃ɛ na kua** [.....˙˙↗.↗] pick the empty husks which are among these beans, and throw them away! (2) empty gums of infants; **ɔʊoxã na y-iherhe wɔ ʊ̃-enwɛ** [..↗˙....↘] “this child has taken its gums and pressed my breasts”: i.e. sucked at my breasts.

hɛ [.˙] load; **ihɛ xuaa ʊ̃ɛ** [.˙.˙] the load is (too) heavy for me; **ih-aɣ-ẽmiowo** [.˙˙·.] “load of mat (**aɣɛ̃** [..]) of meat”: dried meat wrapped in a mat; up to a short time ago, meat was carried in this way to the **Ɔba** and to chiefs by hunters making a present of part of their kill (*v.* **imuohã** [..˙]); this is said to be done still “in the bush” (the nasalisation-mark on the **ẽ** indicates a nasalised glide only); **ih-ɔka** [.˙.] a load of corn (maize); *cf.* **hɛ** [↗].

ihɛ̃ [.↘] (1) a deity whose shrines are believed to have been instituted by the deity itself; the **ihɛ̃s** mostly correspond to rivers and are believed to have been human beings who transformed themselves into those rivers; (contrast: **ɛbɔ** [..], any “juju constructed by men”); *cf.* **ohɛ̃** [.↘]. (2) oath; *v.* **vɛ̃** [˙]. (3) curse; *v.* **tie** [↗].

ihɛ̃hũnu [....] unanimous decision; *cf.* **hɛ̃hɛ̃** [.˙], **unu** [.˙].

ihɛʊ̃ɛ [˙↘.] (1) beans; **aɣam-inya kpalɔ·y-ihɛʊ̃ɛ ni-ɽɛ yi** (**miɛ** [˙]) [˙.˙...˙˙↗↗↗˙] “can we get yam to peel for those beans to-day?” i.e. to eat together with the beans; *v.* **bie** [↗]. (2) kidneys (probably because of their a present of part of their kill (*v.* **imuohã** [˩ ˩ ˩]); this is said to be done still “in the bush” (the nasalisation-mark on the **ẽ** indicates a nasalised glide only); **ih-ɔka** [˩ ˥ ˩] a load of corn (maize); *cf.* **h**ɛ [/].

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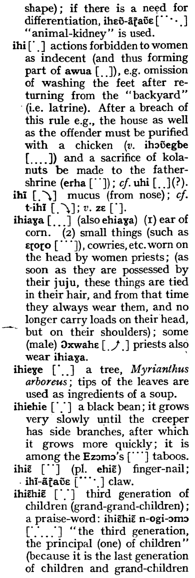
ihɛ̃**hũnu** [˩ ˩ ˩ ˩] unanimous decision; *cf.* **h**ɛ̃**h**ɛ̃ [˩ ˥

], **unu** [˩ ˥].

ihεʊ̃ε [˥ \ ˩] (1) beans; **aɣam-inya kpalɔ y-ihεʊ̃ε ni-ɽε yi** (**miε** [˥]) [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˥ / / / ˥] “can we get yam to peel for those beans to-day?” i.e. to eat together with the beans; *v.* **bie** [/]. (2) kidneys (probably because of their shape); if there is a need for differentiation, **ihɛʊ̃-ãɽaʊ̃ɛ** [˥ ˥ ˧ ˧ ˩] "animal-kidney" is used.

ihi [˥ ˩] actions forbidden to women as indecent (and thus forming part of **awua** [˩ ˩]), e.g. omission of washing the feet after returning from the "backyard" (i.e. latrine). After a breach of this rule e.g., the house as well as the offender must be purified with a chicken (*v.* **ihɔʊ̃egbe** [˩ ˩ ˩ ˩]) and a sacrifice of kola-nuts be made to the father-shrine (**erha** [˥ ˥]); *cf.* **uhi** [˩ ˩] (?).

ihĩ [˩ \ ] mucus (from nose); *cf.* **t-ihĩ** [˩ \ ]; *v.* **zɛ** [˥].



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ihĩ [.↘] mucus (from nose); *cf.* **t-ihĩ** [.↘]; *v.* **zɛ** [˙].

ihiaɣa [...] (also **ehiaɣa**) (1) ear of corn. (2) small things (such as **ɛɽoɽo** [˙˙˙]), cowries, etc. worn on the head by women priests; (as soon as they are possessed by their juju, these things are tied in their hair, and from that time they always wear them, and no longer carry loads on their head, but on their shoulders); some (male) **Ɔxwahɛ** [.↗.] priests also wear **ihiaɣa**.

ihieɣe [˙..] a tree, *Myrianthus arboreus*; tips of the leaves are used as ingredients of a soup.

ihiehie [˙.˙] a black bean; it grows very slowly until the creeper has side branches, after which it grows more quickly; it is among the **Ezɔmɔ**'s [˙˙˙] taboos.

ihiɛ̃ [˙˙] (pl. **ehiɛ̃**) finger-nail; **ihĩ-ãɽaʊ̃ɛ** [˙˙˙˙.] claw.

ihiɛ̃hiɛ̃ [˙.˙] third generation of children (grand-grand-children); a praise-word: **ihiɛ̃hiɛ̃ n-ogi-ɔmɔ** [˙....˙] "the third generation, the principal (one) of children" (because it is the last generation of children and grand-children

ihiaɣa [˩ ˩ ˩] (also **ehiaɣa**) (1) ear of corn. (2) small things (such as **ɛɽoɽo** [˥ ˥ ˥]), cowries, etc. worn on the head by women priests; (as soon as they are possessed by their juju, these things are tied in their hair, and from that time they always wear them, and no longer carry loads on their head, but on their shoulders); some (male) **Ɔxwahɛ** [˩ / ˩] priests also wear **ihiaɣa**.

ihieɣe [˥ ˩ ˩] a tree, *Myrianthus arboreus*; tips of the leaves are used as ingredients of a soup.

ihiehie [˥ ˩ ˥] a black bean; it grows very slowly until the creeper has side branches, after which it grows more quickly; it is among the **Ezɔmɔ**'s

[˥ ˥ ˥] taboos.

ihiɛ̃ [˥ ˥] (pl. **ehi**ɛ̃) finger-nail; **ihĩ-ãɽ̃a**ʊ̃ɛ [˥ ˥ ˥ ˧ ˩] claw.

ihiɛ̃**hi**ɛ̃ [˥ ˩ ˥] third generation of children (grand-grand-children); a praise-word: **ihi**ɛ̃**hi**ɛ̃ **n-ogi-**ɔ**m**ɔ [˥ ˩ ˥ ˩ ˩ ˩ ˥] “the third generation, the principal (one) of children” (because it is the last generation of children and grand-children a man can live to see); *v.* **iwu** [˩ ˩], **eyɛ** [˩ ˥].

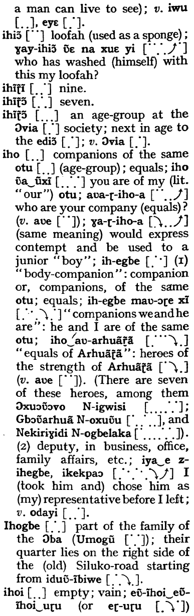
ihiɔ̃ [˥ ˥] loofah (used an a sponge); **ɣay-ihiɔ̃ ʊ̃ɛ na xuɛ yi** [˥ ˥ ˩ ˥ ˩ / ˥] who has washed (himself) with this my loofah?

ihĩɽi [˩ ˩ ˥] nine.

ihĩɽɔ̃ [˩ ˥ ˩] seven.

ihĩɽɔ̃ [˩ ˩ ˩] an age-group at the **Ɔvia** [˩ ˥] society; next in age to the **ediɔ̃** [˩ ˥]; *v.* **Ɔvia** [˩ ˥].

iho [˩ ˩] companions of the same **otu** [˩ ˩] (age-group); equals; **iho ʊ̃a‿ũxĩ** [˩ ˩ ˥ ˩ ˥] you are of my (lit. “our”) **otu**; **aʊa-ɽ-iho-a** [˥ ˥ ˩ ˩ /] who are your company (equals)? (*v.* **aʊe** [˥ ˥]); **ɣa-ɽ-iho-a** [\ ˩ ˩ /] (same meaning) would express



a man can live to see); *v.* **iwu** [. .], **eyɛ** [.˙].

ihiɔ̃ [˙ ˙] loofah (used as a sponge); **ɣay-ihiɔ̃ ʊ̃ɛ na xuɛ yi** [˙ ˙ . ˙ . ↗ ˙] who has washed (himself) with this my loofah?

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ihĩɽɔ̃ [. . .] an age-group at the **Ɔvia** [. ˙] society; next in age to the **ediɔ̃** [. ˙]; *v.* **Ɔvia** [. ˙].

iho [. .] companions of the same **otu** [. .] (age-group); equals; **iho ʊ̃a‿ũxĩ** [. . ˙ . ˙] you are of my (lit. “our”) **otu**; **aʊa-ɽ-iho-a** [˙ ˙ . . ↗] who are your company (equals)? (*v.* **aʊe** [˙ ˙]); **ɣa-ɽ-iho-a** [↘ . . ↗] (same meaning) would express contempt and be used to a junior “boy”; **ih-egbe** [. ˙ ˙] (1) “body-companion”: companion or, companions, of the same **otu**; equals; **ih-egbe maʊ-ɔɽe xĩ** [. ˙ ˙ . ↘ . ˙] “companions we and he are”: he and I are of the same **otu**; **iho‿́aʊ-arhuãɽã** [. ˙ ˙ ˙ ↘ .] “equals of **Arhuãɽã**”: heroes of the strength of **Arhuãɽã** [˙ ↘ .] (*v.* **aʊe** [˙ ˙]). (There are seven of these heroes, among them **Ɔxuɔʊ̃ɔvo N-igwisi** [. . . . ˙ ˙]; **Gbɔʊ̃arhuã N-oxuʊ̃u** [˙ . . ˙ . .], and **Nekiriɣidi N-ogbelaka** [˙ . . . . ˙ ˙ .]). (2) deputy, in business, office, family affairs, etc.; **iya‿e z-ihegbe, ikekpaɔ** [. ˙ ˙ . ˙ ˙ . ↘ ↗] I (took him and) chose him as (my) representative before I left; *v.* **odayi** [. . ˙].

Ihogbe [. ˙ .] part of the family of the **Ɔba** (**Umogũ** [˙ . ˙]); their quarter lies on the right side of the (old) Siluko-road starting from **iduʊ̃-ĩbiwe** [. ˙ . ↘ .].

ihoi [. .] empty; vain; **eʊ̃-ĩhoi‿eʊ̃-ĩhoi‿uɽu** (or **eɽ-uɽu** [. ↘ ˙])

contempt and be used to a junior “boy”; **ih-egbe** [˩ ˥ ˧] (1) “body-companion”: companion or, companions, of the same **otu**; equals; **ih-egbe maʊ-ɔɽe xĩ** [˩ ˥ ˧ ˩ \ ˩ ˥] “companions we and he are”: he and I are of the same **otu**; **ihọ͜aʊ-arhuãɽ̃ã** [˩ ˥ ˥ ˥ \ ˩] “equals of **Arhuãɽ̃ã**”: heroes of the strength of **Arhuãɽ̃ã** [˥ \ ˩] (*v.* **aʋe** [˥ ˥]). (There are seven of these heroes, among them **Ɔxuɔʊ̃ɔvo N-igwisi** [˩ ˩ ˩ ˩ ˥ ˩ ˥]; **Gbɔʊ̃arhuã N-oxuʊ̃u** [˥ ˩ ˩ ˥ ˩ ˩], and **Nekiriɣidi N-ogbelaka** [˥ ˩ ˩ ˩ ˩ ˥ ˩ ˥ ˩]). (2) deputy, in business, office, family affairs, etc.; **iya͜e z-ihegbe**, **ikekpaɔ** [˩ ˥ ˧ ˩ ˥ ˧ ˩ \ /] I (took him and) chose him as (my) representative before I left; *v.* **odayi** [˩ ˩ ˥].

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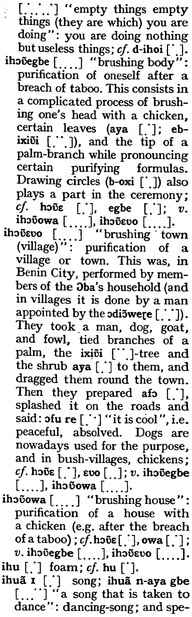
ihoi [˩ ˩] empty; vain; **eʊ̃-ĩhoi͜eʊ̃-ĩhoi͜uɽu** (or **eɽ-uɽu** [˩ ╲ ˥])

[˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥] “empty things empty things (they are which) you are doing”: you are doing nothing but useless things; *cf.* **d-ihoi** [˥ ˩].

ihɔʊ̃egbe [˩ ˩ ˩ ˩] “brushing body”: purification of oneself after a breach of taboo. This consists in a complicated process of brushing one’s head with a chicken, certain leaves (**aya** [˩ ˥]; **ebixiʊ̃i** [˩ ˥ ˥ ˩]), and the tip of a palm-branch while pronouncing certain purifying formulas. Drawing circles (**b-oxi** [˥ ˩]) also plays a part in the ceremony; *cf.* **hɔʊ̃ɛ** [˩ ˥], **egbe** [˩ ˥]; *v.* **ihɔʊ̃owa** [˩ ˩ ˩ ˩], **ihɔʊ̃ɛʊo** [˩ ˩ ˩ ˩].

ihɔʊ̃ɛʊo [˩ ˩ ˩ ˩]



[.˙..˙..˙] “empty things empty things (they are which) you are doing”: you are doing nothing but useless things; *cf.* **d-ihoi** [˙.].
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ihɔʊ̃ɛʊo [....] “brushing town (village)”: purification of a village or town. This was, in Benin City, performed by members of the **Ɔba**’s household (and in villages it is done by a man appointed by the **ɔdiɔ̃wer̨e** [.˙.˙]). They took a man, dog, goat, and fowl, tied branches of a palm, the **ixiʊ̃i** [˙˙.]-tree and the shrub **aya** [.˙] to them, and dragged them round the town. Then they prepared **afɔ** [.˙], splashed it on the roads and said: **ɔfu re** [.˙˙] “it is cool”, i.e. peaceful, absolved. Dogs are nowadays used for the purpose, and in bush-villages, chickens; *cf.* **hɔʊ̃ɛ** [.˙], **ɛʊo** [..]; *v.* **ihɔʊ̃egbe** [....], **ihɔʊ̃owa** [....].

ihɔʊ̃owa [....] “brushing house”: purification of a house with a chicken (e.g. after the breach of a taboo); *cf.* **hɔʊ̃ɛ** [.˙], **owa** [.˙]; *v.* **ihɔʊ̃egbe** [....], **ihɔʊ̃ɛʊo** [....].

ihu [.˙] foam; *cf.* **hu** [˙].

ihuã ɪ [.˙] song; **ihuã n-aya gbe** [...˙˙] “a song that is taken to dance”: dancing-song; and spe-

“brushing town (village)”: purification of a village or town. This was, in Benin City, performed by members of the Ɔ**ba**’s household (and in villages it is done by a man appointed by the **ɔdiɔ̃weɽe** [˩ ˥ ˩ ˥]). They took a man, dog, goat, and fowl, tied branches of a palm, the **ixiʊ̃i** [˥ ˥ ˩]-tree and the shrub **aya** [˩ ˥] to them, and dragged them round the town. Then they prepared **afɔ** [˩ ˥], splashed it on the roads and said: ɔ**fu re** [˩ ˥ ˧] “it is cool”, i.e. peaceful, absolved. Dogs are nowadays used for the purpose, and in bush-villages, chickens; *cf.* **hɔʊ̃ɛ** [˩ ˥], ɛʊ**o** [˩ ˩]; *v.* **ihɔʊ̃egbe** [˩ ˩ ˩ ˩], **ihɔʊ̃owa** [˩ ˩ ˩ ˩].

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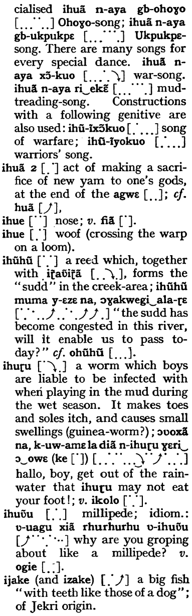
ihuã 1 [˩ ˥] song; **ihuã n-aya gbe** [˩ ˩ ˩ ˥ ˥] “a song that is taken to dance”: dancing-song; and specialised **ihuã n-aya gb-ohoɣo** [˩ ˩ ˩ ˥ ˥ ˩ ˩] **Ohoɣo**-song; **ihuã n-aya gb-ukpukpɛ** [˩ ˩ ˩ ˥ ˥ ˥ ˩] **Ukpukpɛ**-song. There are many songs for every special dance. **ihuã n-aya xɔ̃-kuo** [˩ ˩ ˩ ˥ ˩ \ ] war-song. **ihuã n-aya ri͜ekɛ̃** [˩ ˩ ˩ ˥ ˥ ˥ ˩] mud-treading-song. Constructions with a following genitive are also used: **ihũ-ĩxɔ̃kuo** [˩ ˥ ˩ ˩ ˩] song of warfare; **ihũ-ĩyokuo** [˩ ˥ ˩ ˩ ˩] warriors' song.

ihuã 2 [˩ ˥] act of making a sacrifice of new yam to one's gods, at the end of the **agwɛ** [˩ ˩]; *cf.* **huã** [/],

ihue [˥ ˥] nose; *v.* **fiã** [˥].



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ihue [˥ ˥] nose; *v.* **fiã** [˥].

ihue [˩ ˥] woof (crossing the warp on a loom).

ihũhũ [˥ ˩ ˥] a reed which, together with **iɽaʊiɽã** [˩ ˩ \ ˩], forms the "sudd" in the creek-area; **ihũhũ muma y-ɛzɛ na, ɔɣakwegi͜ala-ɽɛ** [˥ ˩ ˥ ˥ ˩ ˩ / ˩ ˩ ˥ ˥ ˩ / / ˩] "the sudd has become congested in this river, will it enable us to pass today?" *cf.* **ohũhũ** [˩ ˩ ˩].

ihuɽu [˥ \ ˩] a worm which boys are liable to be infected with when playing in the mud during the wet season. It makes toes and soles itch, and causes small swellings (guinea-worm?); **ɔʊoxã na, k-uw-amɛ la diã n-ihuɽu ɣɛri͜ɔ͜owɛ** (**ke** [˥]) [˩ ˩ ˩ ˥ ˥ ˥ ˩ ˩ \ ˥ ˥ / ˥ ˩ ˩ ˥] hallo, boy, get out of the rain-water that **ihuɽu** may not eat your foot!; *v.* **ikolo** [˥ ˩ ˥].

ihuʊ̃u [˩ ˥ ˩] millipede; idiom.: **ʊ-uagu xiã rhurhurhu ʊ-ihuʊ̃u** [/ ˥ ˥ ˥ ˩ ˥ ˥ ˩ ˩] why are you groping about like a millipede? *v.* **ogie** [˩ ˩ ˥].

ijake (and **izake**) [˩ ˥ /] a big fish "with teeth like those of a dog"; of Jekri origin.

ihue [˩ ˥] woof (crossing the warp on a loom).

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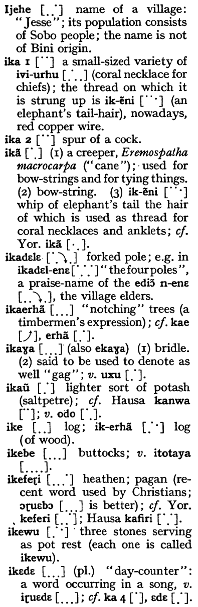
Ijehe [˩ ˩ ˥] name of a village: “Jesse”; its population consists of Sobo people; the name is not of Bini origin.

ika 1 [˥ ˥] a small-sized variety of **ivi-urhu** [˩ ˥ ˩ ˩] (coral necklace for chefs); the thread on which it is strung up is **ik-ẽni** [˥ ˥ ˧] (an elephant’s tail-hair), nowadays, red copper wire.

ika 2 [˥ ˥] spur of a cock.

ikã [˥ ˩] (1) a creeper, *Eremospatha macrocarpa* (“cane”); used for bow-strings and for tying things. (2) bow-string. (3) **ik-ẽni** [˥ ˥ ˧] whip of elephant’s tail the hair of which is used as thread for coral necklaces and anklets; *cf.*



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ikadɛlɛ [˙.↘..] forked pole; e.g. in **ikadɛl-enɛ** [˙.˙.˙] “the four poles”, a praise-name of the **ediɔ̃ n-enɛ** [..↘.], the village elders.

ikaerhã [...] “notching” trees (a timbermen’s expression); *cf.* **kae** [↗], **erhã** [.˙].

ikaɣa [...] (also **ekaɣa**) (1) bridle. (2) said to be used to denote as well “gag”; *v.* **uxu** [.˙].

ikaũ [.˙] lighter sort of potash (saltpetre); *cf.* Hausa **kanwa** [˙˙]; *v.* **odo** [˙.].

ike [..] log; **ik-erhã** [.˙·] log (of wood).

ikebe [...] buttocks; *v.* **itotaya** [....].

ikefeɽi [...˙] heathen; pagan (recent word used by Christians; **ɔɽuɛbɔ** [...] is better); *cf.* Yor. **keferi** [..˙]; Hausa **kafiri** [˙.˙].

ikewu [.˙·] three stones serving as pot rest (each one is called **ikewu**).

ikɛdɛ [...] (pl.) “day-counter”: a word occurring in a song, *v.* **iɽuɛdɛ** [...]; *cf.* **ka 4** [˙], **ɛdɛ** [.˙].

Yor. **ikã** [˧ ˩].

ikadɛlɛ [˥ ˩ \ ˩] forked pole; e.g. in **ikadɛl-enɛ** [˥ ˩ ˥ ˩ ˥] “the four poles”, a praise-name of the **ediɔ̃ n-enɛ** [˩ ˩ \ ˩], the village elders.

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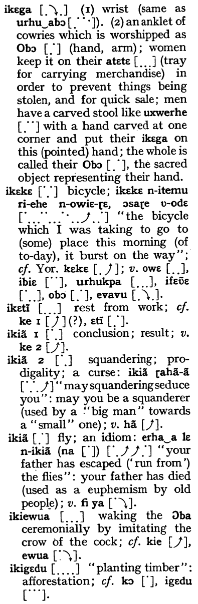
ikɛdɛ [˩ ˩ ˩] (pl.) “day-counter”: a word occurring in a song, *v.* **iɽuɛdɛ** [˩ ˩ ˩]; *cf.* **ka 4** [˥], **ɛdɛ** [˩ ˥].

ikɛga [˩ \ ˩] (1) wrist (same as **urhu̯abɔ** [˩ ˥ ˥ ˧]). (2) an anklet of cowries which is worshipped as **Obɔ** [˩ ˥] (hand, arm); women keep it on their **atɛtɛ** [˩ ˩ ˩] (tray for carrying merchandise) in order to prevent things being stolen, and for quick sale; men have a carved stool like **uxwerhe** [˩ ˥ ˥] with a hand carved at one corner and put their **ikɛga** on this (pointed) hand; the whole is called their **Obɔ** [˩ ˥], the sacred object representing their hand.

ikɛkɛ [˥ ˩ ˥] bicycle; **ikɛkɛ n-itemu ri-ehe n-owiɛ-ɽɛ, ɔsaɽe ʊ-odɛ** [˥ ˩ ˩ ˩ ˥ ˥ ˩ ˩ ˩ ˥ ˧ ˩ ˩ / ˩ ˩ ˥] “the bicycle which I was taking



ikɛga [.↘.] (1) wrist (same as **urhu‿abɔ** [.˙˙˙]). (2) an anklet of cowries which is worshipped as **Obɔ** [.˙] (hand, arm); women keep it on their **atɛtɛ** [...] (tray for carrying merchandise) in order to prevent things being stolen, and for quick sale; men have a carved stool like **uxwerhe** [.˙˙] with a hand carved at one corner and put their **ikɛga** on this (pointed) hand; the whole is called their **Obɔ** [.˙], the sacred object representing their hand.

ikɛkɛ [˙.˙] bicycle; **ikɛkɛ n-itemu ri-ehe n-owiɛ-ɽɛ, ɔsaɽe ʊ-odɛ** [˙...˙˙...˙˙..↗..˙] “the bicycle which I was taking to go to (some) place this morning (of to-day), it burst on the way”; *cf.* Yor. **kɛkɛ** [.↗]; *v.* **owɛ** [..], **ibiɛ** [˙˙], **urhukpa** [...], **ifɛʊ̃ɛ** [˙..], **obɔ** [.˙], **evavu** [.↘.].

ikɛtĩ [...] rest from work; *cf.* **ke 1** [↗] (?), **ɛtĩ** [.˙].

ikiã 1 [˙.] conclusion; result; *v.* **ke 2** [↗].

ikiã 2 [˙.] squandering; prodigality; a curse: **ikiã ɽahã-ã** [˙˙..↗] “may squandering seduce you”: may you be a squanderer (used by a “big man” towards a “small” one); *v.* **hã** [↗].

ikiã [.˙] fly; an idiom: **erha‿a lɛ n-ikiã** (**na** [˙]) [˙.↗↗.˙] “your father has escaped (‘run from’) the flies”: your father has died (used as a euphemism by old people); *v.* **fi ya** [˙↘].

ikiewua [...] waking the **Ɔba** ceremonially by imitating the crow of the cock; *cf.* **kie** [↗], **ewua** [˙↘].

ikigɛdu [....] “planting timber”: afforestation; *cf.* **kɔ** [˙], **igɛdu** [˙˙˙].

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ikɛfi [˩ ˩ ˩] rest from work; *cf.* **ke 1** [/] (?), **ɛfi** [˩ ˥].

ikiã 1 [˥ ˩] conclusion; result; *v.* **ke 2** [/].

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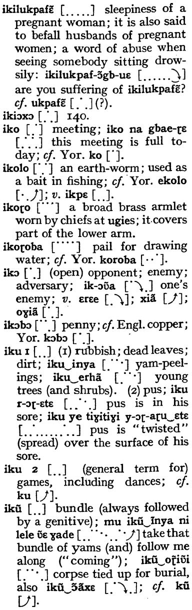
ikilukpafɛ̃ [˩ ˩ ˩ ˩ ˩] sleepiness of a pregnant woman; it is also said to befall husbands of pregnant women; a word of abuse when seeing somebody sitting drowsily: **ikilukpaf-ɔ̃gb-uɛ** [˩ ˩ ˩ ˩ ˩ ˩‿╲] are you suffering of **ikilukpafɛ̃**? *cf.* **ukpafɛ̃** [˩ ˥ ˩] (?).

ikiɔxɔ [˩ ˥ ˩] 140.

iko [˩ ˥] meeting; **iko na gbae-ɽɛ** [˩ ˥ ˩ ˥ ˩] this meeting is full today; *cf.* Yor. **ko** [˥].

ikolo [˥ ˩ ˥] an earth-worm; used as a bait in fishing; *cf.* Yor. **ekolo** [˧ ˩ /]; *v.* **ikpɛ** [˩ ˩].

ikoɽo [˥ ˥ ˥] a broad brass armlet worn by chiefs at **ugies**; it covers



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ikoɽoba [˙˙˙˙] pail for drawing water; *cf.* Yor. **koroba** [··˙].

ikɔ [˙.] (open) opponent; enemy; adversary; **ik-ɔʊ̃a** [˙↘.] one's enemy; *v.* **ɛrɛe** [.↘]; **xiã** [↗]; **oɣiã** [˙.].

ikɔbɔ [˙˙.] penny; *cf.* Engl. copper; Yor. **kɔbɔ** [˙.].

iku 1 [..] (1) rubbish; dead leaves; dirt; **iku‿inya** [.˙˙·] yam-peelings; **iku‿erhã** [.˙˙·] young trees (and shrubs). (2) pus; **iku r-ɔɽ-ɛtɛ** [..˙·.] pus is in his sore; **iku ye tiɣitiɣi y-ɔɽ-aɽu‿ɛtɛ** [..˙......˙..] pus is "twisted" (spread) over the surface of his sore.

iku 2 [..] (general term for) games, including dances; *cf.* **ku** [↗].

ikũ [..] bundle (always followed by a genitive); **mu ikũ‿ĩnya ni lele ʊ̃ɛ ɣade** [..˙˙·..˙·↗] take that bundle of yams (and) follow me along ("coming"); **ikũ‿oɽiʊ̃i** [.˙˙·.] corpse tied up for burial, also **ikũ‿ɔ̃ãxɛ** [.˙↘.]; *cf.* **kũ** [↗].

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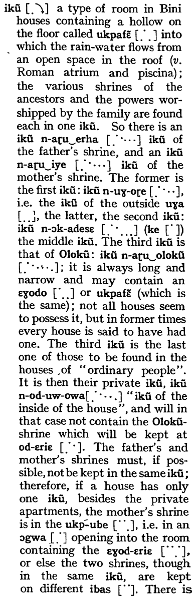
ikũ [˩ \ ] a type of room in Bini houses containing a hollow on the floor called **ukpafɛ̃** [˩ ˥ ˩] into which the rain-water flows from an open space in the roof (*v.* Roman atrium and piscina); the various shrines of the ancestors and the powers worshipped by the family are found each in one **ikũ**. So there is an **ikũ n-aɽu͜erha** [˩ ˥ ˧ ˧ ˧ ˧] **ikũ** of the father's shrine, and an **ikũ n-aɽu͜iye** [˩ ˥ ˧ ˧ ˧ ˧] **ikũ** of the mother's shrine. The former is the first **ikũ**: **ikũ n-uɣ-oɽe** [˩ ˥ ˧ ˧ ˧], i.e. the **ikũ** of the outside **uɣa** [˩ ˩], the latter, the second **ikũ**: **ikũ n-ɔk-adesɛ** [˩ ˥ ˧ ˩ ˩ ˩] (**ke** [˥]) the middle **ikũ**. The



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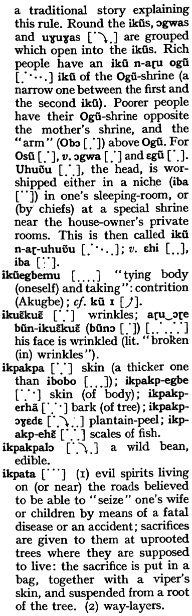

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ikũegbemu [....] “tying body (oneself) and taking”: contrition (Akugbe); *cf.* **kũ** ɪ [↗].

ikuɛ̃kuɛ̃ [˙.˙] wrinkles; **aɽu‿ɔɽe bũn-ikuɛ̃kuɛ̃** (**bũnɔ** [.˙]) [..˙..˙.] his face is wrinkled (lit. “broken (in) wrinkles”).

ikpakpa [˙.˙] skin (a thicker one than **ibobo** [...]); **ikpakp-egbe** [˙.˙˙] skin (of body); **ikpakp-erhã** [˙.˙˙] bark (of tree); **ikpakp-ɔɣɛdɛ** [˙.↘..] plantain-peel; **ikp-akp-ehɛ̃** [˙.˙.] scales of fish.

ikpakpalɔ [˙.↘.] a wild bean, edible.

ikpata [˙˙˙] (ɪ) evil spirits living on (or near) the roads believed to be able to “seize” one’s wife or children by means of a fatal disease or an accident; sacrifices are given to them at uprooted trees where they are supposed to live: the sacrifice is put in a bag, together with a viper’s skin, and suspended from a root of the tree. (2) way-layers.

˧ ˩]; *v.* **ɛhi** [˩ ˩], **iba** [˥ ˥].

ikũegbemu [˩ ˩ ˩ ˩] “tying body (oneself) and taking”: contrition (Akugbe); *cf.* **kũ 1** [/].

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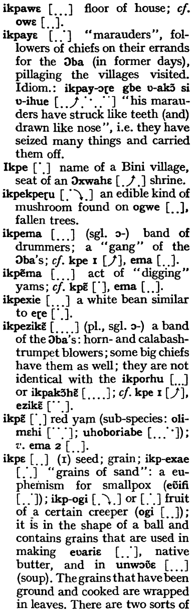
ikpawɛ [˩ ˩ ˩] floor of house; *cf.* **owɛ** [˩ ˩].

ikpayɛ [˩ ˩ ˥] “marauders”, followers of chiefs on their errands for the **Ɔba** (in former days), pillaging the villages visited. Idiom.: **ikpay-ɔɽe gbe ʋ-akɔ̃ si ʋ-ihue** [˩ ˩ / ˩ ˥ ˧ ˩ ˩ ˥ ˥] “his marauders have struck like teeth (and) drawn like nose”, i.e. they have seized many things and carried them off.

Ikpe [˥ ˩] name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ikpekpeɽu [˩ ˥ \ ˩] an edible kind of mushroom found on **ogwe** [˩ ˩], fallen trees.

ikpema [˩ ˩ ˩] (sgl. **ɔ-**) band of



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ikpexie [...] a white bean similar to **eɽe** [˙.].

ikpezikẽ [....] (pl., sgl. **ɔ-**) a band of the **Ɔba**’s: horn- and calabash-trumpet blowers; some big chiefs have them as well; they are not identical with the **ikporhu** [...] or **ikpakɔ̃hẽ** [....]; *cf.* **kpe 1** [↗], **ezikẽ** [˙˙.].

ikpẽ [˙.] red yam (sub-species: **olimɛhi** [˙˙.˙]; **uhoboriabe** [...˙˙]); *v.* **ema 2** [..].

ikpɛ [..] (1) seed; grain; **ikp-exae** [.˙.] “grains of sand”: a euphemism for smallpox (**eʋ̃ifi** [..˙]); **ikp-ogi** [.↘.] or [.˙.] fruit of a certain creeper (**ogi** [..]); it is in the shape of a ball and contains grains that are used in making **eʋariɛ** [..˙], native butter, and in **unwɔʋ̃ɛ** [...] (soup). The grains that have been ground and cooked are wrapped in leaves. There are two sorts of drummers; a “gang” of the **Ɔba**’s; *cf.* **kpe 1** [/], **ema** [˩ ˩].

ikpẽma [˩ ˩ ˩] act of “digging” yams; *cf.* **kpɛ̃** [˥], **ema** [˩ ˩].

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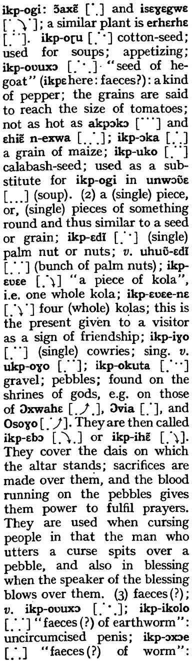
ikp-ogi: ɔ̃axẽ [˥ ˩] and **isɛɣɛgwɛ** [˥ ˩ \ ˥]; a similar plant is **erhɛrhɛ** [˩ ˥ ˥]. **ikp-oɽu** [˩ ˥ ˧] cotton-seed; used for soups; appetizing; **ikp-oʊuxɔ** [˩ ˥ ˧ ˩] “seed of he-goat” (**ikpɛ** here: faeces?): a kind of pepper; the grains are said to reach the size of tomatoes; not as hot as **akpɔkɔ** [˥ ˥ ˥] and ɛhiẽ **n-exwa** [˩ ˩ ˥ ˩]; **ikp-ɔka** [˩ ˥ ˩] a grain of maize; **ikp-uko** [˩ ˥ ˥] calabash-seed; used as a substitute for **ikp-ogi** in **unwɔʊ̃ɛ** [˩ ˩ ˩] (soup). (2) a (single) piece, or, (single) pieces of something round and thus similar to a seed or grain; **ikp-ɛdĩ** [˩ ˥ ˧] (single) palm nut or nuts; *v.* **uhuʊ̃-ɛdĩ** [˩ ˥ ˩ ˥] (bunch of



ikp-ogi: **ɔ̃axẽ** [˙.] and **isɛɣɛgwɛ** [˙.↘˙]; a similar plant is **erhɛrhɛ** [.˙˙]. **ikp-oɽu** [.˙˙] cotton-seed; used for soups; appetizing; **ikp-oʊuxɔ** [.˙˙.] “seed of he-goat” (**ikpɛ** here: faeces?): a kind of pepper; the grains are said to reach the size of tomatoes; not as hot as **akpɔkɔ** [˙˙˙] and **ɛhiẽ n-exwa** [..˙.]; **ikp-ɔka** [.˙.] a grain of maize; **ikp-uko** [.˙˙] calabash-seed; used as a substitute for **ikp-ogi** in **unwɔʊ̃ɛ** [...] (soup). (2) a (single) piece, or, (single) pieces of something round and thus similar to a seed or grain; **ikp-ɛdĩ** [.˙˙] (single) palm nut or nuts; *v.* **uhuʊ̃-ɛdĩ** [.˙.˙] (bunch of palm nuts); **ikp-ɛʊɛe** [.˙↘] “a piece of kola”, i.e. one whole kola; **ikp-ɛʊɛe-nɛ** [.˙↘˙] four (whole) kolas; this is the present given to a visitor as a sign of friendship; **ikp-iɣo** [.˙˙] (single) cowries; sing. *v.* **ukp-oɣo** [.˙˙]; **ikp-okuta** [.˙˙˙] gravel; pebbles; found on the shrines of gods, e.g. on those of **Ɔxwahɛ** [.↗.], **Ɔvia** [.˙], and **Osoɣo** [.˙↗]. They are then called **ikp-ɛbɔ** [.↘.] or **ikp-ihẽ** [.˙↘]. They cover the dais on which the altar stands; sacrifices are made over them, and the blood running on the pebbles gives them power to fulfil prayers. They are used when cursing people in that the man who utters a curse spits over a pebble, and also in blessing when the speaker of the blessing blows over them. (3) faeces (?); *v.* **ikp-oʊuxɔ** [.˙˙.]; **ikp-ikolo** [.˙.˙] “faeces (?) of earthworm”: uncircumcised penis; **ikp-ɔxɔe** [.˙.] “faeces (?) of worm”:

palm nuts); **ikp-ɛʋɛe** [˩ ˥ (4-1)] “a piece of kola”, i.e. one whole kola; **ikp-ɛʋɛe-n**ɛ [˩ ˥ (4-1) ˥] four (whole) kolas; this is the present given to a visitor as a sign of friendship; **ikp-iɤo** [˩ ˥ ˥] (single) cowries; sing. *v.* **ukp-oɤo** [˩ ˥ ˥]; **ikp-okuta** [˩ ˥ ˧ ˧] gravel; pebbles; found on the shrines of gods, e.g. on those of Ɔ**xwah**ɛ [˩ / ˩], Ɔ**via** [˩ ˥], and **Osoɤo** [˩ ˥ /]. They are then called **ikp-**ɛ**b**ɔ [˩ \ ˩] or **ikp-ih**ɛ̃ [˩ ˥ (4-1)]. They cover the dais on which the altar stands; sacrifices are made over them, and the blood running on the pebbles gives them power to fulfil prayers. They are used when cursing people in that the man who utters a curse spits over a pebble, and also in blessing when the speaker of the blessing blows over them.

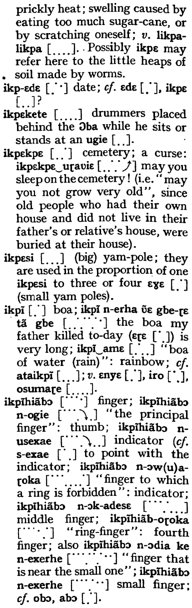
(3) faeces (?); *v.* **ikp-oʊuxɔ** [˩ ˥ ˧ ˩]; **ikp-ikolo** [˩ ˥ ˩ ˥] “faeces (?) of earthworm”: uncircumcised penis; **ikp-ɔxɔe** [˩ ˥ ˩] “faeces (?) of worm”:

prickly heat; swelling caused by eating too much sugar-cane, or by scratching oneself; *v.* **likpa-likpa** [˩ ˩ ˩ ˩]. Possibly **ikpɛ** may refer here to the little heaps of soil made by worms.

ikp-ɛdɛ [˩ ˥ ˧] date; *cf.* **ɛdɛ** [˩ ˥], **ikpɛ** [˩ ˩]?

ikpɛkete [˩ ˩ ˩ ˩] drummers placed behind the **Ɔba** while he sits or stands at an **ugie** [˩ ˩].

ikpɛkpɛ [˩ ˩ ˥] cemetery; a curse: **ikpɛkpɛ‿uɽaʊiɛ** [˩ ˩ ˥ ˩ ˥ /] may you sleep on the cemetery! (i.e. "may you not grow very old", since old people who had their own house and did not live in their father's or relative's



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ikpɛsi [˩ ˩ ˩] (big) yam-pole; they are used in the proportion of one **ikpɛsi** to three or four **ɛɣɛ** [˩ ˥] (small yam poles).

ikpĩ [˩ ˥] boa; **ikpĩ n-erha ʊ̃ɛ gbe-ɽɛ tã gbe** [˩ ˩ ˩ ˥ ˥ ˥ ˩ ˥ ˧] the boa my father killed to-day (**ɛɽɛ** [˥ ˩]) is very long; **ikpĩ‿amɛ** [˩ ˥ ˩ ˩] "boa of water (rain)": rainbow; *cf.* **ataikpĩ** [˩ ˩ ˩]; *v.* **ɛnyɛ** [˩ ˥], **iro** [˥ ˩], **osumaɽe** [˩ ˩ ˩ ˩].

ikpĩhiãbɔ [˥ ˥ ˥ ˧] finger; **ikpĩhiãbɔ n-ogie** [˥ ˥ ˥ ˩ ↘ ˩] "the principal finger": thumb; **ikpĩhiãbɔ n-usexae** [˥ ˥ ˥ ˩ ↘ ˩ ˩] indicator (*cf.* **s-exae** [˥ ˩] to point with the indicator; **ikpĩhiãbɔ n-ɔw(u)a-ɽoka** [˥ ˥ ˥ ˩ ˩ ˩ ˩ ˥] "finger to which a ring is forbidden": indicator; **ikpĩhiãbɔ n-ɔk-adesɛ** [˥ ˥ ˥ ˥ ˩ ˩ ˩] middle finger; **ikpĩhiãb-oɽoka** [˥ ˥ ˥ ˧ ˩ ˥] "ring-finger": fourth finger; also **ikpĩhiãbɔ n-ɔdia ke n-exerhe** [˥ ˥ ˥ ˩ ˥ ˥ ˩ ˥ ˧ ˧] "finger that is near the small one"; **ikpĩhiãbɔ n-exerhe** [˥ ˥ ˥ ˥ ˩ ˥ ˧ ˧] small finger; *cf.* **obɔ, abɔ** [˩ ˥].

house, were buried at their house).

ikpɛsi [˩ ˩ ˩] (big) yam-pole; they are used in the proportion of one **ikpɛsi** to three or four ɛɣɛ [˩ ˥] (small yam poles).

ikpĩ [˩ ˥] boa; **ikpĩ n-erha** ʋ̃ɛ **gbe-**ɽɛ **tã gbe** [˩ ˩ ˥ ˩ ˥ ˥ ˩ ˥ ˧] the boa my father killed to-day (ɛɽɛ [˥ ˩]) is very long; **ikpĩ͜amɛ** [˩ ˥ ˩ ˩] “boa of water (rain)”: rainbow; *cf.* **ataikpĩ** [˩ ˩ ˩]; *v.* ɛ**ny**ɛ [˩ ˥], **iro** [˥ ˩], **osumaɽe** [˩ ˩ ˩ ˩].

ikpĩhiãbɔ [˥ ˥ ˥ ˧] finger; **ikpĩhiãbɔ n-ogie** [˥ ˥ ˥ ˩ \ ˩] “the principal finger”: thumb; **ikpĩhiãbɔ n-usexae** [˥ ˥ ˥ ˩ \ ˩ ˩] indicator (*cf.* **s-exae** [˥ ˩] to point with the indicator) + ; **ikpĩhiãbɔ n-ɔw(u)a-ɽoka** [˥ ˥ ˥ ˩ ˩ ˩ ˩ ˥] “finger to which a ring is forbidden”: indicator; **ikpĩhiãbɔ n-ɔk-adesɛ** [˥ ˥ ˥ ˩ ˥ ˩ ˩ ˩] middle finger; **ikpĩhiãb-oɣoka** [˥ ˥ ˥ ˧ ˩ ˥] “ring-finger”: fourth finger; also **ikpĩhiãbɔ n-ɔdia ke n-exerhe** [˥ ˥ ˥ ˩ ˥ ˥ ˩ ˥ ˧ ˧] “finger that is near the small one”; **ikpĩhiãbɔ n-exerhe** [˥ ˥ ˥ ˩ ˥ ˧ ˧] small finger; *cf.* **obɔ**, **abɔ** [˩ ˥].

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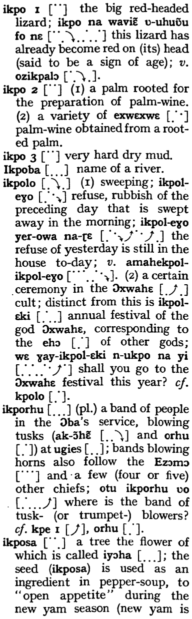
ikpo 1 [˥ ˥] the big red-headed lizard; **ikpo na waviɛ̃ ʊ-uhuʊ̃u fo nɛ** [˥ ˥ ˩ \ ˩ ˩ ˥ ˩ ˩ ˥] this lizard has already become red on (its) head (said to be a sign of age); *v.* **ozikpalɔ** [˥ ˩ \ ˩].

ikpo 2 [˥ ˥] (1) a palm rooted for the preparation of palm-wine. (2) a variety of **exwɛxwɛ** [˩ ˥ ˦] palm-wine obtained from a rooted palm.

ikpo 3 [˥ ˥] very hard dry mud.

Ikpoba [˩ ˩ ˩] name of a river.

ikpolo [˩ \ ˩] (1) sweeping; **ikpol-eɣo** [˩ ˥ ˦ (3-1)] refuse, rubbish of the preceding day that is swept away in the morning; **ikpol-eɣo yer-owa na-ɽɛ** [˩ ˥



ikpo ɪ [˙˙] the big red-headed lizard; **ikpo na waviɛ̃ ʋ-uhuʋ̃u fo nɛ** [˙˙.↘..˙..˙] this lizard has already become red on (its) head (said to be a sign of age); *v.* **ozikpalɔ** [˙.↘.].

ikpo 2 [˙˙] (ɪ) a palm rooted for the preparation of palm-wine. (2) a variety of **exwɛxwɛ** [.˙˙] palm-wine obtained from a rooted palm.

ikpo 3 [˙˙] very hard dry mud.

Ikpoba [...] name of a river.

ikpolo [.↘.] (ɪ) sweeping; **ikpol-eɣo** [.˙˙↘] refuse, rubbish of the preceding day that is swept away in the morning; **ikpol-eɣo yer-owa na-ɽɛ** [.˙˙↘↗˙˙↗.] the refuse of yesterday is still in the house to-day; *v.* **amahekpol-ikpol-eɣo** [˙˙˙..˙˙↘]. (2) a certain ceremony in the **Ɔxwahɛ** [.↗.] cult; distinct from this is **ikpol-ɛki** [.˙..] annual festival of the god **Ɔxwahɛ**, corresponding to the **ehɔ** [.˙] of other gods; **wɛ ɣay-ikpol-ɛki n-ukpo na yi** [.˙..˙˙↗˙] shall you go to the **Ɔxwahɛ** festival this year? *cf.* **kpolo** [.˙].

ikporhu [...] (pl.) a band of people in the **Ɔba**'s service, blowing tusks (**ak-ɔ̃hɛ̃** [..↘] and **orhu** [.˙]) at **ugies** [..]; bands blowing horns also follow the **Ezɔmɔ** [˙˙˙] and a few (four or five) other chiefs; **otu ikporhu ʋo** [.˙..↗] where is the band of tusk- (or trumpet-) blowers? *cf.* **kpe ɪ** [↗], **orhu** [.˙].

ikposa [˙˙.] a tree the flower of which is called **iyɔha** [...]; the seed (**ikposa**) is used as an ingredient in pepper-soup, to "open appetite" during the new yam season (new yam is

˧ (3-1) / ˥ ˧ / ˩] the refuse of yesterday is still in the house to-day; *v.* **amahekpol-ikpol-eɣo** [˥ ˥ ˥ ˩ ˩ ˥ ˧ (3-1)]. (2) a certain ceremony in the **Ɔxwahɛ** [˩ / ˩] cult; distinct from this is **ikpol-ɛki** [˩ ˥ ˩ ˩] annual festival of the god **Ɔxwahɛ**, corresponding to the **ehɔ** [˩ ˥] of other gods; **wɛ ɣay-ikpol-ɛki n-ukpo na yi** [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˧ / ˥] shall you go to the **Ɔxwahɛ** festival this year? *cf.* **kpolo** [˩ ˥].

ikporhu [˩ ˩ ˩] (pl.) a band of people in the **Ɔba**’s service, blowing tusks (**ak-ɔ̃hɛ̃** [˩ ˩ \ ] and **orhu** [˩ ˥]) at **ugie**s [˩ ˩]; bands blowing horns also follow the **Ezɔmɔ** [˥ ˥ ˥] and a few (four or five) other chiefs; **otu ikporhu ʊo**

[˩ ˥ ˩ ˩ ˩ /] where is the band of tusk- (or trumpet-) blowers? *cf.* **kpe 1** [/], **orhu** [˩ ˥].

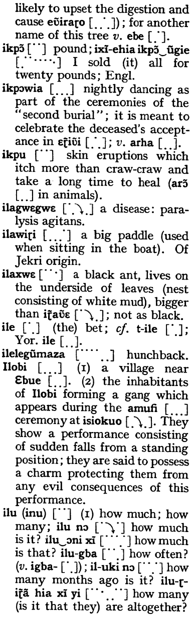
ikposa [˥ ˥ ˩] a tree the flower of which is called **iyɔha** [˩ ˩ ˩]; the seed (**ikposa**) is used as an ingredient in pepper-soup, to “open appetite” during the new yam season (new yam is likely to upset the digestion and cause **eʋ̃iraɽo** [˩ ˩ ˥ ˩]); for another name of this tree *v.* **ebe** [˩ ˥].

ikpɔ̃ [˥ ˥] pound; **ixĩ-ehia ikpɔ̃‿ũgie** [˩ ˥ ˥ ˦ ˦ ˦ ˦ ˧] I sold (it) all for twenty pounds; Engl.

ikpɔwia [˩ ˩ ˩] nightly dancing as part of the ceremonies of the “second burial”; it is meant to celebrate the deceased’s acceptance in **ɛɽiʋ̃i** [˩ ˥ ˩]; *v.* **arha** [˩ ˩].

ikpu [˥ ˥] skin eruptions which itch more than craw-craw and take a long time to heal (**arɔ̃** [˩ ˩] in animals).

ilagwɛgwɛ [˥ ˩ \ ˩] a disease: paralysis agitans.



likely to upset the digestion and cause **eʋ̃iraɽo** [..˙.]); for another name of this tree *v.* **ebe** [.˙].

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ikpɔwia [...] nightly dancing as part of the ceremonies of the “second burial”; it is meant to celebrate the deceased’s acceptance in **ɛɽiʋ̃i** [.˙.]; *v.* **arha** [..].

ikpu [˙˙] skin eruptions which itch more than craw-craw and take a long time to heal (**arɔ̃** [..] in animals).

ilagwɛgwɛ [˙.↘.] a disease: paralysis agitans.

ilawiɽi [...˙] a big paddle (used when sitting in the boat). Of Jekri origin.

ilaxwɛ [˙˙˙] a black ant, lives on the underside of leaves (nest consisting of white mud), bigger than **iɽaʋ̃ɛ** [˙↘.]; not as black.

ile [˙.] (the) bet; *cf.* **t-ile** [˙.]; Yor. **ile** [..].

ilelegũmaza [˙˙˙˙..] hunchback.

Ilobi [...] (1) a village near **Ɛbue** [..]. (2) the inhabitants of **Ilobi** forming a gang which appears during the **amufi** [...] ceremony at **isiokuo** [.↘.]. They show a performance consisting of sudden falls from a standing position; they are said to possess a charm protecting them from any evil consequences of this performance.

ilu (inu) [˙˙] (1) how much; how many; **ilu nɔ** [˙↘˙] how much is it? **ilu‿ɔni xĩ** [˙˙˙.˙] how much is that? **ilu-gba** [˙˙.] how often? (*v.* **igba-** [˙.]); **il-uki nɔ** [˙˙.˙] how many months ago is it? **ilu-ɽ-iɽã hia xĩ yi** [˙˙˙..˙˙] how many (is it that they) are altogether?

ilawiɽi [˩ ˩ ˩ ˥] a big paddle (used when sitting in the boat). Of Jekri origin.

ilaxwɛ [˥ ˥ ˧] a black ant, lives on the underside of leaves (nest consisting of white mud), bigger than **iɽ̃a**ʊ̃ɛ [˥ \ ˩]; not as black.

ile [˥ ˩] (the) bet; *cf.* **t-ile** [˥ ˩]; Yor. **ile** [˩ ˩].

ilelegũmaza [˥ ˥ ˥ ˥ ˩ ˩] hunchback.

Ilobi [˩ ˩ ˩] (1) a village near Ɛ**bue** [˩ ˩]. (2) the inhabitants of **Ilobi** forming a gang which appears during the **amufi** [˩ ˩ ˩] ceremony at **isiokuo** [˩ \ ˩]. They show a performance consisting of sudden falls from a standing position; they are said to possess a charm protecting them from any evil consequences of this performance.

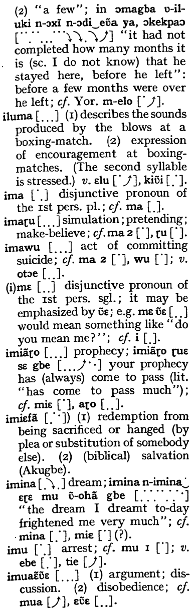
ilu (**inu**) [˥ ˥] (1) how much; how many; **ilu nɔ** [˥ \ ˥] how much is it? **ilu͜ɔni xĩ** [˥ ˥ ˥ ˩ ˥] how much is that? **ilu-gba** [˥ ˥ ˩] how often? (*v.* **igba-** [˥ ˩]); **iluki nɔ** [˥ ˥ ˩ ˥] how many months ago is it? **ilu-ɽ-iɽ̃ã hia xĩ yi** [˥ ˥ ˧ ˩ ˩ ˥ ˥] how many (is it that they) are altogether?

(2) “a few”; in **ɔmagba ʊ-il-uki n-oxĩ n-ɔdi‿eʊ̃a ya, ɔkekpaɔ** [˥ ˥ ˩ ˥ ˥ ˩ ˩ ˩ ˥ ˥ ˥ (4-1) \ ˩ \ /] “it had not completed how many months it is (sc. I do not know) that he stayed here, before he left”: before a few months were over he left; *cf.* Yor. **m-elo** [˥ /].

iluma [˩ ˩ ˩] (1) describes the sounds produced by the blows at a boxing-match. (2) expression of encouragement at boxing-matches. (The second syllable is stressed.) *v.* **ɛlu** [˥ /], **kiʊ̃i** [˩ ˥].

ima [˥ ˩] disjunctive pronoun of the 1st pers. pl.; *cf.* **ma** [˩].

imaɽu [˩ ˩ ˩]



(2) “a few”; in **ɔmagba ʊ-iluki n-ɔxĩ n-ɔdi‿eʊ̃a ya, ɔkekpaɔ** [˙˙.˙˙...˙˙˙↘↘.↘↗] “it had not completed how many months it is (sc. I do not know) that he stayed here, before he left”: before a few months were over he left; *cf.* Yor. **m-elo** [˙↗].

iluma [...] (1) describes the sounds produced by the blows at a boxing-match. (2) expression of encouragement at boxing-matches. (The second syllable is stressed.) *v.* **ɛlu** [˙↗], **kiʊ̃i** [.˙].

ima [˙.] disjunctive pronoun of the 1st pers. pl.; *cf.* **ma** [.].

imaɽu [...] simulation; pretending; make-believe; *cf.* **ma 2** [˙], **ɽu** [˙].

imawu [...] act of committing suicide; *cf.* **ma 2** [˙], **wu** [˙]; *v.* **otɔe** [..].

(i)mɛ [..] disjunctive pronoun of the 1st pers. sgl.; it may be emphasized by **ʊ̃ɛ**; e.g. **mɛ ʊ̃ɛ** [..] would mean something like “do you mean me?”; *cf.* **i** [.].

imiãɽo [...] prophecy; **imiãɽo ɽuɛ sɛ gbe** [...↗˙·] your prophecy has (always) come to pass (lit. “has come to pass much”); *cf.* **miɛ** [˙], **aɽo** [..].

imiɛfã [.˙˙]) (1) redemption from being sacrificed or hanged (by plea or substitution of somebody else). (2) (biblical) salvation (Akugbe).

imina [.↘.] dream; **imina n-imina‿ɛɽɛ mu ʊ̃-ohã gbe** [.˙.˙.˙.˙.˙˙] “the dream I dreamt to-day frightened me very much”; *cf.* **mina** [.˙], **miɛ** [˙] (?).

imu [˙.] arrest; *cf.* **mu 1** [˙]; *v.* **ebe** [.˙], **tie** [↗].

imuaɛ̃ʊ̃ɛ [...] (1) argument; discussion. (2) disobedience; *cf.* **mua** [↗], **ɛʊ̃ɛ** [..].

simulation; pretending; make-believe; *cf.* **ma 2** [˥], **ɽu** [˥].

imawu [˩ ˩ ˩] act of committing suicide; *cf.* **ma 2** [˥], **wu** [˥]; *v.* **otɔe** [˩ ˩].
(i)mɛ [˩ ˩] disjunctive pronoun of the 1st pers. sgl.; it may be emphasized by ʋ̃ɛ; e.g. **mɛ** ʋ̃ɛ [˩ ˩] would mean something like “do you mean me?”; *cf.* **i** [˩].

imiãɽo [˩ ˩ ˩] prophecy; **imiãɽo ɽuɛ sɛ gbe** [˩ ˩ ˩ / ˦ ˧] your prophecy has (always) come to pass (lit. “has come to pass much”); *cf.* **miɛ** [˥], **aɽo** [˩ ˩].

imiɛfã [˩ ˥ ˦]+ (1) redemption from being sacrificed or hanged (by plea or substitution of somebody else). (2) (biblical) salvation

(Akugbe).

imina [˩ \ ˩] dream; **imina n-imina**‿ ɛɽɛ **mu** ʊ̃**-ohã gbe** [˩ ˥ ˩ ˥ ˩ ˥ ˥ ˩ ˥ ˩ ˥ ˧] “the dream I dreamt to-day frightened me very much”; *cf.* **mina** [˩ ˥], **mi**ɛ [˥] (?).

imu [˥ ˩] arrest; *cf.* **mu 1** [˥]; *v.* **ebe** [˩ ˥], **tie** [/].

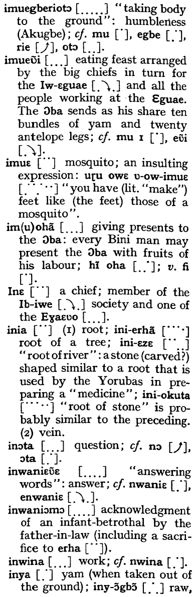
imuaɛ̃ʊ̃ɛ [˩ ˩ ˩] (1) argument; discussion. (2) disobedience; *cf.* **mua** [/], ɛʊ̃ɛ [˩ ˩].

imuegberiotɔ [˩ ˩ ˩ ˩ ˩] “taking body to the ground”: humbleness (Akugbe); *cf.* **mu** [˥], **egbe** [˩ ˥], **rie** [/], **otɔ** [˩ ˩].

imueʊ̃i [˩ ˩ ˩] eating feast arranged by the big chiefs in turn for the **Iw-ɛguae** [˩ \ ˩] and all the people working at the **Ɛguae**. The **Ɔba** sends as his share ten bundles of yam and twenty antelope legs; *cf.* **mu 1** [˥], **eʊ̃i** [˩ \ ].

imuɛ [˥ ˥] mosquito; an insulting expression: **uɽu owɛ ʊ-ow-imuɛ** [˩ ˥ ˥ ˩ ˥ ˧ ˧] “you have (lit. “make”) feet like (the feet) those of a mosquito”.

im(u)ohã [˩ ˩ ˩] giving presents to the **Ɔba**: every Bini



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im(u)ohã [...] giving presents to the **Ɔba**: every Bini man may present the **Ɔba** with fruits of his labour; **hĩ oha** [..˙]; *v.* **fi** [˙].

Inɛ [˙˙] a chief; member of the **Ib-iwe** [.↘.] society and one of the **Eɣaɛʊo** [...].

inia [˙˙] (1) root; **ini-erhã** [˙˙˙·] root of a tree; **ini-ɛzɛ** [˙˙..] “root of river”: a stone (carved?) shaped similar to a root that is used by the Yorubas in preparing a “medicine”; **ini-okuta** [˙˙˙˙˙] “root of stone” is probably similar to the preceding. (2) vein.

inɔta [...] question; *cf.* **nɔ** [↗], **ɔta** [.˙].

inwaniɛʊ̃ɛ [....] “answering words”: answer; *cf.* **nwaniɛ** [.˙], **enwaniɛ** [.↘.].

inwaniɔmɔ [....] acknowledgment of an infant-betrothal by the father-in-law (including a sacrifice to **erha** [˙˙]).

inwina [...] work; *cf.* **nwina** [.˙].

inya [.˙] yam (when taken out of the ground); **iny-ɔ̃gbɔ̃** [.˙.] raw, man may present the **Ɔba** with fruits of his labour; **hĩ oha** [˩ ˩ ˥]; *v.* **fi** [˥].

Inɛ [˥ ˥] a chief; member of the **Ib-iwe** [˩ \ ˩] society and one of the **Eɣaɛʋo** [˩ ˩ ˩].

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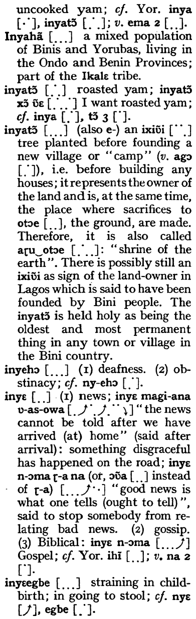
inya [˩ ˥] yam (when taken out of the ground); **inyɔ̃gbɔ̃** [˩ ˥ ˩] raw, uncooked yam; *cf.* Yor. **inya** [˧ ˥], **inyatɔ̃** [˩ ˥ ˩]; *v.* **ema 2** [˩ ˩].

Inyahã [˩ ˩ ˩] a mixed population of Binis and Yorubas, living in the Ondo and Benin provinces; part of the **Ikalɛ** tribe.

inyatɔ̃ [˩ ˥ ˩] roasted yam; **inyatɔ̃ xɔ̃ ʋ̃ɛ** [˩ ˥ ˩ ˩ ˥] I want roasted yam; *cf.* **inya** [˩ ˥], **tɔ̃ 3** [˥].

inyatɔ̃ [˩ ˩ ˩] (also **e-**) an **ixiʋ̃i** [˥ ˥ ˩] tree planted before founding a new village or “camp” (*v.* **agɔ** [˩ ˥]), i.e. before building any houses; it represents the owner of the land and is, at the same time, the place where sacrifices to **otɔe** [˩ ˩], the



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inyehɔ [...] (1) deafness. (2) obstinacy; *cf.* **ny-ehɔ** [.˙].

inyɛ [..] (1) news; **inyɛ magi-ana ʋ-as-owa** [.↗˙.↗.˙˙↘] “the news cannot be told after we have arrived (at) home” (said after arrival): something disgraceful has happened on the road; **inyɛ n-ɔma ɽ-a na** (or, **ɔʋ̃a** [..] instead of **ɽ-a**) [...↗˙·] “good news is what one tells (ought to tell)”, said to stop somebody from relating bad news. (2) gossip. (3) Biblical: **inyɛ n-ɔma** [...↗] Gospel; *cf.* Yor. **ihĩ** [..]; *v.* **na 2** [˙].

inyɛegbe [...] straining in childbirth; in going to stool; *cf.* **nyɛ** [↗], **egbe** [.˙].

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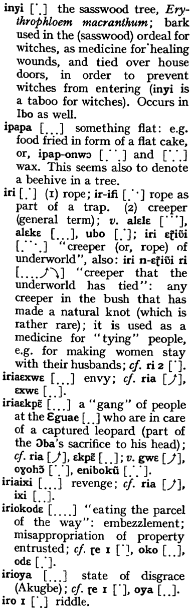
inyi [˥ ˩] the sasswood tree, *Erythrophloem macranthum*; bark used in the (sasswood) ordeal for witches, as medicine for healing wounds, and tied over house doors, in order to prevent witches from entering (**inyi** is a taboo for witches). Occurs in Ibo as well.

ipapa [˩ ˩ ˩] something flat: e.g. food fried in form of a flat cake, or, **ipap-onwɔ** [˩ ˥ ˥ ˩] and [˥ ˩ ˥ ˩] wax. This seems also to denote a beehive in a tree.

iri [˩ ˥] (1) rope; **ir-ifi** [˩ ˥ ˧] rope as part of a trap. (2) creeper (general term); *v.* **alɛlɛ** [˥ ˥ ˥], **alɛkɛ** [˩ ˩ ˩], **ubo** [˩ ˥]; **iri ɛɽ̃iʊ̃i** [˩ ˥ ˥ ˧ ˩] “creeper



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iriaɛxwɛ [...] envy; *cf.* **ria** [↗], **ɛxwɛ** [..].

iriaɛkpɛ̃ [...] a “gang” of people at the **Ɛguae** [..] who are in care of a captured leopard (part of the **Ɔba**’s sacrifice to his head); *cf.* **ria** [↗], **ɛkpɛ̃** [..]; *v.* **gwɛ** [↗], **oɣohɔ̃** [˙.˙], **enibokũ** [.˙.˙].

iriaixi [...] revenge; *cf.* **ria** [↗], **ixi** [..].

iriokodɛ [....] “eating the parcel of the way”: embezzlement; misappropriation of property entrusted; *cf.* **ɽe 1** [˙], **oko** [..], **odɛ** [.˙].

irioya [...] state of disgrace (Akugbe); *cf.* **ɽe 1** [˙], **oya** [..].

iro 1 [˙.] riddle.

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iro 1 [˥ ˩] riddle.

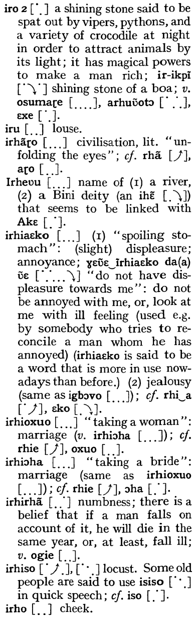
iro 2 [˥ ˩] a shining stone said to be spat out by vipers, pythons, and a variety of crocodile at night in order to attract animals by its light; it has magical powers to make a man rich; **ir-ikpĩ** [˥ \ ˥] shining stone of a boa; *v.* **osumaɽe** [˩ ˩ ˩ ˩], **arhuʊotɔ** [˥ ˩ ˥ ˩], **ɛxe** [˥ ˩].

iru [˩ ˩] louse.

irhãɽo [˩ ˩ ˩] civilisation, lit. “unfolding the eyes”; *cf.* **rhã** [/], **aɽo** [˩ ˩].

Irheʊu [˩ ˩ ˩] name of (1) a river, (2) a Bini deity (an **ihɛ̃** [˩ \ ]) that seems to be linked with **Akɛ** [˩ ˥].

irhiaɛko [˩ ˩ ˩] (1) “spoiling stomach”: (slight)



iro 2 [˙.] a shining stone said to be spat out by vipers, pythons, and a variety of crocodile at night in order to attract animals by its light; it has magical powers to make a man rich; **ir-ikpĩ** [˙↘˙] shining stone of a boa; *v.* **osumaɽe** [....], **arhuʊotɔ** [˙.˙.], **ɛxe** [˙.].

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irhiaɛko [...] (1) “spoiling stomach”: (slight) displeasure; annoyance; **ɣɛʊ̃ɛ‿ĩrhiaɛko da**(a) **ʊ̃ɛ** [˙.˙...↘] “do not have displeasure towards me”: do not be annoyed with me, or, look at me with ill feeling (used e.g. by somebody who tries to reconcile a man whom he has annoyed) (**irhiaɛko** is said to be a word that is more in use nowadays than before.) (2) jealousy (same as **igbɔvo** [...]); *cf.* **rhi‿a** [˙↗], **ɛko** [.↘].

irhioxuo [...] “taking a woman”: marriage (*v.* **irhiɔha** [...]); *cf.* **rhie** [↗], **oxuo** [..].

irhiɔha [...] “taking a bride”: marriage (same as **irhioxuo** [...]); *cf.* **rhie** [↗], **ɔha** [.˙].

irhirhã [..˙] numbness; there is a belief that if a man falls on account of it, he will die in the same year, or, at least, fall ill; *v.* **ogie** [..].

irhiso [˙↗.], [˙˙.] locust. Some old people are said to use **isiso** [˙˙.] in quick speech; *cf.* **iso** [.˙].

irho [..] cheek.

displeasure; annoyance; ɣɛʊ̃ɛ̃͜**irhiaɛko da(a)** ʊ̃ɛ [˥ ˩ ˥ ˩ ˩ ˩ \ ] “do not have displeasure towards me”: do not be annoyed with me, or, look at me with ill feeling (used e.g. by somebody who tries to reconcile a man whom he has annoyed) (**irhiaɛko** is said to be a word that is more in use nowadays than before.) (2) jealousy (same as **igbɔvo** [˩ ˩ ˩]); *cf.* **rhi͜a** [˥ /], **ɛko** [˩ \ ].

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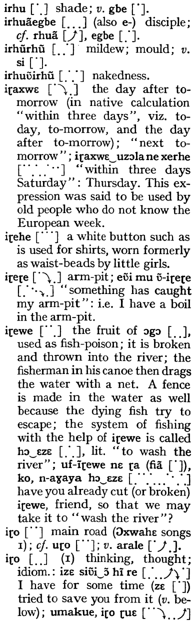
irhu [˥ ˩] shade; *v.* **gbe** [˥].

irhuãegbe [˩ ˩ ˩] (also **e-**) disciple; *cf.* **rhuã** [/], **egbe** [˩ ˥].

irhũrhũ [˩ ˩ ˥] mildew; mould; *v.* **si** [˥].

irhuʊ̃irhũ [˩ ˥ ˩ ˥] nakedness.

iɽaxwɛ [˥ \ ˩] the day after to-morrow. (in native calculation “within three days”, viz. to-day, to-morrow, and the day after to-morrow); “next to-morrow”; **iɽaxwɛ̯u̯zɔla ne xerhe** [˥ ˥ ˩ ˥ ˩ ˩ ˥ ˦ ˦] “within three days Saturday”: Thursday. This expression was said to be used by old people who do not know the European week.



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iɽehe [˙˙˙] a white button such as is used for shirts, worn formerly as waist-beads by little girls.
iɽeɽe [˙↘.] arm-pit; **eʊ̃i mu ʊ̃-iɽeɽe** [.˙˙↘.] “something has caught my arm-pit”: i.e. I have a boil in the arm-pit.
iɽewe [˙˙.] the fruit of **ɔgɔ** [..], used as fish-poison; it is broken and thrown into the river; the fisherman in his canoe then drags the water with a net. A fence is made in the water as well because the dying fish try to escape; the system of fishing with the help of **iɽewe** is called **hɔ‿ɛzɛ** [.˙.], lit. “to wash the river”; **uf-ĩɽewe nɛ ɽa** (**fiã** [˙]), **ko, n-aɣaya hɔ‿ɛzɛ** [.˙˙˙....˙˙..] have you already cut (or broken) **iɽewe**, friend, so that we may take it to “wash the river”?
iɽo [˙˙] main road (**Ɔxwahɛ** songs 1); *cf.* **uɽo** [˙˙]; *v.* **arale** [˙↗.].
iɽo [..] (1) thinking, thought; idiom.: **izɛ siʊ̃i‿ɔ̃ hĩ re** [.˙..↗↘˙] I have for some time (**zɛ** [˙]) tried to save you from it (*v.* below); **umakue, iɽo ɽuɛ** [˙˙↘..↗]

iɽehe [˥ ˥ ˥] a white button such as is used for shirts, worn formerly as waist-beads by little girls.

iɽeɽe [˥ \ ˩] arm-pit; **eʊ̃i mu ʊ̃-iɽeɽe** [˩ ˥ ˧ ˧ (3-1) ˩] “something has caught my arm-pit”: i.e. I have a boil in the arm-pit.

iɽewe [˥ ˥ ˩] the fruit of ɔgɔ [˩ ˩], used as fish-poison; it is broken and thrown into the river; the fisherman in his canoe then drags the water with a net. A fence is made in the water as well because the dying fish try to escape; the system of fishing with the help of **iɽewe** is called **hɔ͜ɛzɛ** [˩ ˥ ˩], lit. “to wash the river”; **uf-ĩɽewe nɛ ɽa** (**fiã** [˥]), **ko**, **n-aɣaya hɔ͜ɛzɛ** [˩ ˥ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩]

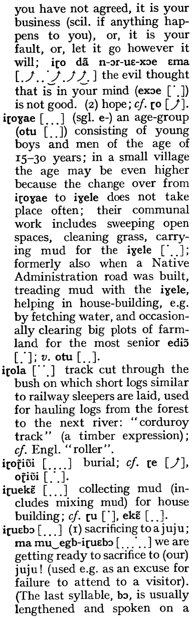
have you already cut (or broken) **iɽewe**, friend, so that we may take it to “wash the river”?

iɽo [˥ ˥] main road (**Ɔxwh**ɛ songs 1); *cf.* **uɽo** [˥ ˥]; *v.* **arale** [˥ / ˩].

iɽo [˩ ˩] (1) thinking, thought; idiom.: **iz**ɛ **si**ʊ̃**i͜**ɔ̃ **hĩ re** [˩ ˥ ˩ ˩ / (4-1) ˥] I have for some time (**z**ɛ [˥]) tried to save you from it (*v.* below); **umakue**, **iɽo ɽu**ɛ [˥ ˥ \ ˩ ˩ /]

you have not agreed, it is your business (scil. if anything happens to you), or, it is your fault, or, let it go however it will; **iɽo dã n-ɔr-uɛ-xɔe ɛma** [˩ / ˩ ˩ ˥‿/ ˩ / /‿˩] the evil thought that is in your mind (**exɔe** [˥ ˩]) is not good. (2) hope; *cf.* **ɽo** [/].

iɽoɣae [˩ ˩ ˩] (sgl. **e-**) an age-group (**otu** [˩ ˩]) consisting of young boys and men of the age of 15—30 years; in a small village the age may be even higher because the change over from **iɽoɣae** to **iɣele** does not take place often; their communal work includes sweeping open spaces, cleaning grass, carry-



you have not agreed, it is your business (scil. if anything happens to you), or, it is your fault, or, let it go however it will; **iɽo dã n-ɔr-uɛ-xɔe ɛma** [.↗..˙↗‿.↗↗‿.] the evil thought that is in your mind (**exɔe** [˙.]) is not good. (2) hope; *cf.* **ɽo** [↗].

iɽoɣae [...] (sgl. **e-**) an age-group (**otu** [..]) consisting of young boys and men of the age of 15–30 years; in a small village the age may be even higher because the change over from **iɽoɣae** to **iɣele** does not take place often; their communal work includes sweeping open spaces, cleaning grass, carry-ing mud for the **iɣele** [˙..]; formerly also when a Native Administration road was built, treading mud with the **iɣele**, helping in house-building, e.g. by fetching water, and occasionally clearing big plots of farmland for the most senior **ediɔ̃** [.˙]; *v.* **otu** [..].

iɽola [˙˙.] track cut through the bush on which short logs similar to railway sleepers are laid, used for hauling logs from the forest to the next river: "corduroy track" (a timber expression); *cf.* Engl. "roller".

iɽoɽiʊ̃i [....] burial; *cf.* **ɽe** [↗], **oɽiʊ̃i** [.˙.].

iɽuekɛ̃ [...] collecting mud (includes mixing mud) for house building; *cf.* **ɽu** [˙], **ekɛ̃** [..].

iɽuɛbɔ [...] (1) sacrificing to a juju; **ma mu‿egb-iɽuɛbɔ** [...˙..] we are getting ready to sacrifice to (our) juju! (used e.g. as an excuse for failure to attend to a visitor). (The last syllable, **bɔ**, is usually lengthened and spoken on a ing mud for the **iɣele** [˥ ˩ ˩]; formerly also when a Native Administration road was built, treading mud with the **iɣele**, helping in house-building, e.g. by fetching water, and occasionally clearing big plots of farmland for the most senior **ediɔ̃** [˩ ˥]; *v.* **otu** [˩ ˩].

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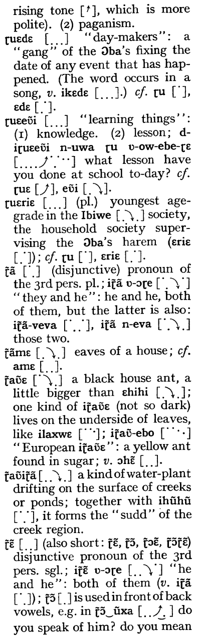
iɽuɛdɛ [˩ ˩ ˩] “day-makers”: a “gang” of the **Ɔba**’s fixing the date of any event that has happened. (The word occurs in a song, *v.* **ikɛdɛ** [˩ ˩ ˩].) *cf.* **ɽu** [˥], **ɛdɛ** [˩ ˥].

iɽuɛeʊ̃i [˩ ˩ ˩] “learning things”: (1) knowledge. (2) lesson; **d-iɽuɛeʊ̃i n-uwa ɽu ʊ-ow-ebe-ɽɛ** [˩ ˩ ˩ ˩ / ˥ ˩ ˥ ˧ ˧] what lesson have you done at school to-day? *cf.* **ɽuɛ** [/], **eʊ̃i** [˩ \ ].

iɽuɛriɛ [˩ ˩ ˩] (pl.) youngest age-grade in the **Ibiwe** [˩ \ ˩] society, the household society supervising the **Ɔba**’s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ɽuɛriɛ [...] (pl.) youngest age-grade in the **Ibiwe** [.↘.] society, the household society supervising the **Ɔba**’s harem (**ɛriɛ** [.˙]); *cf.* **ɽu** [˙], **ɛriɛ** [.˙].

ɽ̃ã [˙.] (disjunctive) pronoun of the 3rd pers. pl.; **iɽ̃ã ʊ-ɔɽe** [˙.↘˙] “they and he”: he and he, both of them, but the latter is also: **iɽ̃ã-veva** [˙..˙], **iɽ̃ã n-eva** [˙.↘.] those two.

ɽ̃ãmɛ [.↘.] eaves of a house; *cf.* **amɛ** [..].

ɽ̃aʊ̃ɛ [˙↘.] a black house ant, a little bigger than **ɛhihi** [.↘.]; one kind of **iɽ̃aʊ̃ɛ** (not so dark) lives on the underside of leaves, like **ilaxwɛ** [˙˙·]; **iɽ̃aʊ̃-ebo** [˙˙··] “European **iɽ̃aʊ̃ɛ**”: a yellow ant found in sugar; *v.* **ɔhɛ̃** [..].

ɽ̃aʊ̃iɽ̃ã [..↘.] a kind of water-plant drifting on the surface of creeks or ponds; together with **ihũhũ** [˙.˙], it forms the “sudd” of the creek region.

ɽ̃ɛ̃ [..] (also short: **ɽ̃ɛ̃, ɽ̃ɔ̃, ɽ̃ɔɛ̃, ɽ̃ɔ̃ɽ̃ɛ̃**) disjunctive pronoun of the 3rd pers. sgl.; **iɽ̃ɛ̃ ʊ-ɔɽe** [..↘˙] “he and he”: both of them (*v.* **iɽ̃ã** [˙.]); **ɽ̃ɔ̃** [.] is used in front of back vowels, e.g. in **ɽ̃ɔ̃‿ũxa** [..↗.] do you speak of him? do you mean harem (ɛ**ri**ɛ [˩ ˥]); *cf.* ɽ**u** [˥], ɛ**ri**ɛ [˩ ˥].

iɽ̃ã [˥ ˩] (disjunctive) pronoun of the 3rd pers. pl.; **iɽ̃ã** ʊ**-**ɔɽ**e** [˥ ˩ \ ˥] “they and he”: he and he, both of them, but the latter is also: **iɽ̃ã-veva** [˥ ˩ ˩ ˥], **iɽ̃ã n-eva** [˥ ˩ \ ˩] those two.

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iɽaʊ̃**iɽ̃ã** [˩ ˩ \ ˩] a kind of water-plant drifting on the surface of creeks or ponds; together with **ihũhũ** [˥ ˩ ˥], it forms the “sudd” of the creek region.

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iɽɛʋ̃i [˩ ˩ ˩] knowledge; *cf.* ɽɛ̃ [/],

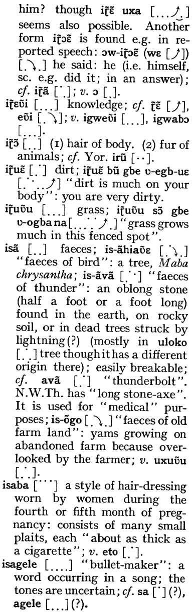
xxxxx

eʋ̃i [˩ \ ]; *v.* **igweʋ̃i** [˩ ˩ ˩], **igwabɔ** [˩ ˩ ˩].

iɽɔ̃ [˩ ˩] (1) hair of body. (2) fur of animals; *cf.* Yor. **iɽũ** [˧ ˧].

iɽuɛ̃ [˩ ˥] dirt; **iɽuɛ̃ bũ gbe ʋ-egb-uɛ** [˩ ˥ ˧ ˩ ˩ /] “dirt is much on your body”: you are very dirty.

iɽuʋ̃u [˩ ˩ ˩] grass;



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iɽɛʋ̃i [˩ ˩ ˩] knowledge; *cf.* **ɽɛ̃** [/], **eʋ̃i** [˩ \ ]; *v.* **igweʋ̃i** [˩ ˩ ˩], **igwabɔ** [˩ ˩ ˩].

iɽɔ̃ [˩ ˩] (1) hair of body. (2) fur of animals; *cf.* Yor. **irũ** [˧ ˧].

iɽuɛ̃ [˩ ˥] dirt; **iɽuɛ̃ bũ gbe ʋ-egb-uɛ** [˩ ˥ ˧ ˩ ˩ /] “dirt is much on your body”: you are very dirty.

iɽuʋ̃u [˩ ˩ ˩] grass; **iɽuʋ̃u sɔ̃ gbe ʋ-ogba na** [˩ ˩ ˩ ˥ ˩ ˥ / ˩] “grass grows much in this fenced spot”.

isã [˩ ˩] faeces; **is-ãhiaʋ̃ɛ** [˩ ˥ \ ˩] “faeces of bird”: a tree, *Maba chrysantha*; **is-ãvã** [˩ ˥ ˧] “faeces of thunder”: an oblong stone (half a foot or a foot long) found in the earth, on rocky soil, or in dead trees struck by lightning (?) (mostly in **uloko** [˩ ˥ ˩] tree though it has a different origin there); easily breakable; *cf.* **avã** [˩ ˥] “thunderbolt”. N.W.Th. has “long stone-axe”. It is used for “medical” purposes; **is-ɔ̃go** [˩ \ ˩] “faeces of old farm land”: yams growing on abandoned farm because overlooked by the farmer; *v.* **uxuʋ̃u** [˩ ˥ ˩].

isaba [˥ ˥ ˥] a style of hair-dressing worn by women during the fourth or fifth month of pregnancy: consists of many small plaits, each “about as thick as a cigarette”; *v.* **eto** [˩ ˥].

isagele [˩ ˩ ˩ ˩] “bullet-maker”: a word occurring in a song; the tones are uncertain; *cf.* **sa** [˥] (?), **agele** [˩ ˩ ˩] (?).

iɼ̃uʊ̃u sɔ̃ gbe ʊ-ogba na [˩ ˩ ˩ ˥ ˩ ˥ / ˩] “grass grows much in this fenced spot”.

isã [˩ ˩] faeces; **is-ãhiaʊ̃ɛ** [˩ ˥ (4-1) ˩] “faeces of bird”: a tree, *Maba chrysantha*; **is-ãvã** [˩ ˥ ˧] “faeces of thunder”: an oblong stone (half a foot or a foot long) found in the earth, on rocky soil, or in dead trees struck by lightning (?) (mostly in **uloko** [˩ ˥ ˩] tree though it has a different origin there); easily breakable; *cf.* **avã** [˩ ˥] “thunderbolt”. N.W.Th. has “long stone-axe”. It is used for “medical” purposes; **is-õgo** [˩ \ ˩] “faeces of old farm land”: yams growing on abandoned farm because overlooked by the farmer; *v.* **uxuʊ̃u**

[˩ ˥ ˩].

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isagele [˩ ˩ ˩ ˩] “bullet-maker”: a word occurring in a song; the tones are uncertain; *cf.* **sa** [˥] (?), **agele** [˩ ˩ ˩] (?).

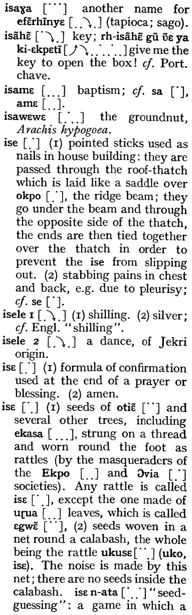
isaɣa [˥ ˥ ˥] another name for **efɛ̃rhĩnyɛ** [˩ ˩ \ ˩] (tapioca; sago).

isãhɛ̃ [˥ \ ˩] key; **rh-isãhɛ̃ gũ** ʊ̃ɛ **ya ki-ɛkpɛtĩ** [/ \ ˩ ˩ ˥ ˩ ˩ ˥ ˩ ˩] give me the key to open the box! *cf.* Port. chave.

isamɛ [˩ ˩ ˩] baptism; *cf.* **sa** [˥], **amɛ** [˩ ˩].

isawɛwɛ [˩ ˥ ˩ ˩] the groundnut, *Arachis hypogoea.*

ise [˩ ˥] (1) pointed sticks used as nails in house building: they are passed through the roof-thatch which is laid like a saddle over **okpo** [˩ ˥], the ridge beam: they go under the beam and through the opposite side of the thatch, the ends are then tied together



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ise [.˙] (1) pointed sticks used as nails in house building: they are passed through the roof-thatch which is laid like a saddle over **okpo** [.˙], the ridge beam; they go under the beam and through the opposite side of the thatch, the ends are then tied together over the thatch in order to prevent the **ise** from slipping out. (2) stabbing pains in chest and back, e.g. due to pleurisy; *cf.* **se** [˙].

isele 1 [.↘.] (1) shilling. (2) silver; *cf.* Engl. "shilling".

isele 2 [.↘.] a dance, of Jekri origin.

isɛ [.˙] (1) formula of confirmation used at the end of a prayer or blessing. (2) amen.

isɛ [˙.] (1) seeds of **otiɛ̃** [˙˙] and several other trees, including **ekasa** [...], strung on a thread and worn round the foot as rattles (by the masqueraders of the **Ekpo** [..] and **Ɔvia** [.˙] societies). Any rattle is called **isɛ** [˙.], except the one made of **uɽua** [...] leaves, which is called **ɛgwɛ̃** [˙˙], (2) seeds woven in a net round a calabash, the whole being the rattle **ukusɛ**[˙˙.] (**uko, isɛ**). The noise is made by this net; there are no seeds inside the calabash. **isɛ n-ata** [˙..˙] "seed-guessing": a game in which a over the thatch in order to prevent the **ise** from slipping out. (2) stabbing pains in chest and back, e.g. due to pleurisy; *cf.* **se** [˥].

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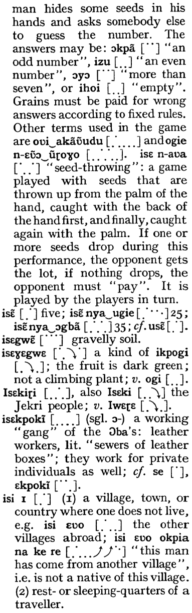

man hides some seeds in his hands and asks somebody else to guess the number. The answers may be: **ɔkpã** [˥˥] “an odd number”, **izu** [˩˩] “an even number”, **ɔyɔ** [˥˥] “more than seven”, or **ihoi** [˩˩] “empty”. Grains must be paid for wrong answers according to fixed rules. Other terms used in the game are **oʋi͜akãʋ̃udu** [˩˥˩˩˩˩] and **ogie n-ɛʋ̃ɔ͜ũɽoɣo** [˩˩˥˩˥˩˩]. **isɛ n-aʋa** [˥˩˩˥] “seed-throwing”: a game played with seeds that are thrown up from the palm of the hand, caught with the back of the hand first, and finally, caught again with the palm. If one or more seeds drop during this performance, the opponent gets the lot, if nothing drops, the opponent must “pay”. It is played by the players in turn.

isɛ̃ [˩˥] five; **isɛ̃ nya͜ugie** [˩˥˥˥˥] 25; **isɛ̃ nya͜ɔgbã** [˩˥˩˥˩] 35; *cf.* **usɛ̃** [˩˥].

isɛgwɛ̃ [˥˥˥] gravelly soil.

isɛɣɛgwɛ [˥˩↘˥] a kind of **ikpogi** [˩↘˩]; the fruit is dark green; not a climbing plant; *v.* **ogi** [˩˩].

Isɛkiɽi [˩˩˥˩], also **Isɛki** [˩˩↘] the Jekri people; *v.* **Iwɛɽɛ** [˩↘˩].

isɛkpokĩ [˥˩˩˩] (sgl. **ɔ-**) a working “gang” of the Ɔba’s: leather workers, lit. “sewers of leather boxes”; they work for private individuals as well; *cf.* **se** [˥], **ɛkpokĩ** [˥˥˩].

isi I [˩˥] (1) a village, town, or country where one does not live, e.g. **isi ɛʋo** [˩˥˩˩] the other villages abroad; **isi ɛʋo okpia na ke re** [˩˥˩˩˩↗↗˥˥] “this man has come from another village”, i.e. is not a native of this village. (2) rest- or sleeping-quarters of a traveller.

during this performance, the opponent gets the lot, if nothing drops, the opponent must “pay”. It is played by the players in turn.

isɛ̃ [˩ ˥] five; **is**ɛ̃ **nya͜ugie** [˩ ˥ ˧ ˧ ˧] 25; **is**ɛ̃ **nya͜ɔgbã** [˩ ˥ ˩ ˥ ˩] 35; *cf.* **us**ɛ̃ [˩ ˥].

isɛgwɛ̃ [˥ ˥ ˥]
gravelly soil.

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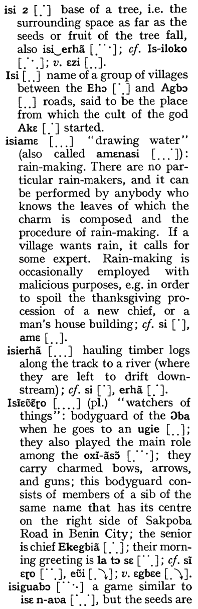
isi 2 [˩ ˥] base of a tree, i.e. the surrounding space as far as the seeds or fruit of the tree fall, also **isi‿erhã** [˩ ˥ ˥ ˧]; *cf.* **Is-iloko** [˩ ˥ ˧ ˩]; *v.* **ɛzi** [˩ ˩].

Isi [˩ ˩] name of a group of villages between the **Ehɔ** [˥ ˩] and **Agbɔ** [˩ ˩] roads, said to be the place from which the cult of the god **Akɛ** [˩ ˥] started.

isiamɛ [˩ ˩ ˩] "drawing water" (also called **amɛnasi** [˩ ˩ ˩ ˥]): rain-making. There are no particular rain-makers, and it can be performed by anybody who knows the leaves of which the charm is composed and the procedure of rain-making. If a



isi 2 [.˙] base of a tree, i.e. the surrounding space as far as the seeds or fruit of the tree fall, also **isi‿erhã** [.˙˙·]; *cf.* **Is-iloko** [.˙˙.]; *v.* **ɛzi** [..].

Isi [..] name of a group of villages between the **Ehɔ** [˙.] and **Agbɔ** [..] roads, said to be the place from which the cult of the god **Akɛ** [.˙] started.

isiamɛ [...] "drawing water" (also called **amɛnasi** [...˙]): rain-making. There are no particular rain-makers, and it can be performed by anybody who knows the leaves of which the charm is composed and the procedure of rain-making. If a village wants rain, it calls for some expert. Rain-making is occasionally employed with malicious purposes, e.g. in order to spoil the thanksgiving procession of a new chief, or a man's house building; *cf.* **si** [˙], **amɛ** [..].

isierhã [...] hauling timber logs along the track to a river (where they are left to drift downstream); *cf.* **si** [˙], **erhã** [.˙].

Isĩɛʊ̃ɛ̃ɽo [....] (pl.) "watchers of things": bodyguard of the **Ɔba** when he goes to an **ugie** [..]; they also played the main role among the **oxĩ-ãsɔ̃** [.˙˙·]; they carry charmed bows, arrows, and guns; this bodyguard consists of members of a sib of the same name that has its centre on the right side of Sakpoba Road in Benin City; the senior is chief **Ekegbiã** [.˙.]; their morning greeting is **la tɔ sɛ** [˙˙.]; *cf.* **sĩ ɛɽo** [˙˙.], **eʊ̃i** [.↘]; *v.* **ɛgbɛe** [.↘].

isiguabɔ [˙˙˙·] a game similar to **isɛ n-aʊa** [˙..˙], but the seeds are village wants rain, it calls for some expert. Rain-making is occasionally employed with malicious purposes, e.g. in order to spoil the thanksgiving procession of a new chief, or a man’s house building; *cf.* **si** [˥], **am**ɛ [˩ ˩].

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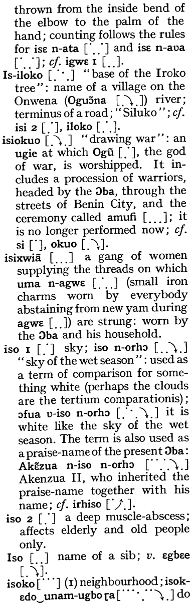
Isĩɛʊ̃ɛ̃ɽ**o** [˩ ˩ ˩ ˩] (pl.) “watchers of things”: bodyguard of the Ɔ**ba** when he goes to an **ugie** [˩ ˩]; they also played the main role among the **oxĩ-ãs**ɔ̃ [˩ ˥ ˥ ˧]; they carry charmed bows, arrows, and guns; this bodyguard consists of members of a sib of the same name that has its centre on the right side of Sakpoba Road in Benin City; the senior is chief **Ekegbiã** [˩ ˥ ˩]; their morning greeting is **la tɔ sɛ** [˥ ˥ ˩]; *cf.* **sĩ ɛɽo** [˥ ˥ ˩], **eʊ̃i** [˩ \ ]; *v.* **ɛgbɛe** [˩ \ ].

isiguabɔ [˥ ˥ ˧ ˧] a game similar to **isɛ n-aʊa** [˥ ˩ ˩ ˥], but the seeds are thrown from the inside bend of the elbow to the palm of the hand; counting follows the rules for **isɛ n-ata** [˥ ˩ ˩ ˥] and **isɛ n-aʋa** [˥ ˩ ˩ ˥]; *cf.* **igwɛ 1** [˩ ˩].

Is-iloko [˩ ˥ ˧ ˩] “base of the Iroko tree”: name of a village on the Onwena (**Oguɔ̃na** [˩ \ ˩]) river; terminus of a road; “Siluko”; *cf.* **isi 2** [˩ ˥], **iloko** [˩ ˥ ˩].

isiokuo [˩ \ ˩] “drawing war”: an **ugie** at which **Ogũ** [˩ ˥], the god of war, is worshipped. It includes a procession of warriors, headed by the **Ɔba**, through the streets of Benin City, and the ceremony called **amufi** [˩ ˩ ˩]; it is no longer



thrown from the inside bend of the elbow to the palm of the hand; counting follows the rules for **isɛ n-ata** [˙..˙] and **isɛ n-aʋa** [˙..˙]; *cf.* **igwɛ ɪ** [..].

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isixwiã [...] a gang of women supplying the threads on which **uma n-agwɛ** [.˙..] (small iron charms worn by everybody abstaining from new yam during **agwɛ** [..]) are strung: worn by the **Ɔba** and his household.

iso ɪ [.˙] sky; **iso n-orhɔ** [..↘.] “sky of the wet season”: used as a term of comparison for something white (perhaps the clouds are the tertium comparationis); **ɔfua ʋ-iso n-orhɔ** [.˙˙.↘.] it is white like the sky of the wet season. The term is also used as a praise-name of the present **Ɔba**: **Akɛ̃zua n-iso n-orhɔ** [˙˙.˙.↘.] Akenzua II, who inherited the praise-name together with his name; *cf.* **irhiso** [˙↗.].

iso 2 [.˙] a deep muscle-abscess; affects elderly and old people only.

Iso [..] name of a sib; *v.* **ɛgbɛe** [.↘].

isoko [˙˙˙] (ɪ) neighbourhood; **isokɛdo‿unam-ugboɽa** [˙˙˙.˙˙↘.] do performed now; *cf.* **si** [˥], **okuo** [˩ \ ].

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iso 1 [˩ ˥] sky; **iso n-orhɔ** [˩ ˩ \ ˩] "sky of the wet season": used as a term of comparison for something white (perhaps the clouds are the tertium comparationis); **ɔfua ʊ-iso n-orhɔ** [˩ ˥ ˧ ˩ \ ˩] it is white like the sky of the wet season. The term is also used as a praise-name of the present **Ɔba**: **Akɛ̃zua n-iso n-orhɔ** [˥ ˥ ˩ ˥ ˩ \ ˩] Akenzua II, who inherited the praise-name together with his name; *cf.* **irhiso** [˥ / ˩].

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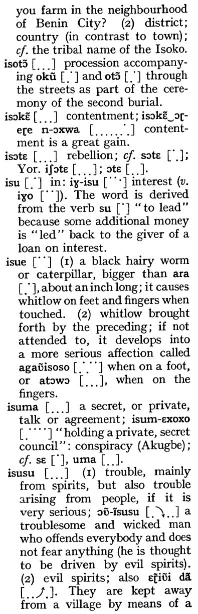
isoko [˥ ˥ ˥] (1) neighbourhood; **isokɛdo͜unam-ugbo ɽa** [˥ ˥ ˥ ˧ ˩ ˥ ˥ \ ˩] do you farm in the neighbourhood of Benin City? (2) district; country (in contrast to town); *cf.* the tribal name of the Isoko.

isotɔ̃ [˩ ˩ ˩] procession accompanying **okũ** [˩ ˥] and **otɔ̃** [˩ ˥] through the streets as part of the ceremony of the second burial.

isɔkɛ̃ [˩ ˩ ˩] contentment; **isɔkɛ̃͜ɔɽ-eɽe n-ɔxwa** [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˩] contentment is a great gain.

isɔtɛ [˩ ˩ ˩] rebellion; *cf.* **sɔtɛ** [˥ ˩]; Yor. **iʃɔtɛ** [˩ ˩ ˩]; **ɔtɛ** [˩ ˩].

isu [˩ ˥] in: **iɣ-isu** [˥ ˥ ˦] interest (*v.* **iɣo** [˥ ˥]). The word is derived from the verb **su** [˥



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isu [.˙] in: **iɣ-isu** [˙˙·] interest (*v.* **iɣo** [˙˙]). The word is derived from the verb **su** [˙] "to lead" because some additional money is "led" back to the giver of a loan on interest.

isue [˙˙] (1) a black hairy worm or caterpillar, bigger than **ara** [.˙], about an inch long; it causes whitlow on feet and fingers when touched. (2) whitlow brought forth by the preceding; if not attended to, it develops into a more serious affection called **agaʊ̃isoso** [.˙.˙˙] when on a foot, or **atɔwɔ** [...], when on the fingers.

isuma [...] a secret, or private, talk or agreement; **isum-ɛxoxo** [.˙˙˙˙] "holding a private, secret council": conspiracy (Akugbe); *cf.* **sɛ** [˙], **uma** [..].

isusu [...] (1) trouble, mainly from spirits, but also trouble arising from people, if it is very serious; **ɔʊ̃-ĩsusu** [.↘..] a troublesome and wicked man who offends everybody and does not fear anything (he is thought to be driven by evil spirits). (2) evil spirits; also **ɛɽiʊ̃i dã** [..↗.]. They are kept away from a village by means of a

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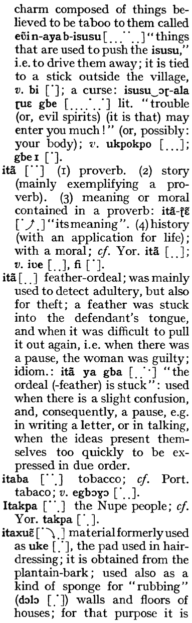
itã [˥ ˥] (1) proverb. (2) story (mainly exemplifying a proverb). (3) meaning or moral contained in a proverb: **itã-ɽ̃ɛ̃** [˥ / ˩] “its meaning”. (4) history (with an application for life); with a moral; *cf.*



charm composed of things believed to be taboo to them called **eʊ̃i n-aya b-isusu** [...˙˙..] “things that are used to push the **isusu**,” i.e. to drive them away; it is tied to a stick outside the village, *v.* **bi** [˙]; a curse: **isusu‿ɔɽ-ala ɽuɛ gbe** [....˙..˙] lit. “trouble (or, evil spirits) (it is that) may enter you much!” (or, possibly: your body); *v.* **ukpokpo** [...]; **gbe** 1 [˙].

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itã [..] feather-ordeal; was mainly used to detect adultery, but also for theft; a feather was stuck into the defendant’s tongue, and when it was difficult to pull it out again, i.e. when there was a pause, the woman was guilty; idiom.: **itã ya gba** [..˙˙] “the ordeal (-feather) is stuck”: used when there is a slight confusion, and, consequently, a pause, e.g. in writing a letter, or in talking, when the ideas present themselves too quickly to be expressed in due order.

itaba [˙˙.] tobacco; *cf.* Port. tabaco; *v.* **egbɔɣɔ** [˙..].

Itakpa [˙˙.] the Nupe people; *cf.* Yor. **takpa** [˙.].

itaxuɛ̃ [˙↘..] material formerly used as **uke** [.˙], the pad used in hairdressing; it is obtained from the plantain-bark; used also as a kind of sponge for “rubbing” (**dɔlɔ** [.˙]) walls and floors of houses; for that purpose it is

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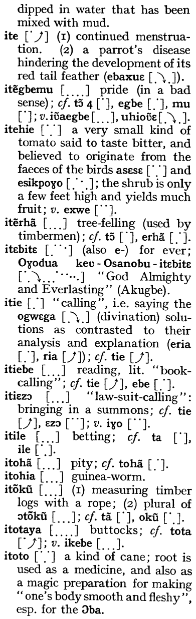
ite [˥ /] (1) continued menstruation. (2) a parrot's disease hindering the development of its red tail feather (**ebaxuɛ** [˩ \ ˩]).

itẽgbemu [˩ ˩ ˩ ˩] pride (in a bad sense); *cf.* **tɔ̃ 4** [˥], **egbe** [˩ ˥], **mu** [˥]; *v.* **iʊ̃aegbe** [˩ ˩ ˩], **uhioʊ̃ɛ** [˩ \ ˩].

itehie [˥ ˩ ˥] a very small kind of tomato said to taste bitter, and believed to originate from the faeces of the birds **asɛsɛ** [˥ ˩ ˥] and **esikpoɣo** [˩ ˥ ˧ ˩]; the shrub is only a few feet high and yields much fruit; *v.* **exwe** [˥ ˥].

itẽrhã [˩ ˩ ˩] tree-felling (used by



dipped in water that has been mixed with mud.

ite [˙↗] (1) continued menstruation. (2) a parrot's disease hindering the development of its red tail feather (**ebaxuɛ** [.↘.]).

itẽgbemu [....] pride (in a bad sense); *cf.* **tɔ̃ 4** [˙], **egbe** [.˙], **mu** [˙]; *v.* **iʊ̃aegbe** [...], **uhioʊ̃ɛ** [.↘.].

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itẽrhã [...] tree-felling (used by timbermen); *cf.* **tɔ̃** [˙], **erhã** [.˙].

itɛbitɛ [.˙˙˙] (also e-) for ever; **Oɣodua keʊ-Osanobu-itɛbitɛ** [˙.↘...˙˙˙..] "God Almighty and Everlasting" (Akugbe).

itie [.˙] "calling", i.e. saying the **ogwɛga** [.↘.] (divination) solutions as contrasted to their analysis and explanation (**eria** [.˙], **ria** [↗]); *cf.* **tie** [↗].

itiebe [...] reading, lit. "book-calling"; *cf.* **tie** [↗], **ebe** [.˙].

itiɛzɔ [...] "law-suit-calling": bringing in a summons; *cf.* **tie** [↗], **ɛzɔ** [˙˙]; *v.* **iɣo** [˙˙].

itile [...] betting; *cf.* **ta** [˙], **ile** [˙.].

itohã [...] pity; *cf.* **tohã** [.˙].

itohia [...] guinea-worm.

itõkũ [...] (1) measuring timber logs with a rope; (2) plural of **ɔtõkũ** [...]; *cf.* **tã** [˙], **okũ** [˙.].

itotaya [....] buttocks; *cf.* **tota** [˙↗]; *v.* **ikebe** [...].

itoto [˙.˙] a kind of cane; root is used as a medicine, and also as a magic preparation for making "one's body smooth and fleshy", esp. for the **Ɔba**.

timbermen); *cf.* **tɔ̃** [˥], **erhã** [˩ ˥].

itɛbitɛ [˩ ˥ ˥ ˦] (also **e-**) for ever; **Oɣodua keʊ - Osanobu - itɛbitɛ** [˥ ˩ \ ˩ ˩ ˩ ˥ ˦ ˦ ˧ ˧ ˧] “God Almighty and Everlasting” (Akugbe).

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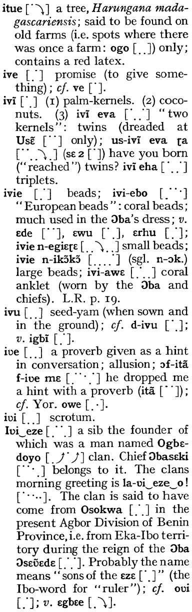
itoto [˥ ˩ ˥] a kind of cane; root is used as a medicine, and also as a magic preparation for making “one’s body smooth and fleshy”, esp. for the Ɔ**ba**.

itue [˥ \ ] a tree, *Harungana madagascariensis*; said to be found on old farms (i.e. spots where there was once a farm: **ogo** [˩ ˩]) only; contains a red latex.

ive [˩ ˥] promise (to give something); *cf.* **ve** [˥].

ivĩ [˥ ˩] (1) palm-kernels. (2) coconuts. (3) **ivĩ eva** [˥ ˩ ˩ ˥] “two kernels”: twins (dreaded at **Usɛ̃** [˥ ˥] only); **us-ivĩ eva ʈa** [˥ ˥ ˩ ˩ \ ˩] (**sɛ 2** [˥]) have you born (“reached”) twins? **ivĩ eha** [˥ ˩ ˩ ˥] triplets.

ivie [˩ ˥] beads; **ivi-ebo** [˩ ˥ ˥ ˧] “European beads”: coral beads; much used in the **Ɔba**’s dress; *v.* **ɛde** [˥ ˥], **ɛwu** [˥ ˩], **ɛrhu** [˩ ˥];



itue [˙↘] a tree, *Harungana madagascariensis*; said to be found on old farms (i.e. spots where there was once a farm: **ogo** [..]) only; contains a red latex.

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ivu [..] seed-yam (when sown and in the ground); *cf.* **d-ivu** [˙.]; *v.* **igbĩ** [.˙].

iʋe [..] a proverb given as a hint in conversation; allusion; **ɔf-itã f-iʋe mɛ** [.˙˙.˙] he dropped me a hint with a proverb (**itã** [˙˙]); *cf.* Yor. **owe** [.·].

iʋi [..] scrotum.

Iʋi‿eze [.˙˙.] a sib the founder of which was a man named **Ogbɛdoyo** [.↗˙↗] clan. Chief **Ɔbasɛki** [˙˙·.] belongs to it. The clans morning greeting is **la-ʋi‿eze‿o!** [˙·‥]. The clan is said to have come from **Osokwa** [.˙.] in the present Agbor Division of Benin Province, i.e. from Eka-Ibo territory during the reign of the **Ɔba** **Ɔsɛʋ̃ɛdɛ** [.˙.˙]. Probably the name means “sons of the **ɛzɛ** [˙.]” (the Ibo-word for “ruler”); *cf.* **oʋi** [.˙]; *v.* **ɛgbɛe** [.↘].

ivie n-egiɛɽɛ [˩ ˩ \ ˩ ˩] small beads; **ivie n-ik**ɔ̃**k**ɔ̃ [˩ ˩ ˩ ˩ ˥] (sgl. **n-**ɔ**k.**) large beads; **ivi-aw**ɛ [˩ ˥ ˩ ˩] coral anklet (worn by the Ɔ**ba** and chiefs). L.R. p. 19.

ivu [˩ ˩] seed-yam (when sown and in the ground); *cf.* **d-ivu** [˥ ˩]; *v.* **igbĩ** [˩ ˥].

iʋe [˩ ˩] a proverb given as a hint in conversation; allusion; ɔ**f-itã f-iʋe m**ɛ [˩ ˥ ˥ ˧ ˩ ˥] he dropped me a hint with a proverb (**itã** [˥ ˥]); *cf.* Yor. **owe** [˩ ˧].

iʋi [˩ ˩] scrotum.

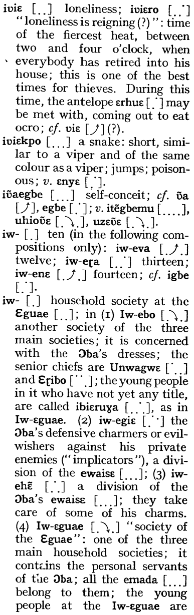
Iʋi͜eze [˩ ˥ ˥ ˩] a sib the founder of which was a man named **Ogb**ɛ**-doyo** [˩ / ˥ /] clan. Chief Ɔ**bas**ɛ**ki** [˥ ˥ ˧ ˩] belongs to it. The clans morning greeting is **la-**ʋ**i͜eze͜o**! [˥ ˧ ˧ ˧ ˧]. The clan is said to have come from **Osokwa** [˩ ˥ ˩] in the present Agbor Division of Benin Province, i.e. from Eka-Ibo territory during the reign of the **Ɔba Ɔsɛʊ̃ɛdɛ** [˩ ˥ ˩ ˥]. Probably the name means “sons of the **ɛzɛ** [˥ ˩]” (the Ibo-word for “ruler”); *cf.* **oʊi** [˩ ˥]; *v.* **ɛgbɛe** [˩ \ ].

iʋiɛ [˩ ˩] loneliness; **iʋiɛro** [˩ ˩ ˥] "loneliness is reigning (?)": time of the fiercest heat, between two and four o'clock, when everybody has retired into his house; this is one of the best times for thieves. During this time, the antelope **ɛrhuɛ** [˩ ˥] may be met with, coming out to eat ocro; *cf.* ʋiɛ [/] (?).

iʋiɛkpo [˩ ˩ ˩] a snake: short, similar to a viper and of the same colour as a viper; jumps; poisonous; *v.* **ɛnyɛ** [˩ ˥].

iʋ̃aegbe [˩ ˩ ˩] self-conceit; *cf.* **ʋ̃a** [/], **egbe** [˩ ˥]; *v.* **itẽgbemu** [˩ ˩ ˩ ˩], **uhioʋ̃ɛ** [˩ \ ˩], **uzɛʋ̃ɛ** [˩ \ ˩].

iw- [˩] ten (in the



iʋiɛ [..] loneliness; **iʋiɛro** [..˙] "loneliness is reigning (?)": time of the fiercest heat, between two and four o'clock, when everybody has retired into his house; this is one of the best times for thieves. During this time, the antelope **ɛrhuɛ** [.˙] may be met with, coming out to eat ocro; *cf.* **ʋiɛ** [↗] (?).

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iw- [.] ten (in the following compositions only): **iw-eva** [.↗.] twelve; **iw-eɽa** [..˙] thirteen; **iw-enɛ** [.↗.] fourteen; *cf.* **igbe** [.˙].

iw- [.] household society at the **Ɛguae** [..]; in (1) **Iw-ebo** [.↘.] another society of the three main societies; it is concerned with the **Ɔba**'s dresses; the senior chiefs are **Unwagwɛ** [˙..] and **Ɛɽibo** [˙˙.]; the young people in it who have not yet any title, are called **ibiɛruɣa** [..˙.], as in **Iw-ɛguae.** (2) **iw-egiɛ** [.˙˙] the **Ɔba**'s defensive charmers or evil-wishers against his private enemies ("implicators"), a division of the **ewaisɛ** [...]; (3) **iw-ehɛ̃** [.˙.] a division of the **Ɔba**'s **ewaisɛ** [...]; they take care of some of his charms. (4) **Iw-ɛguae** [.↘.] "society of the **Ɛguae**": one of the three main household societies; it contains the personal servants of the **Ɔba**; all the **emada** [...] belong to them; the young people at the **Iw-ɛguae** are following compositions only): **iw-eva** [˩ / ˩] twelve; **iw-eɽa** [˩ ˩ ˥] thirteen; **iw-en**ɛ [˩ / ˩] fourteen; *cf.* **igbe** [˩ ˥].

iw- [˩] household society at the Ɛ**guae** [˩ ˩]; in (1) **Iw-ebo** [˩ \ ˩] another society of the three main societies; it is concerned with the Ɔ**ba**’s dresses; the senior chiefs are **Unwagw**ɛ [˥ ˩ ˩] and Ɛɽ**ibo** [˥ ˥ ˩]; the young people in it who have not yet any title, are called **ibi**ɛ**ru**ɣ**a** [˩ ˩ ˥ ˩], as in **Iw-**ɛ**guae**. (2) **iw-egi**ɛ [˩ ˥ ˧] the Ɔ**ba**’s defensive charmers or evil-wishers against his private enemies (“implicators”), a division of the **ewais**ɛ [˩ ˩ ˩]; (3) **iw-eh**ɛ̃ [˩ ˥ ˩] a division of the Ɔ**ba**’s **ewaise** [˩ ˩ ˩

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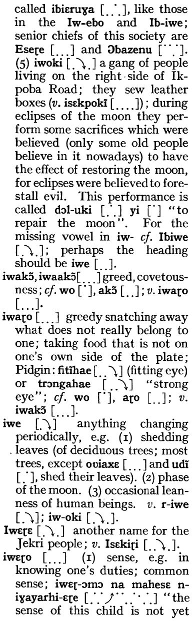
(4) **Iw-ɛguae** [˩ \ ˩] “society of the Ɛ**guae**”: one of the three main household societies; it contains the personal servants of the Ɔ**ba**; all the **emada** [˩ ˩ ˩] belong to them; the young people at the **Iw-ɛguae** are

called **ibiɛɽuɣa** [˩ ˩ ˥ ˩], like those in the **Iw-ebo** and **Ib-iwe**; senior chiefs of this society are **Eseɽe** [˩ ˩ ˩] and **Ɔbazenu** [˥ ˥ ˩ ˥]. (5) **iwoki** [˩ \ ˩] a gang of people living on the right side of Ikpoba Road; they sew leather boxes (*v.* **isɛkpokĩ** [˩ ˩ ˩ ˩]); during eclipses of the moon they perform some sacrifices which were believed (only some old people believe in it nowadays) to have the effect of restoring the moon, for eclipses were believed to forestall evil. This performance is called **dɔl-uki** [˩ ˥ ˩] **yi** [˥] "to repair the moon". For the missing vowel in **iw-** *cf.* **Ibiwe** [˩ \ ˩]; perhaps



called **ibiɛɽuɣa** [..˙.], like those in the **Iw-ebo** and **Ib-iwe**; senior chiefs of this society are **Eseɽe** [...] and **Ɔbazenu** [˙˙.˙]. (5) **iwoki** [.↘.] a gang of people living on the right side of Ikpoba Road; they sew leather boxes (*v.* **isɛkpokĩ** [....]); during eclipses of the moon they perform some sacrifices which were believed (only some old people believe in it nowadays) to have the effect of restoring the moon, for eclipses were believed to forestall evil. This performance is called **dɔl-uki** [.˙.] **yi** [˙] "to repair the moon". For the missing vowel in **iw-** *cf.* **Ibiwe** [.↘.]; perhaps the heading should be **iwe** [..].

iwakɔ̃, iwaakɔ̃ [...] greed, covetousness; *cf.* **wo** [˙], **akɔ̃** [..]; *v.* **iwaɽo** [...].

iwaɽo [...] greedy snatching away what does not really belong to one; taking food that is not on one's own side of the plate; Pidgin: **fitĩhae** [..↘] (fitting eye) or **trɔngahae** [..↘] "strong eye"; *cf.* **wo** [˙], **aɽo** [..]; *v.* **iwakɔ̃** [...].

iwe [.↘] anything changing periodically, e.g. (1) shedding leaves (of deciduous trees; most trees, except **oʋiaxɛ** [...] and **udĩ** [.˙], shed their leaves). (2) phase of the moon. (3) occasional leanness of human beings. *v.* **r-iwe** [.↘]; **iw-oki** [.↘.].

Iwɛɽɛ [.↘.] another name for the Jekri people; *v.* **Isɛkiɽi** [..↘.].

iwɛɽo [...] (1) sense, e.g. in knowing one's duties; common sense; **iwɛɽ-ɔmɔ na mahesɛ n-iɣayarhi-ɛɽe** [.˙.˙↗˙˙..˙.˙..] "the sense of this child is not yet the heading should be **iwe** [˩ ˩].

iwakɔ̃, **iwaakɔ̃** [˩ ˩ ˩] greed, covetousness; *cf.* **wo** [˥], **akɔ̃** [˩ ˩]; *v.* **iwaɽo** [˩ ˩ ˩].

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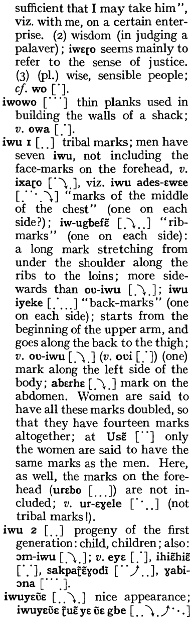
[˩ \ ]; **iw-oki** [˩ \ ˩].

Iwɛɽɛ [˩ \ ˩] another name for the Jekri people; *v.* **Isɛkiɽi** [˩ ˩ \ ˩].

iwɛɽo [˩ ˩ ˩] (1) sense, e.g. in knowing one’s duties; common sense; **iwɛɽ-ɔmɔ na mahesɛ n-iɣayarhi-ɛɽe** [˩ ˥ ˩ ˥ / ˥ ˥ ˩ ˩ ˥ ˧ ˩ ˥ ˩] “the sense of this child is not yet sufficient that I may take him”, viz. with me, on a certain enterprise. (2) wisdom (in judging a palaver); **iwɛɽo** seems mainly to refer to the sense of justice. (3) (pl.) wise, sensible people; *cf.* **wo** [˥].

iwowo [˥ ˥ ˥] thin planks used in building the walls of a shack; *v.* **owa** [˩ ˥].

iwu 1 [˩ ˩] tribal marks; men have seven **iwu**, not including the face-marks on the forehead, *v.* **ixaɽo** [˥ \ ˩], viz. **iwu ades-ɛwɛe** [˩ ˥ ˥ ˧ ˩ \ ] “marks of the middle of the chest” (one on each side?); **iw-ugbefɛ̃** [˩ \ ˩ ˩] “rib-marks” (one on each side): a long mark



sufficient that I may take him”, viz. with me, on a certain enterprise. (2) wisdom (in judging a palaver); **iwɛɽo** seems mainly to refer to the sense of justice. (3) (pl.) wise, sensible people; *cf.* **wo** [˥].

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iwu 2 [˩ ˩] progeny of the first generation: child, children; also: **ɔm-iwu** [˩ \ ˩]; *v.* **eyɛ** [˩ ˥], **ihiɛ̃hiɛ̃** [˥ ˩ ˥], **sakpaɽ̃ɛ̃ɣodĩ** [˥ ˥ / ˩ ˩], **ɣabiɔna** [˥ ˥ ˥ ˩].

iwuyɛʋ̃ɛ [˩ ˩ \ ˩] nice appearance; **iwuyɛʋ̃ɛ ɽ̃uɛ̃ yɛ ʋ̃ɛ gbe** [˩ ˩ \ ˩ / ˥ ˥ ˩]

stretching from under the shoulder along the ribs to the loins; more sidewards than **oʋ-iwu** [˩ \ ˩]; **iwu iyeke** [˩ ˥ ˩ ˩ ˩] “back-marks” (one on each side); starts from the beginning of the upper arm, and goes along the back to the thigh; *v.* **oʋ-iwu** [˩ \ ˩] (*v.* **oʋi** [˩ ˥]) (one) mark along the left side of the body; **abɛrhɛ** [˩ \ ˩] mark on the abdomen. Women are said to have all these marks doubled, so that they have fourteen marks altogether; at **Usɛ̃** [˥ ˥] only the women are said to have the same marks as the men. Here, as well, the marks on the forehead (**urɛbo** [˩ ˩ ˩]) are not included; *v.* **ur-ɛɣele** [˥ ˧ ˩ ˩] (not tribal marks!).

iwu 2 [˩ ˩] progeny of the first generation: child, children; also: ɔ**m-iwu** [˩ \ ˩]; *v.* **ey**ε [˩ ˥], **ihi**ε̃**hi**ε̃ [˥ ˩ ˥], **sakpa**ɾ̃ε̃ɣ**odɨ** [˥ ˥ / ˩ ˩], ɣ**abi-**ɔ**na** [˥ ˥ ˥ ˩].

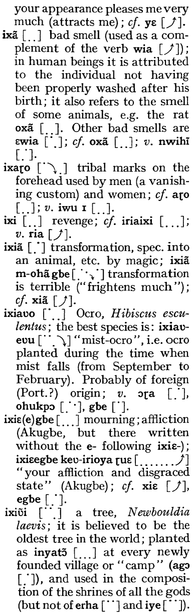
iwuyεʊ̃ε [˩ ˩ \ ˩] nice appearance; **iwuy**εʊ̃ε ɾ̃**u**ε̃ **y**ε ʊ̃ε **gbe** [˩ ˩ \ ˩ / ˦ ˧ ˨]

your appearance pleases me very much (attracts me); *cf.* **yɛ** [/].

ixã [˩ ˩] bad smell (used as a complement of the verb **wia** [/]); in human beings it is attributed to the individual not having heen properly washed after his birth; it also refers to the smell of some animals, e.g. the rat **oxã** [˩ ˩]. Other bad smells are **ɛwia** [˥ ˩]; *cf.* **oxã** [˩ ˩]: *v.* **nwihĩ** [˩ ˥].

ixaɽo [˥ \ ˩] tribal marks on the forehead used by men (a vanishing custom) and women; *cf.* **aɽo** [˩ ˩]: *v.* **iwu 1** [˩ ˩].

ixi [˩ ˩] revenge; *cf.* **iriaixi** [˩ ˩ ˩]; *v.* **ria** [/].



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ixi [..] revenge; *cf.* **iriaixi** [...]; *v.* **ria** [↗].

ixiã [.˙] transformation, spec. into an animal, etc. by magic; **ixiã m-ohã gbe** [.˙˙↘˙] transformation is terrible ("frightens much"); *cf.* **xiã** [↗].

ixiaʋo [˙..] Ocro, *Hibiscus esculentus*; the best species is: **ixiaʋ-eʋu** [˙˙.↘] "mist-ocro", i.e. ocro planted during the time when mist falls (from September to February). Probably of foreign (Port.?) origin; *v.* **ɔɽa** [.˙], **ohukpɔ** [.˙˙], **gbe** [˙].

ixiɛ(e)gbe [...] mourning; affliction (Akugbe, but there written without the **e-** following **ixiɛ-**); **ixiɛegbe keʋ-irioya ɽuɛ** [.......↗] "your affliction and disgraced state" (Akugbe); *cf.* **xiɛ** [↗], **egbe** [.˙].

ixiʋ̃i [˙˙.] a tree, *Newbouldia laevis*; it is believed to be the oldest tree in the world; planted as **inyatɔ̃** [...] at every newly founded village or "camp" (**agɔ** [.˙]), and used in the composition of the shrines of all the gods (but not of **erha** [˙˙] and **iye** [˙˙]).

ixiã [˩ ˥] transformation, spec. into an animal, etc. by magic; **ixiã m-ohã gbe** [˩ ˥ ˧ (3-1) ˥] transformation is terrible (“frightens much”); *cf.* **xiã** [/].

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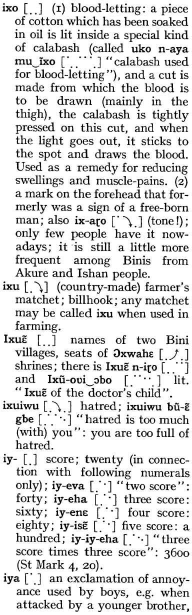
ixo [˩ ˩] (1) blood-letting: a piece of cotton which has been soaked in oil is lit inside a special kind of calabash (called **uko n-aya mu͜ĩxo** [˥ ˩ ˩ ˥ ˥ ˥ ˩] “calabash used for blood-letting”), and a cut is made from which the blood is to be drawn (mainly in the thigh), the calabash is tightly pressed on this cut, and when the light goes out, it sticks to the spot and draws the blood. Used as a remedy for reducing swellings and muscle-pains. (2) a mark on the forehead that formerly was a sign of a free-born man; also **ix-aɽo** [˥ \ ˩] (tone!); only few people have it nowadays; it is still a



ixo [..] (1) blood-letting: a piece of cotton which has been soaked in oil is lit inside a special kind of calabash (called **uko n-aya mu͜ĩxo** [˙..˙˙˙.] “calabash used for blood-letting”), and a cut is made from which the blood is to be drawn (mainly in the thigh), the calabash is tightly pressed on this cut, and when the light goes out, it sticks to the spot and draws the blood. Used as a remedy for reducing swellings and muscle-pains. (2) a mark on the forehead that formerly was a sign of a free-born man; also **ix-aɽo** [˙↘.] (tone!); only few people have it nowadays; it is still a little more frequent among Binis from Akure and Ishan people.

ixu [.↘] (country-made) farmer’s matchet; billhook; any matchet may be called **ixu** when used in farming.

Ixuɛ̃ [..] names of two Bini villages, seats of **Ɔxwahɛ** [.↗.] shrines; there is **Ixuɛ̃ n-iɽo** [..˙˙] and **Ixũ-oʋi͜ɔbo** [.˙˙˙.] lit. “**Ixuɛ̃** of the doctor’s child”.

ixuiwu [.↘..] hatred; **ixuiwu bũ-ɛ̃ gbe** [..˙˙·] “hatred is too much (with) you”: you are too full of hatred.

iy- [.] score; twenty (in connection with following numerals only); **iy-eva** [.˙·] “two score”: forty; **iy-eha** [.˙·] three score: sixty; **iy-enɛ** [.˙·] four score: eighty; **iy-isɛ̃** [.˙·] five score: a hundred; **iy-iy-eha** [.˙·] “three score times three score”: 3600 (St Mark 4, 20).

iya [˙.] an exclamation of annoyance used by boys, e.g. when attacked by a younger brother, little more frequent among Binis from Akure and Ishan people.

ixu [˩ \ ] (country-made) farmer’s matchet; billhook; any matchet may be called **ixu** when used in farming.

Ixuɛ̃ [˩ ˩] names of two Bini villages, seats of **Ɔxwah**ɛ [˩ / ˩] shrines; there is **Ixu**ɛ̃ **n-iɽo** [˩ ˩ ˥ ˥] and **Ixũ-oʊi͜ɔbo** [˩ ˥ ˥ ˧ ˧ ˩] lit. “**Ixu**ɛ̃ of the doctor’s child”.

ixuiwu [˩ \ ˩] hatred: **ixuiwu bũ-**ɛ̃ **gbe** [˩ ˥ ˩ ˥ ˧ ˧] “hatred is too much (with) you”: you are too full of hatred.

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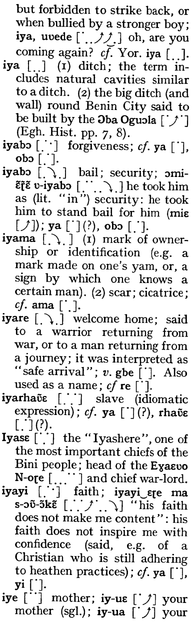
] three score: sixty; **iy-en**ɛ [˩ ˥ ˦] four score: eighty; **iy-is**ɛ̃ [˩ ˥ ˦] five score: a hundred; **iy-iy-eha** [˩ ˥ ˦ ˧] “three score times three score”: 3600 (St Mark 4, 20).

iya [˥ ˩] an exclamation of annoyance used by boys, e.g. when attacked by a younger brother, but forbidden to strike back, or when bullied by a stronger boy; **iya, uʋede** [˥ ˩ ˩ / /‿˩] oh, are you coming again? *cf.* Yor. **iya** [˩ ˩].

iya [˩ ˩] (1) ditch; the term includes natural cavities similar to a ditch. (2) the big ditch (and wall) round Benin City said to be built by the **Ɔba Oguɔla** [˥ / ˥] (Egh. Hist. pp. 7, 8).

iyabɔ [˩ ˥ ˦] forgiveness; *cf.* **ya** [˥], **obɔ** [˩ ˥].

iyabɔ [˩ \ ˩] bail; security; **ɔmiɛ̃ɽ̃ɛ̃ ʋ-iyabɔ** [˩ ˥ ˥ ˩ ˩ \ ˩] he took him as (lit. “in”) security: he took him to stand bail for him (**miɛ** [/]); **ya** [˥] (?), **obɔ** [˩ ˥].



but forbidden to strike back, or when bullied by a stronger boy; **iya, uʋede** [˙..↗↗‿.] oh, are you coming again? *cf.* Yor. **iya** [..].

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iyama [.↘.] (1) mark of ownership or identification (e.g. a mark made on one’s yam, or, a sign by which one knows a certain man). (2) scar; cicatrice; *cf.* **ama** [˙.].

iyare [.↘.] welcome home; said to a warrior returning from war, or to a man returning from a journey; it was interpreted as “safe arrival”; *v.* **gbe** [˙]. Also used as a name; *cf* **re** [˙].

iyarhaʋ̃ɛ [.˙.˙] slave (idiomatic expression); *cf.* **ya** [˙] (?), **rhaʋ̃ɛ** [.˙] (?).

Iyasɛ [˙.˙] the “Iyashere”, one of the most important chiefs of the Bini people; head of the **Eɣaɛʋo N-oɽe** [...˙˙] and chief war-lord.

iyayi [.˙˙] faith; **iyayi‿ɛɽe ma s-ɔʋ̃-ɔ̃kɛ̃** [.˙.˙↗˙..↘] “his faith does not make me content”: his faith does not inspire me with confidence (said, e.g. of a Christian who is still adhering to heathen practices); *cf.* **ya** [˙], **yi** [˙].

iye [˙˙] mother; **iy-uɛ** [˙↗] your mother (sgl.); **iy-ua** [˙↗] your

iyama [˩ \ ˩] (1) mark of ownership or identification (e.g. a mark made on one’s yam, or, a sign by which one knows a certain man). (2) scar; cicatrice; *cf.* **ama** [˥ ˩].

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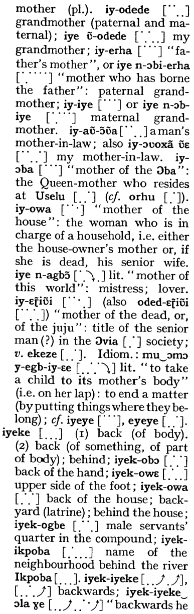
iyayi [˩ ˥ ˧] faith; **iyayi͜ɛɽe ma s-**ɔʊ̃**-**ɔ̃**k**ɛ̃ [˩ ˥ ˩ ˥ / ˥ ˩ ˩ \ ] “his faith does not make me content”: his faith does not inspire me with confidence (said, e.g. of a Christian who is still adhering to heathen practices); *cf.* **ya** [˥], **yi** [˥].

iye [˥ ˥] mother; **iy-u**ɛ [˥ /] your mother (sgl.); **iy-ua** [˥ /] your mother (pl.). **iy-odede** [˥ ˥ ˩ ˩] grandmother (paternal and maternal); **iye ʊ̃-odede** [˥ ˩ ˥ ˩ ˩] my grandmother; **iy-erha** [˥ ˥ ˥] “father’s mother”, or **iye n-ɔbi-erha** [˥ ˩ ˥ ˥ ˥ ˥] “mother who has borne the father”: paternal grandmother; **iy-iye** [˥ ˥ ˥] or **iye n-ɔb-iye** [˥ ˩ ˥ ˥ ˥] maternal grandmother. **iy-aʊ̃-ɔ̃ʊ̃a** [˥ ˥ ˩ ˩] a man’s mother-in-law; also **iy-ɔʊoxã ʊ̃ɛ** [˥ ˥ ˩ ˩ ˥] my mother-in-law. **iy-ɔba** [˥ ˥ ˥] “mother of the **Ɔba**”: the Queen-mother who resides at **Uselu** [˩ ˩ ˥] (*cf.* **orhu** [˩ ˥]). **iy-owa** [˥ ˥ ˧] “mother of the house”: the woman who is in charge of a household, i.e. either



mother (pl.). **iy-odede** [˙˙..] grandmother (paternal and maternal); **iye ʊ̃-odede** [˙.˙..] my grandmother; **iy-erha** [˙˙˙] “father’s mother”, or **iye n-ɔbi-erha** [˙.˙˙˙˙] “mother who has borne the father”: paternal grandmother; **iy-iye** [˙˙˙] or **iye n-ɔb-iye** [˙.˙˙˙] maternal grandmother. **iy-aʊ̃-ɔ̃ʊ̃a** [˙˙..] a man’s mother-in-law; also **iy-ɔʊoxã ʊ̃ɛ** [˙˙..˙] my mother-in-law. **iy-ɔba** [˙˙˙] “mother of the **Ɔba**”: the Queen-mother who resides at **Uselu** [..˙] (*cf.* **orhu** [.˙]). **iy-owa** [˙˙˙] “mother of the house”: the woman who is in charge of a household, i.e. either the house-owner’s mother or, if she is dead, his senior wife. **iye n-agbɔ̃** [˙.↘.] lit. “mother of this world”: mistress; lover. **iy-ɛɽ̃iʊ̃i** [˙˙˙.] (also **oded-ɛɽ̃iʊ̃i** [˙˙.˙.]) “mother of the dead, or, of the juju”: title of the senior man (?) in the **Ɔvia** [.˙] society; *v.* **ekeze** [..˙]. Idiom.: **mu‿ɔmɔ y-egb-iy-ɛe** [...˙.˙↘] lit. “to take a child to its mother’s body” (i.e. on her lap): to end a matter (by putting things where they belong); *cf.* **iyeye** [˙˙˙], **eyeye** [..˙].

iyeke [...] (1) back (of body). (2) back (of something, of part of body); behind; **iyek-obɔ** [˙..˙] back of the hand; **iyek-owɛ** [.˙..] upper side of the foot; **iyek-owa** [˙..˙] back of the house; backyard (latrine); behind the house; **iyek-ogbe** [.˙˙.] male servants’ quarter in the compound; **iyek-ikpoba** [.˙...] name of the neighbourhood behind the river **Ikpoba** [...]. **iyek-iyeke** [..↗.↗], [..˙.↗] backwards; **iyek-iyeke‿ɔla ɣe** [..↗..˙˙↗] “backwards he the house-owner’s mother or, if she is dead, his senior wife. **iye n-agbɔ̃** [˥ ˩ \ ˩] lit. “mother of this world”: mistress; lover. **iy-ɛɽ̃iʊ̃i** [˥ ˥ ˧ ˩] (also **oded-ɛɽ̃iʊ̃i** [˥ ˥ ˩ ˥ ˩]) “mother of the dead, or, of the juju”: title of the senior man (?) in the **Ɔvia** [˩ ˥] society; *v.* **ekeze** [˩ ˩ ˥]. Idiom.: **mu-ɔmɔ y-egb-iy-ɛe** [˩ ˩ ˥ ˩ ˥ \ ] lit. “to take a child to its mother’s body” (i.e. on her lap): to end a matter (by putting things where they belong); *cf.* **iyeye** [˥ ˥ ˥], **eyeye** [˩ ˩ ˥].

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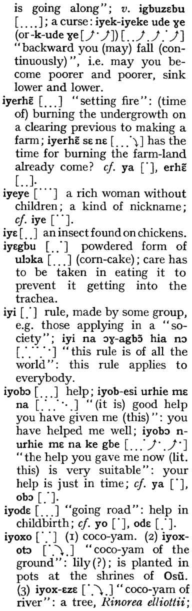
[˩ ˥ ˩ ˥] back of the house; backyard (latrine); behind the house; **iyek-ogbe** [˩ ˥ ˥ ˩] male servants’ quarter in the compound; **iyek-ikpoba** [˩ ˥ ˩ ˩ ˩] name of the neighbourhood behind the river **Ikpoba** [˩ ˩ ˩]. **iyek-iyeke** [˩ ˩ / ˩ /], [˩ ˩ ˥ ˩ /] backwards; **iyek-iyeke‿ ɔla ɣe** [˩ ˩ / ˩ ˩ ˥ ˧ /] “backwards he is going along”; *v.* **igbuzɛbu** [˩ ˩ ˩ ˩]; a curse: **iyek-iyeke ude ɣe** (or **-k-ude ɣe** [/ ˧ /]) [˩ ˩ / ˩ / ˩ ˥ /] “backward you (may) fall (continuously)”, i.e. may you become poorer and poorer, sink lower and lower.

iyerhɛ̃ [˩ ˩ ˩] “setting fire”: (time of) burning the undergrowth on a clearing previous to making a farm; **iyerhɛ̃ sɛ nɛ** [˩ ˩ ˩ ˥ (4-1)] has the time for burning the farm-land already come? *cf.* **ya** [˥], **erhɛ̃** [˩ ˩].

iyeye [˥ ˥ ˥] a rich woman without children; a kind of nickname; *cf.* **iye** [˥ ˥].

iyɛ [˩ ˩] an insect found on chickens.



is going along”; *v.* **igbuzɛbu** [. . . .]; a curse: **iyek-iyeke ude ɣe** (or **-k-ude ɣe** [↗˙↗]) [. . ↗ . ↗ . ˙↗] “backward you (may) fall (continuously)”, i.e. may you become poorer and poorer, sink lower and lower.

iyerhɛ̃ [. . .] “setting fire”: (time of) burning the undergrowth on a clearing previous to making a farm; **iyerhɛ̃ sɛ nɛ** [. . . ˙↘] has the time for burning the farm-land already come? *cf.* **ya** [˙], **erhɛ̃** [. .].

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iyɛ [. .] an insect found on chickens.

iyɛgbu [. . ˙] powdered form of **ulɔka** [. . .] (corn-cake); care has to be taken in eating it to prevent it getting into the trachea.

iyi [. ˙] rule, made by some group, e.g. those applying in a “society”; **iyi na ɔɣ-agbɔ̃ hia nɔ** [. ˙ . ˙ ˙ . ˙ ˙] “this rule is of all the world”: this rule applies to everybody.

iyobɔ [. . .] help; **iyob-esi urhie mɛ na** [. ˙ . . ˙ ˙ . .] “(it is) good help you have given me (this)”: you have helped me well; **iyobɔ n-urhie mɛ na ke gbe** [. . . ˙↗˙ . ↗˙] “the help you gave me now (lit. this) is very suitable”: your help is just in time; *cf.* **ya** [˙], **obɔ** [. ˙].

iyodɛ [. . .] “going road”: help in childbirth; *cf.* **yo** [˙], **odɛ** [. ˙].

iyoxo [˙ . ˙] (1) coco-yam. (2) **iyox-otɔ** [˙ . ↘ .] “coco-yam of the ground”: lily (?); is planted in pots at the shrines of **Osũ**. (3) **iyox-ɛzɛ** [˙ . ↘ .] “coco-yam of river”: a tree, *Rinorea elliottii*;

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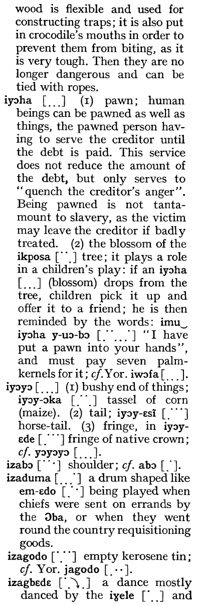
wood is flexible and used for constructing traps; it is also put in crocodile’s mouths in order to prevent them from biting, as it is very tough. Then they are no longer dangerous and can be tied with ropes.

iyɔha [˩ ˩ ˩] (1) pawn; human beings can be pawned as well as things, the pawned person having to serve the creditor until the debt is paid. This service does not reduce the amount of the debt but only serves to xxxxx “quench the creditor’s anger”. Being pawned is not tantamount to slavery, as the victim may leave the creditor if badly



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iyɔha [...] (1) pawn; human beings can be pawned as well as things, the pawned person having to serve the creditor until the debt is paid. This service does not reduce the amount of the debt, but only serves to “quench the creditor’s anger”. Being pawned is not tantamount to slavery, as the victim may leave the creditor if badly treated. (2) the blossom of the **ikposa** [˙˙.] tree; it plays a role in a children’s play: if an **iyɔha** [...] (blossom) drops from the tree, children pick it up and offer it to a friend; he is then reminded by the words: **imu‿iyɔha y-uɔ-bɔ** [.˙˙...˙] “I have put a pawn into your hands”, and must pay seven palm-kernels for it; *cf.* Yor. **iwɔfa** [...].

iyɔyɔ [...] (1) bushy end of things; **iyɔy-ɔka** [.˙˙.] tassel of corn (maize). (2) tail; **iyɔy-ɛsĩ** [.˙˙˙] horse-tail. (3) fringe, in **iyɔy-ɛde** [.˙˙˙] fringe of native crown; *cf.* **yɔyɔyɔ** [...].

izabɔ [˙˙·] shoulder; *cf.* **abɔ** [.˙].

izaduma [...˙] a drum shaped like **em-ɛdo** [.˙·] being played when chiefs were sent on errands by the **Ɔba**, or when they went round the country requisitioning goods.

izagodo [˙.˙˙] empty kerosene tin; *cf.* Yor. **jagodo** [.··].

izagbɛdɛ [˙.↘..] a dance mostly danced by the **iɣele** [˙..] and treated. (2) the blossom of the **ikposa** [˥ ˥ ˩] tree; it plays a role in a children’s play: if an **iyɔha** [˩ ˩ ˩] (blossom) drops from the tree, children pick it up and offer it to a friend; he is then reminded by the words: **imu‿ iyɔha y-uɔ-bɔ** [˩ ˥ ˥ ˩ ˩ ˩ ˥] “I have put a pawn into your hands”, and must pay seven palm-kernels for it; *cf.* Yor. **iwɔfa** [˩ ˩ ˩].

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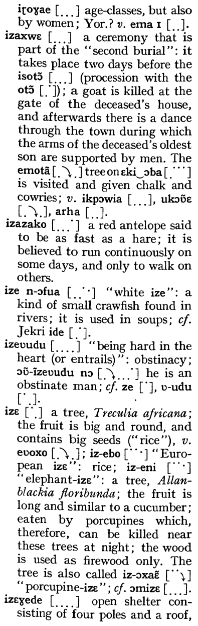
izagodo [˥ ˩ ˥ ˥] empty kerosene tin; *cf.* Yor. **jagodo** [˩ ˧ ˧].

izagbɛdɛ [˥ ˩ \ ˩] a dance mostly danced by the **iɣele** [˥ ˩ ˩] and

iɽoɣae [˩ ˩ ˩] age-classes, but also by women; Yor.? *v.* **ema 1** [˩ ˩].

izaxwɛ [˩ ˩ ˩] a ceremony that is part of the "second burial": it takes place two days before the **isotɔ̃** [˩ ˩ ˩] (procession with the **otɔ̃** [˩ ˥]); a goat is killed at the gate of the deceased's house, and afterwards there is a dance through the town during which the arms of the deceased's oldest son are supported by men. The **emotã** [˩ \ ˩] tree on **ɛki͜ɔba** [˩ ˥ ˥ ˥] is visited and given chalk and cowries; *v.* **ikpɔwia** [˩ ˩ ˩], **ukɔʊ̃ɛ** [˩ \ ˩], **arha** [˩ ˩].

izazako [˩ ˩ ˩ ˥] a red antelope said to be as fast as a



iɽoɣae [...] age-classes, but also by women; Yor.? *v.* **ema ɪ** [..].

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izazako [...˙] a red antelope said to be as fast as a hare; it is believed to run continuously on some days, and only to walk on others.

ize n-ɔfua [..˙·] "white **ize**": a kind of small crawfish found in rivers; it is used in soups; *cf.* Jekri **ide** [.˙].

izeʊudu [....] "being hard in the heart (or entrails)": obstinacy; **ɔʊ̃-ĩzeʊudu nɔ** [.↘...˙] he is an obstinate man; *cf.* **ze** [˙], **ʊ-udu** [˙.].

izɛ [˙.] a tree, *Treculia africana*; the fruit is big and round, and contains big seeds ("rice"), *v.* **eʊoxo** [.↘..]; **iz-ebo** [˙˙·] "European **izɛ**": rice; **iz-eni** [˙˙·] "elephant-**izɛ**": a tree, *Allanblackia floribunda*; the fruit is long and similar to a cucumber; eaten by porcupines which, therefore, can be killed near these trees at night; the wood is used as firewood only. The tree is also called **iz-ɔxaɛ̃** [˙˙↘] "porcupine-**izɛ**"; *cf.* **ɔmizɛ** [...].

izɛɣede [....] open shelter consisting of four poles and a roof, hare; it is believed to run continuously on some days, and only to walk on others.

ize n-ɔfua [˩ ˩ ˥ ˧] “white **ize**”: a kind of small crawfish found in rivers; it is used in soups; *cf.* Jekri **ide** [˩ ˥].

izeʊudu [˩ ˩ ˩ ˩] “being hard in the heart (or entrails)”: obstinacy; **ɔʊ̃-ĩzeʊudu nɔ** [˩ \ ˩ ˩ ˩ ˥] he is an obstinate man; *cf.* **ze** [˥], ʊ**-udu** [˥ ˩].

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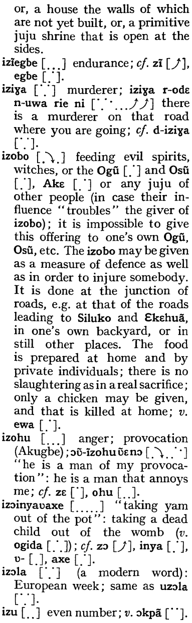
izɛɣede [˩ ˩ ˩ ˩] open shelter consisting of four poles and a roof, or, a house the walls of which are not yet built, or, a primitive juju shrine that is open at the sides.

izĩegbe [˩ ˩ ˩] endurance; *cf.* **zĩ** [/], **egbe** [˩ ˥].

iziɣa [˥ ˩ ˥] murderer; **iziɣa r-odɛ n-uwa rie ni** [˥ ˩ ˥ ˧ ˩ ˩ ˩ / /] there is a murderer on that road where you are going; *cf.* **d-iziɣa** [˥ ˩ ˥].

izobo [˩ \ ˩] feeding evil spirits, witches, or the **Ogũ** [˩ ˥] and **Osũ** [˩ ˥], **Akɛ** [˩ ˥] or any juju of other people (in case their influence “troubles” the giver of **izobo**); it is impossible to give this offering to one’s own **Ogũ**, **Osũ**, etc. The **izobo**



or, a house the walls of which are not yet built, or, a primitive juju shrine that is open at the sides.

izĩegbe [...] endurance; *cf.* **zĩ** [↗], **egbe** [.˙].

iziɣa [˙.˙] murderer; **iziɣa r-odɛ n-uwa rie ni** [˙.˙˙...↗↗] there is a murderer on that road where you are going; *cf.* **d-iziɣa** [˙.˙].

izobo [.↘.] feeding evil spirits, witches, or the **Ogũ** [.˙] and **Osũ** [.˙], **Akɛ** [.˙] or any juju of other people (in case their influence “troubles” the giver of **izobo**); it is impossible to give this offering to one’s own **Ogũ**, **Osũ**, etc. The **izobo** may be given as a measure of defence as well as in order to injure somebody. It is done at the junction of roads, e.g. at that of the roads leading to **Siluko** and **Ɛkɛhuã**, in one’s own backyard, or in still other places. The food is prepared at home and by private individuals; there is no slaughtering as in a real sacrifice; only a chicken may be given, and that is killed at home; *v.* **ewa** [.˙].

izohu [...] anger; provocation (Akugbe); **ɔʊ̃-ĩzohu ʊ̃ɛnɔ** [.↘..˙˙] “he is a man of my provocation”: he is a man that annoys me; *cf.* **zɛ** [˙], **ohu** [..].

izɔinyaʋaxe [.....] “taking yam out of the pot”: taking a dead child out of the womb (*v.* **ogida** [.˙.]); *cf.* **zɔ** [↗], **inya** [.˙], **ʋ-** [.], **axe** [.˙].

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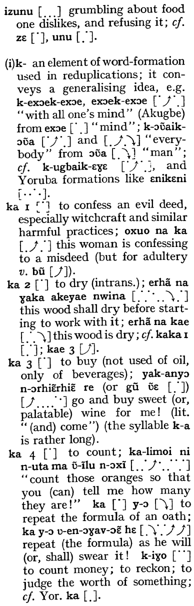
izɔla [˥ ˩ ˥] (a modern word): European week; same as **uzɔla** [˥ ˩ ˥].

izu [˩ ˩] even number; *v.* **ɔkpã** [˥ ˥].

izunu [˩ ˩ ˩] grumbling about food one dislikes, and refusing it; *cf.* **zɛ** [˥], **unu** [˩ ˥].

(i)k- an element of word-formation used in reduplications; it conveys a generalising idea, e.g. **k-exɔek-exɔe, exɔek-exɔe** [˥ / ˥ ˩] “with all one’s mind” (Akugbe) from **exɔe** [˥ ˩] “mind”; **k-ɔʊ̃aik-ɔʊ̃a** [˥ / ˥ ˩] and [˩ / ˩ \ ] “every-body” from **ɔʊ̃a** [˩ \ ] “man”; xxxxx *cf.* **k-ugbaik-**ɛɣɛ [˥ / ˥ ˩], and Yoruba formations like **ɛnikɛni** [˧ ˧ ˥ ˧].

ka 1 [˥] to confess an evil deed, especially witchcraft and similar harmful practices; **oxuo na ka** [˩ / ˩ ˥] this woman is confessing



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(i)**k-** an element of word-formation used in reduplications; it conveys a generalising idea, e.g. **k-exɔek-exɔe, exɔek-exɔe** [˙↗˙.] “with all one’s mind” (Akugbe) from **exɔe** [˙.] “mind”; **k-ɔʊ̃aik-ɔʊ̃a** [˙↗˙.] and [.↗.↘] “everybody” from **ɔʊ̃a** [.↘] “man”; *cf.* **k-ugbaik-ɛɣɛ** [˙↗˙.], and Yoruba formations like **ɛnikɛni** [..˙.].

ka 1 [˙] to confess an evil deed, especially witchcraft and similar harmful practices; **oxuo na ka** [.↗.˙] this woman is confessing to a misdeed (but for adultery *v.* **bũ** [↗]).

ka 2 [˙] to dry (intrans.); **erhã na ɣaka akeyae nwina** [.˙.˙..↘.˙] this wood shall dry before starting to work with it; **erhã na kae** [.˙.↘] this wood is dry; *cf.* **kaka 1** [.˙]; **kae 3** [↗].

ka 3 [˙] to buy (not used of oil, only of beverages); **yak-anyɔ n-ɔrhiɛ̃rhiɛ̃ re** (or **gũ ʊ̃ɛ** [.˙]) [↗....˙˙] go and buy sweet (or, palatable) wine for me! (lit. “(and) come”) (the syllable **k-a** is rather long).

ka 4 [˙] to count; **ka-limoi ni n-uta ma ʊ̃-ĩlu n-ɔxĩ** [..˙↗˙..˙˙.˙] “count those oranges so that you (can) tell me how many they are!” **ka** [˙] **y-ɔ** [↘] to repeat the formula of an oath; **ka y-ɔ ʊ-en-ɔɣav-ɔɛ̃ hɛ** [.↘˙.˙↗↗] repeat (the formula) as he will (or, shall) swear it! **k-iɣo** [˙˙] to count money; to reckon; to judge the worth of something; *cf.* Yor. **ka** [.].

to a misdeed (but for adultery *v.* **bũ** [ˊ]).

ka 2 [˥] to dry (intrans.); **erhã na ɣaka akeyae nwina** [˩ ˥ ˩ ˥ ˧ ˩ ˩ \ ˩ ˥] this wood shall dry before starting to work with it; **erhã na kae** [˩ ˥ ˩ \ ] this wood is dry; *cf.* **kaka 1** [˩ ˥]; **kae 3** [ˊ].

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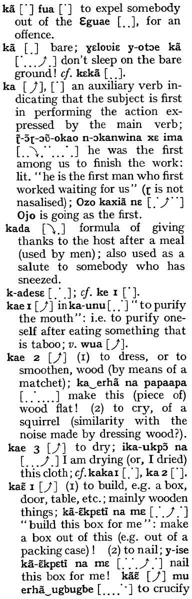
k-iɣo [˥ ˥] to count money; to reckon; to judge the worth of something; *cf.* Yor. **ka** [˩].

kã [˥] **fua** [˥] to expel somebody out of the **Ɛguae** [˩ ˩], for an offence.

kã [˩] bare; **ɣɛloʊiɛ y-otɔe kã** [˥ ˩ ˩ ˩ / ˩] don't sleep on the bare ground! *cf.* **kɛkã** [˩ ˩].

ka [/], [˥] an auxillary verb indicating that the subject is first in performing the action expressed by the main verb; **ɽ̃-ɔ̃ɽ-ɔʊ̃-okao n-ɔkanwina xɛ ima** [˩ ˩ \ ˩ ˥ ˥ ˩ ˩ ˩ ˥ ˩] he was the first among us to finish the work: lit. "he is the first man who first worked waiting for us" (ɽ is not nasalised); **Ozo kaxiã nɛ** [˩ ˥ / ˥ ˥] **Ojo** is going as the first.

kada [\ ˩] formula



kã [˙] **fua** [˙] to expel somebody out of the **Ɛguae** [..], for an offence.

kã [.] bare; **ɣɛloʊiɛ y-otɔe kã** [˙...↗.] don't sleep on the bare ground! *cf.* **kɛkã** [..].

ka [↗], [˙] an auxiliary verb indicating that the subject is first in performing the action expressed by the main verb; **ɽ̃-ɔ̃ɽ-ɔʊ̃-okao n-ɔkanwina xɛ ima** [..↘.˙˙...˙.] he was the first among us to finish the work: lit. "he is the first man who first worked waiting for us" (ɽ is not nasalised); **Ozo kaxiã nɛ** [.˙↗˙˙] **Ojo** is going as the first.

kada [↘.] formula of giving thanks to the host after a meal (used by men); also used as a salute to somebody who has sneezed.

k-adesɛ [.˙.]; *cf.* **ke 1** [˙].

kae 1 [↗] in **ka-unu** [..˙] "to purify the mouth": i.e. to purify oneself after eating something that is taboo; *v.* **wua** [↗].

kae 2 [↗] (1) to dress, or to smoothen, wood (by means of a matchet); **ka‿erhã na papaapa** [..˙....] make this (piece of) wood flat! (2) to cry, of a squirrel (similarity with the noise made by dressing wood?).

kae 3 [↗] to dry; **ika-ukpɔ̃ na** [...↗.] I am drying (or, I dried) this cloth; *cf.* **kaka 1** [.˙], **ka 2** [˙].

kaɛ̃ 1 [↗] (1) to build, e.g. a box, door, table, etc.; mainly wooden things; **kã-ɛ̃kpɛtĩ na mɛ** [.˙.↗.˙] "build this box for me": make a box out of this (e.g. out of a packing case)! (2) to nail; **y-ise kã-ɛ̃kpɛtĩ na mɛ** [.˙.˙.↗.˙] nail this box for me! **kãɛ̃** [↗] **mu erhã‿ugbugbe** [....˙˙] to crucify of giving thanks to the host after a meal (used by men); also used as a salute to somebody who has sneezed.

k-adesɛ [˩ ˥ ˩]; *cf.* **ke 1** [˥].

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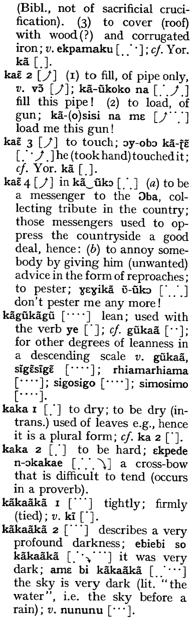
(Bibl., not of sacrificial crucification). (3) to cover (roof) with wood (?) and corrugated iron; *v.* **ekpamaku** [˩ ˩ ˥ ˧]; *cf.* Yor. **kã** [˩].

kaɛ̃ 2 [/] (1) to fill, of pipe only, *v.* **vɔ̃** [/]; **kã-ũkoko na** [˩ ˥ ˩ / ˩] fill this pipe! (2) to load, of gun; **kã-(o)sisi na mɛ** [/ ˥ ˥ ˩ ˥] load me this gun!

kaɛ̃ 3 [/] to touch: **ɔy-obɔ kã-ɽ̃ɛ̃** [˩ ˥ ˧ / ˩] he (took hand) touched it; *cf.* Yor. **kã** [˩].

kaɛ̃ 4 [/] in **kã͜ũkɔ** [˩ ˥ ˩] (*a*) to be a messenger to the **Ɔba**, collecting tribute in the country; those messengers used to oppress the countryside a good deal, hence: (*b*) to



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kaɛ̃ 4 [↗] in **kã‿ũkɔ** [. ˙ .] (*a*) to be a messenger to the **Ɔba**, collecting tribute in the country; those messengers used to oppress the countryside a good deal, hence: (*b*) to annoy somebody by giving him (unwanted) advice in the form of reproaches; to pester; **ɣɛɣikã ɔ̃-ũkɔ** [˙ . . ˙ .] don't pester me any more!

kãgũkãgũ [· · · ·] lean; used with the verb **ye** [˙]; *cf.* **gũkaã** [· ·]; for other degrees of leanness in a descending scale *v.* **gũkaã**, **sĩgɛ̃sĩgɛ̃** [· · · ·]; **rhiamarhiama** [· · · ·]; **sigosigo** [· · · ·]; **simosimo** [· · · ·].

kaka 1 [. ˙] to dry; to be dry (intrans.) used of leaves e.g., hence it is a plural form; *cf.* **ka 2** [˙].

kaka 2 [. ˙] to be hard; **ɛkpede n-ɔkakae** [. ˙ . ˙ . ↘] a cross-bow that is difficult to tend (occurs in a proverb).

kãkaãkã 1 [˙ ˙ ˙] tightly; firmly (tied); *v.* **kĩ** [˙].

kãkaãkã 2 [˙ ˙ ˙] describes a very profound darkness; **ebiebi so kãkaãkã** [. ˙ · ↘ ˙ ˙ ˙] it was very dark; **amɛ bi kãkaãkã** [. . ˙ · · ·] the sky is very dark (lit. "the water", i.e. the sky before a rain); *v.* **nununu** [· · ·].

annoy somebody by giving him (unwanted) advice in the form of reproaches; to pester; ɣɛɣ**ikã ʊ̃-ũk**ɔ [˥ ˩ ˩ ˥ ˩] don’t pester me any more!

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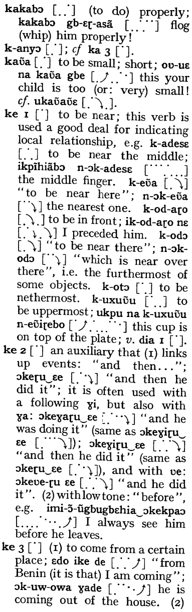
kakabɔ [˩ ˩ ˥] (to do) properly;
kakabɔ gb-ɛɽ-asã [˩ ˩ ˥ ˩ ˥ ˥] flog (whip) him properly!

k-anyɔ [˩ ˥]; *cf* **ka 3** [˥].

kaʊ̃a [˩ ˥] to be small; short; **oʊ-uɛ na kaʊ̃a gbe** [˩ / ˩ ˩ ˥ ˧] this your child is too (or: very) small!
cf. **ukaʊ̃aʊ̃ɛ** [˩ ˥ \ ˥].

ke 1 [˥] to be near; this verb is used a good deal for indicating local relationship, e.g. **k-adesɛ** [˩ ˥ ˩] to be near the middle;
ikpĩhiãbɔ n-ɔk-adesɛ [˥ ˥ ˥ ˩ ˥ ˩ ˩ ˩] the middle finger.
k-eʊ̃a [˩ \ ] "to be near here"; **n-ɔk-eʊ̃a** [˥ ˥ (4-1)] the nearest one. **k-od-aɽo** [˩ \ ˩] to be in front; **ik-od-aɽo nɛ**


kakabɔ [. . ˙] (to do) properly; **kakabɔ gb-ɛɽ-asã** [. . ˙ . ˙ ˙] flog (whip) him properly!
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ke 2 [˙] an auxiliary that (1) links up events: "and then..."; **ɔkeɽu‿ɛe** [. ˙ · ↘] "and then he did it"; it is often used with a following **ɣi**, but also with **ɣa**: **ɔkeɣaɽu‿ɛe** [. ˙ · · ↘] "and he was doing it" (same as **ɔkeɣiɽu‿ɛe** [. ˙ ˙ ˙ ↘]); **ɔkeɣiɽu‿ɛe** [. ˙ . ˙ ↘] "and then he did it" (same as **ɔkeɽu‿ɛe** [. ˙ · ↘]), and with **ʋe**: **ɔkeʋe-ɽu ɛe** [. ˙ . ˙ ↘] "and he did it". (2) with low tone: "before", e.g. **imi-ɔ̃-ũgbugbɛhia‿ɔkekpaɔ** [. . . . ˙ · · . ↗] I always see him before he leaves.
ke 3 [˙] (1) to come from a certain place; **ɛdo ike de** [. ˙ . ˙ ↗] "from Benin (it is that) I am coming"; **ɔk-uw-owa ɣade** [. ˙ ˙ · · ↗] he is coming out of the house. (2)

[˩ ˥ (3-1) ˩ \ ] I preceded him. **k-odɔ** [˩ \ ] “to be near there”; **n-ɔk-odɔ** [˥ ˥ (4-1)] “which is near over there”, i.e. the furthermost of some objects. **k-otɔ** [˥ ˩] to be nethermost. **k-uxuʊ̃u** [˥ ˩ ˩] to be uppermost; **ukpu na k-uxuʊ̃u n-eʊ̃iɾebo** [˥ / ˩ ˥ ˩ ˩ ˩ ˥ ˥ ˧] this cup is on top of the plate; *v.* **dia 1** [˥].

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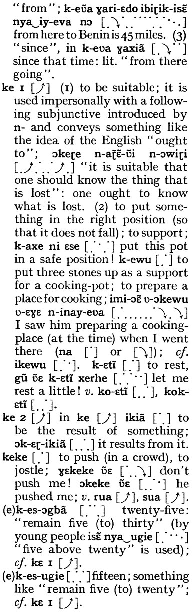
ke 3 [˥] (1) to come from a certain place; **ɛdo ike de** [˩ ˥ ˩ ˥ /] “from Benin (it is that) I am coming”; **ɔk-uw-owa ɣade** [˩ ˥ ˥ ˦ ˧ /] he is coming out of the house. (2)

"from"; **k-eʋ̃a ɣari-ɛdo ibiɽik-isɛ̃ nya‿iy-eva nɔ** [˩ \ ˥ ˩ ˩ ˥ ˥ ˥ ˥ ˩ ˥ ˩ ˥ ˧ ˧ ˧] from here to Benin is 45 miles. (3) "since", in **k-eʋa ɣaxiã** [˩ \ ˥ ˥] since that time: lit. "from there going".

ke 1 [/] (1) to be suitable; it is used impersonally with a following subjunctive introduced by **n-** and conveys something like the idea of the English "ought to"; **ɔkeɽe n-aɽ̃ɛ̃-ʋ̃i n-ɔwiɽi** [˩ / ˩ ˥ ˩ ˩ ˥ / ˩] "it is suitable that one should know the thing that is lost": one ought to know what is lost. (2) to put something in the right position (so that it does not fall); to support; **k-axe ni ɛse** [˩ ˥ ˧



"from"; **k-eʋ̃a ɣari-ɛdo ibiɽik-isɛ̃ nya‿iy-eva nɔ** [.↘˙..˙˙˙˙..˙˙.] from here to Benin is 45 miles. (3) "since", in **k-eʋa ɣaxiã** [.↘˙˙] since that time: lit. "from there going".

ke 1 [↗] (1) to be suitable; it is used impersonally with a following subjunctive introduced by **n-** and conveys something like the idea of the English "ought to"; **ɔkeɽe n-aɽ̃ɛ̃-ʋ̃i n-ɔwiɽi** [.↗˙..˙↗.] "it is suitable that one should know the thing that is lost": one ought to know what is lost. (2) to put something in the right position (so that it does not fall); to support; **k-axe ni ɛse** [.˙˙.˙] put this pot in a safe position! **k-ewu** [.˙] to put three stones up as a support for a cooking-pot; to prepare a place for cooking; **imi-ɔɛ̃ ʋ-ɔkewu ʋ-ɛɣɛ n-inay-eʋa** [.˙......˙↘.↘] I saw him preparing a cooking-place (at the time) when I went there (**na** [˙] or [↘]); *cf.* **ikewu** [.˙˙]. **k-ɛtĩ** [.˙] to rest, **gũ ʋ̃ɛ k-ɛtĩ xerhe** [.˙.˙˙˙] let me rest a little! *v.* **ko-ɛtĩ** [..˙], **kok-ɛtĩ** [..˙].

ke 2 [↗] in **ke** [↗] **ikiã** [˙.] to be the result of something; **ɔk-ɛɽ-ikiã** [..˙.] it results from it.

keke [.˙] to push (in a crowd), to jostle; **ɣɛkeke ʋ̃ɛ** [˙..↘] don't push me! **ɔkeke ʋ̃ɛ** [..˙˙] he pushed me; *v.* **rua** [↗], **sua** [↗].

(e)**k-es-ɔgbã** [.˙˙.] twenty-five: "remain five (to) thirty" (by young people **isɛ̃ nya‿ugie** [.˙˙˙] "five above twenty" is used); *cf.* **kɛ 1** [↗].

(e)**k-es-ugie** [.˙.˙] fifteen; something like "remain five (to) twenty"; *cf.* **kɛ 1** [↗].

˩ ˥] put this pot in a safe position! **k-ewu** [˩ ˥] to put three stones up as a support for a cooking-pot; to prepare a place for cooking; **imi-**ɔɛ̃ ʊ-ɔ**kewu** ʊ-ɛɣɛ **n-inay-e**ʊ**a** [˩ ˥ ˩ ˩ ˩ ˩ ˩ ˩ ˥ \ ˩ \ ] I saw him preparing a cooking-place (at the time) when I went there (**na** [˥] or [\ ]); *cf.* **ikewu** [˩ ˥ ˧]. **k-**ɛ**tĩ** [˩ ˥] to rest, **gũ** ʊ̃ɛ **k-**ɛ**tĩ xerhe** [˩ ˥ ˩ ˥ ˧ ˧] let me rest a little! *v.* **ko-**ɛ**tĩ** [˩ ˩ ˥], **kok-**ɛ**tĩ** [˩ ˩ ˥].

ke 2 [/] in **ke** [/] **ikiã** [˥ ˩] to be the result of something; ɔ**k-**ɛɽ**-ikiã** [˩ ˩ ˥ ˩] it results from it.

keke [˩ ˥] to push (in a crowd), to jostle; ɣɛ**keke** ʊ̃ɛ [˥ ˩ ˩ \ ] don’t push me! ɔ**keke** ʊ̃ɛ [˩ ˩ ˥ ˧] he pushed me; *v.* **rua** [/], **sua** [/].

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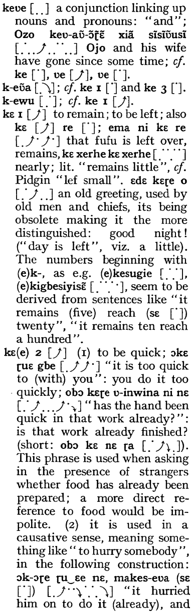
(e)k-es-ugie [˩ ˥ ˩ ˥] fifteen; something like “remain five (to) twenty”; *cf.* **kɛ 1** [∕].

keʊe [˩ ˩] a conjunction linking up nouns and pronouns: “and”; **Ozo keʊ-aʊ̃-ɔ̃ɽɛ̃ xiã sĩsĩʊ̃usĩ** [˩ ˥ ˩ ˩ / ˩ ˩ ˥ ˥ ˩ ˩] **Ojo** and his wife have gone since some time; *cf.* **ke** [˥], **ʊe** [/], **ʊe** [˥].

k-eʊ̃a [˩ \ ]; *cf.* **ke 1** [˥] and **ke 3** [˥].

k-ewu [˩ ˥]; *cf.* **ke 1** [/].

kɛ 1 [/] to remain; to be left; also **kɛ** [/] **re** [˥]; **ema ni kɛ re** [˩ / ˧ / ˧] that fufu is left over, remains, **kɛ xerhe kɛ xerhe** [˩ ˥ ˥ ˩ ˥ ˥] nearly; lit. “remains little”, *cf.* Pidgin “lef small”. **ɛdɛ kɛɽe o** [˩ ˥ / ˩ ˩] an old greeting, used by old men and chiefs, its being obsolete making it the more



keʊe [..] a conjunction linking up nouns and pronouns: “and”; **Ozo keʊ-aʊ̃-ɔ̃ɽɛ̃ xiã sĩsĩʊ̃usĩ** [˙..↗..˙˙..] **Ojo** and his wife have gone since some time; *cf.* **ke** [˙], **ʊe** [↗], **ʊe** [˙].

k-eʊ̃a [.↘]; *cf.* **ke 1** [˙] and **ke 3** [˙].

k-ewu [.˙]; *cf.* **ke 1** [↗].

kɛ 1 [↗] to remain; to be left; also **kɛ** [↗] **re** [˙]; **ema ni kɛ re** [.↗˙↗˙] that fufu is left over, remains, **kɛ xerhe kɛ xerhe** [.˙˙.˙˙] nearly; lit. “remains little”, *cf.* Pidgin “lef small”. **ɛdɛ kɛɽe o** [.˙↗..] an old greeting, used by old men and chiefs, its being obsolete making it the more distinguished: good night! (“day is left”, viz. a little). The numbers beginning with **(e)k-**, as e.g. **(e)kesugie** [.˙.˙], **(e)kigbesiyisɛ̃** [.˙˙.˙˙], seem to be derived from sentences like “it remains (five) reach (**sɛ** [˙]) twenty”, “it remains ten reach a hundred”.

kɛ(e) 2 [↗] (1) to be quick; **ɔkɛ ɽuɛ gbe** [.↗↗˙] “it is too quick to (with) you”: you do it too quickly; **obɔ kɛɽe ʊ-inwina ni nɛ** [.˙↗...↗˙↘] “has the hand been quick in that work already?”: is that work already finished? (short: **obɔ kɛ nɛ ɽa** [.˙↗↘.]). This phrase is used when asking in the presence of strangers whether food has already been prepared; a more direct reference to food would be impolite. (2) it is used in a causative sense, meaning something like “to hurry somebody”, in the following construction: **ɔk-ɔɽe ɽu‿ɛe nɛ, makes-eʊa** (**sɛ** [˙]) [.↗˙˙↘.˙.↘] “it hurried him on to do it (already), and distinguished: good night! (“day is left”, viz. a little). The numbers beginning with **(e)k-**, as e.g. **(e)kesugie** [˩ ˥ ˩ ˥], **(e)kigbesiyisɛ̃** [˩ ˥ ˥ ˩ ˥ ˧], seem to be derived from sentences like “it remains (five) reach (**s**ɛ [˥]) twenty”, “it remains ten reach a hundred”.

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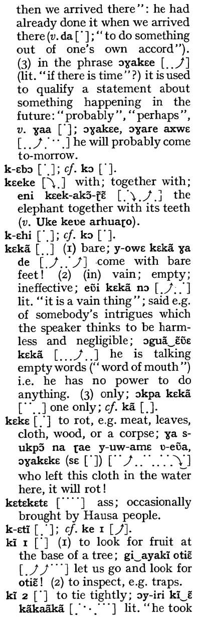
k-ɛbɔ [˥ ˩]; *cf.* **kɔ** [˥].

kɛeke [\ ˩] with; together with; **eni kɛek-akɔ̃-ɽ̃ɛ̃** [˩ ˥ (4-1) ˩ / ˩] the elephant together with its teeth (*v.* **Uke keʋe arhuaɽo**).

k-ɛhi [˥ ˩]; *cf.* **kɔ** [˥



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k-ɛhi [˙.]; *cf.* **kɔ** [˙].

kɛkã [..] (1) bare; **y-owɛ kɛkã ɣa de** [.↗..˙↗] come with bare feet! (2) (in) vain; empty; ineffective; **eʋ̃i kɛkã nɔ** [.↗..˙] lit. "it is a vain thing"; said e.g. of somebody's intrigues which the speaker thinks to be harmless and negligible; **ɔguã‿ɛ̃ʋ̃ɛ kɛkã** [...↗..] he is talking empty words ("word of mouth") i.e. he has no power to do anything. (3) only; **ɔkpa kɛkã** [˙˙..] one only; *cf.* **kã** [.].

kɛkɛ [.˙] to rot, e.g. meat, leaves, cloth, wood, or a corpse; **ɣa s-ukpɔ̃ na ɽae y-uw-amɛ ʋ-eʋ̃a, ɔɣakɛkɛ** (**sɛ** [˙]) [˙˙↗..˙˙...˙˙↘] who left this cloth in the water here, it will rot!

kɛtɛkɛtɛ [˙˙˙˙] ass; occasionally brought by Hausa people.

k-ɛtĩ [.˙]; *cf.* **ke 1** [↗].

kĩ 1 [˙] (1) to look for fruit at the base of a tree; **gi‿ayakĩ otiɛ̃** [.↗↗˙˙˙] let us go and look for **otiɛ̃**! (2) to inspect, e.g. traps.

kĩ 2 [˙] to tie tightly; **ɔy-iri kĩ‿ɛ̃ kãkaãkã** [.˙˙.˙˙˙] lit. "he took

].

kɛkã [˩ ˩] (1) bare; **y-owɛ kɛkã ɣa de** [˩ / ˩ ˩ ˥ /] come with bare feet! (2) (in) vain; empty; ineffective; **eʊ̃i kɛkã nɔ** [˩ / ˩ ˩ ˥] lit. “it is a vain thing”; said e.g. of somebody’s intrigues which the speaker thinks to be harmless and negligible; ɔ**guã͜ɛ̃**ʊ̃ɛ **kɛkã** [˩ ˩ ˩ / ˩ ˩] he is talking empty words (“word of mouth”) i.e. he has no power to do anything. (3) only; ɔ**kpa kɛkã** [˥ ˥ ˩ ˩] one only; *cf.* **kã** [˩].

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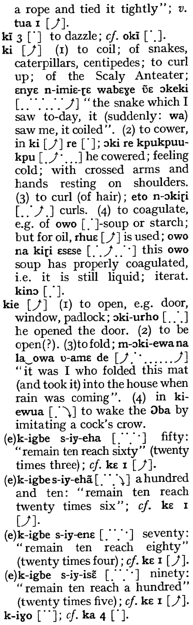
kĩ 2 [˥] to tie tightly; **ɔy-iri kĩ͜ɛ̃ kãkaãkã** [˩ ˥ ˧ ˧ ˩ ˥ ˥ ˥] lit. “he took a rope and tied it tightly”; *v.* **tua 1** [/].

kĩ 3 [˥] to dazzle; *cf.* **okĩ** [˥ ˩].

ki [/] (1) to coil; of snakes, caterpillars, centipedes; to curl up; of the Scaly Anteater; **ɛnyɛ n-imiɛ-ɽɛ wabɛɣe ʊ̃ɛ ɔkeki** [˩ ˩ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˥ /] “the snake which I saw to-day, it (suddenly: **wa**) saw me, it coiled”. (2) to cower, in **ki** [/] **re** [˥]; **ɔki re kpukpuukpu** [˩ / ˧ ˩ ˩ ˩] he cowered; feeling cold; with crossed arms and hands resting on shoulders. (3) to curl (of hair); **eto n-ɔkiɽi** [˩ ˩ ˥ / ˩] curls. (4) to coagulate, e.g. of **owo** [˩ ˥]-soup or starch; but for oil, **rhuɛ** [/] is used; **owo**



a rope and tied it tightly”; *v.* **tua ɪ** [↗].

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kie [↗] (ɪ) to open, e.g. door, window, padlock; **ɔki-urho** [..˙.] he opened the door. (2) to be open(?). (3) to fold; **m-ɔki-ewa na la‿owa ʊ-amɛ de** [↗.˙˙......↗] “it was I who folded this mat (and took it) into the house when rain was coming”. (4) in **ki-ewua** [.˙↘] to wake the **Ɔba** by imitating a cock’s crow.

(e)**k-igbe s-iy-eha** [.˙˙.˙˙] fifty: “remain ten reach sixty” (twenty times three); *cf.* **kɛ ɪ** [↗].

(e)**k-igbe s-iy-ehã** [.˙˙.˙↘] a hundred and ten: “remain ten reach twenty times six”; *cf.* **kɛ ɪ** [↗].

(e)**k-igbe s-iy-enɛ** [.˙˙.˙˙] seventy: “remain ten reach eighty” (twenty times four); *cf.* **kɛ ɪ** [↗].

(e)**k-igbe s-iy-isɛ̃** [.˙˙.˙˙] ninety: “remain ten reach a hundred” (twenty times five); *cf.* **kɛ ɪ** [↗].

k-iɣo [˙˙]; *cf.* **ka** 4 [˙].

na kiɽi ɛsɛse [˩ ˥ ˩ / ˩ ˩ ˥ ˧] this **owo** soup has properly coagulated, i.e. it is still liquid; iterat. **kinɔ** [˩ ˥].

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(e)k-igbe s-iy-ehã [˩ ˥ ˥ ˩ ˥ (4-1)] a hundred and ten: “remain ten reach twenty times six”; *cf.* **kɛ 1** [˩].

(e)k-igbe s-iy-enɛ [˩ ˥ ˥ ˩ ˥ ˧] seventy: “remain ten reach eighty” (twenty times four); *cf.* **kɛ 1** [˩].

(e)k-igbe s-iy-isɛ̃ [˩ ˥ ˥ ˩ ˥ ˧] ninety: “remain ten reach a hundred” (twenty times five); *cf.* **kɛ 1** [˩].

k-iɣo [˥ ˥]; *cf.* **ka 4** [˥].

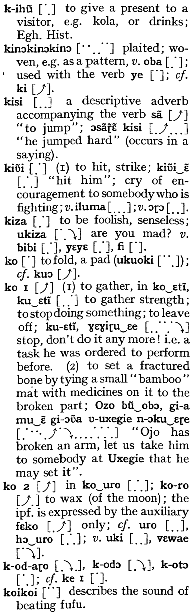
k-ihũ [˥ ˩] to give a present to a visitor, e.g. kola, or drinks; Egh. Hist.

kinɔkinɔkinɔ [˦ ˦ ˩ ˩ ˥ ˥] plaited; woven, e.g. as a pattern, *v.* **oba** [˩ ˥]; used with the verb **ye** [˥]; *cf.* **ki** [/].

kisi [˩ ˩] a descriptive adverb accompanying the verb **sã** [/] "to jump"; **ɔsãɽɛ̃ kisi** [˩ / ˩ ˩ ˩] "he jumped hard" (occurs in a saying).

kiʊ̃i [˩ ˥] (1) to hit, strike; **kiʊ̃i‿ɛ̃** [˩ ˥ ˩] "hit him"; cry of encouragement to somebody who is fighting; *v.* **iluma** [˩ ˩ ˩]; *v.* ɔɽɔ [˩ ˩].

kiza [˩ ˥] to be foolish, senseless; **ukiza** [˥ ˩ \ ] are you mad? *v.*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kiza [.˙] to be foolish, senseless; **ukiza** [˙.↘] are you mad? *v.* **bibi** [.˙], **yɛyɛ** [.˙], **fi** [˙].

ko [˙] to fold, a pad (**ukuoki** [˙˙.]); *cf.* **kuɔ** [↗].

ko 1 [↗] (1) to gather, in **ko‿ɛtĩ**, **ku‿ɛtĩ** [..˙] to gather strength; to stop doing something; to leave off; **ku-ɛtĩ**, **ɣɛɣiɽu‿ɛe** [..˙˙.↘] stop, don't do it any more! i.e. a task he was ordered to perform before. (2) to set a fractured bone by tying a small "bamboo" mat with medicines on it to the broken part; **Ozo bũ‿obɔ, gi-a mu‿ɛ̃ gi-ɔʊ̃a ʊ-uxegie n-ɔku‿ɛɽe** [.˙˙˙.↗˙↘.....˙˙˙.] "Ojo has broken an arm, let us take him to somebody at **Uxegie** that he may set it".

ko 2 [↗] in **ko‿uro** [.˙.]; **ko-ro** [↗.] to wax (of the moon); the ipf. is expressed by the auxiliary **fɛko** [.↗] only; *cf.* **uro** [..], **hɔ‿uro** [.˙.]; *v.* **uki** [..], **vɛwae** [˙↘].

k-od-aɽo [.↘.], **k-odɔ** [.↘], **k-otɔ** [˙.]; *cf.* **ke 1** [˙].

koikoi [˙˙] describes the sound of beating fufu.

bibi [˩ ˥], **yɛyɛ** [˩ ˥], **fi** [˥].

ko [˥] to fold, a pad (**ukuoki** [˥ ˥ ˩]); *cf.* **kuɔ** [/].

ko 1 [/] (1) to gather, in **ko͜ɛfi**, **ku͜ɛfi** [˩ ˩ ˥] to gather strength; to stop doing something; to leave off; **ku-ɛfi**, **ɣɛɣiɽu͜ɛe** [˩ ˩ ˥ ˥ ˩ ˥ \ ] stop, don’t do it any more! i.e. a task he was ordered to perform before. (2) to set a fractured bone by tying a small “bamboo” mat with medicines on it to the broken part; **Ozo bũ͜obɔ, gi-a mu͜ɛ̃ gi-ɔʊ̃a ʊ-uxegie n-ɔku͜ɛɽe** [˩ ˥ ˧ ˧ ˧ ˩ / ˥ \ ˩ ˩ ˩ ˩ ˥ ˩ ˥ ˩ ˥ ˩] “Ojo has broken an arm, let us take him to somebody at **Uxegie** that he may set it”.

ko 2 [/] in **ko͜uro** [˩

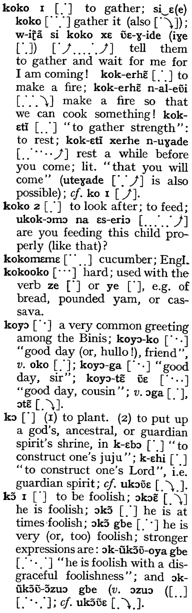
˥ ˩]; **ko-ro** [/ ˩] to wax (of the moon); the ipf. is expressed by the auxiliary **fɛko** [˩ /] only; *cf.* **uro** [˩ ˩], **hɔ͜uro** [˩ ˥ ˩]; *v.* **uki** [˩ ˩], **vɛwae** [˥ \ ].

k-od-aɽo [˩ \ ˩], **k-odɔ** [˩ \ ], **k-otɔ** [˥ ˩]; *cf.* **ke 1** [˥].

koikoi [˥ ˥] describes the sound of beating fufu.

koko 1 [˩ ˥] to gather; **si͜ɛ(e)** **koko** [˥ ˥ ˩ ˥] gather it (also [˥ \ ]); **w-iʈ̃ã si koko xɛ ʊ̃ɛ-ɣ-ide (iɣe** [˥ ˩]) [˥ / ˩ ˩ ˩ ˩ ˥ ˩ /] tell them to gather and wait for me for I am coming! **kok-erhɛ̃** [˩ ˥ ˩] to make a fire; **kok-erhɛ̃ n-al-eʊ̃i** [˩ ˥ ˩ ˥ ˩ \ ] make a fire so that we can cook something! **kok-ɛtĩ** [˩ ˩ ˥] "to gather strength": to rest: **kok-ɛtĩ xerhe n-uɣade** [˩ ˩ ˥ ˧ ˧ ˧ ˧ /] rest a while before you come; lit. "that you will come" (**uteɣade** [˥ ˩ ˥ /] is also possible); *cf.* **ko 1** [/].

koko 2 [˩ ˥] to look after; to feed; **ukok-ɔmɔ na ɛs-eriɔ** [˩ ˩ ˩ ˥ ˩ ˩ ˥ /] are you feeding this child pro-



koko ɪ [.˙] to gather; **si͜ɛ(e)** **koko** [˙˙.˙] gather it (also [˙↘]); **w-iʈ̃ã si koko xɛ ʊ̃ɛ-ɣ-ide (iɣe** [˙.]) [˙↗.....˙↗] tell them to gather and wait for me for I am coming! **kok-erhɛ̃** [.˙.] to make a fire; **kok-erhɛ̃ n-al-eʊ̃i** [.˙.˙.↘] make a fire so that we can cook something! **kok-ɛtĩ** [..˙] "to gather strength": to rest; **kok-ɛtĩ xerhe n-uɣade** [..˙···↗] rest a while before you come; lit. "that you will come" (**uteɣade** [˙.˙↗] is also possible); *cf.* **ko** ɪ [↗].

koko 2 [.˙] to look after; to feed; **ukok-ɔmɔ na ɛs-eriɔ** [....˙..˙↗] are you feeding this child properly (like that)?

kokomɛmɛ [˙˙..] cucumber; Engl.

kokooko [˙˙˙] hard; used with the verb **ze** [˙] or **ye** [˙], e.g. of bread, pounded yam, or cassava.

koyɔ [˙˙] a very common greeting among the Binis; **koyɔ-ko** [˙˙·] "good day (or, hullo!), friend", *v.* **oko** [.˙]; **koyɔ-ga** [˙˙·] "good day, sir"; **koyɔ-tɛ̃ ʊ̃ɛ** [˙˙..] "good day, cousin"; *v.* **ɔga** [.˙], **ɔtɛ̃** [.↘].

kɔ [˙] (ɪ) to plant. (2) to put up a god's, ancestral, or guardian spirit's shrine, in **k-ɛbɔ** [˙.] "to construct one's juju"; **k-ɛhi** [˙.] "to construct one's Lord", i.e. guardian spirit; *cf.* **ukɔʊ̃ɛ** [.↘.].

kɔ̃ ɪ [˙] to be foolish; **ɔkɔɛ̃** [.↘] he is foolish; **ɔkɔ̃** [.˙] he is at times foolish; **ɔkɔ̃ gbe** [.˙˙] he is very (or, too) foolish; stronger expressions are: **ɔk-ũkɔ̃ʊ̃-oya gbe** [.˙·.˙] "he is foolish with a disgraceful foolishness"; and **ɔk-ũkɔ̃ʊ̃-ɔ̃zuɔ gbe** (*v.* **ɔzuɔ** ([..] [.˙·.˙]; *cf.* **ukɔ̃ʊ̃ɛ** [.↘.].

perly (like that)?

kokomɛmɛ [˥ ˥ ˩ ˩] cucumber; Engl.

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kɔ̃ 1 [˥] to be foolish; **ɔkɔɛ̃** [˩ \ ] he is foolish; **ɔkɔ̃** [˩ ˥] he is at times foolish; **ɔkɔ̃ gbe** [˩ ˥ ˦] he is very (or, too) foolish; stronger expressions are: **ɔkũkɔ̃ʊ̃-oya gbe** [˩ ˥ ˦ ˧ ˩ ˥] “he is foolish with a disgraceful foolishness”; and **ɔkũkɔ̃ʊ̃-ɔ̃zuɔ gbe** (*v.* **ɔzuɔ** [˩ ˩]) + [˩ ˥ ˦ ˧ ˩ ˥]; *cf.* **ukɔ̃ʊ̃ɛ** [˩ \ ˩].

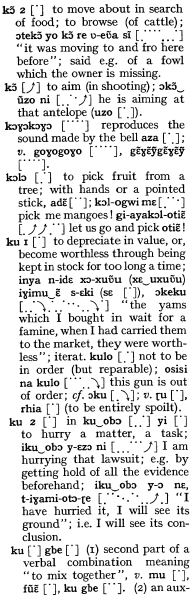
prev next

kɔ̃ 2 [˥] to move about in search of food; to browse (of cattle); **ɔtekɔ̃ yo kɔ̃ re ʋ-eʋ̃a sĩ** [˩ ˥ ˥ ˥ ˥ ˩ ˩ ˩ ˥] "it was moving to and fro here before"; said e.g. of a fowl which the owner is missing.

kɔ̃ [/] to aim (in shooting); **ɔkɔ̃‿ ũzo ni** [˩ ˩ ˥ ˧ /] he is aiming at that antelope (**uzo** [˥ ˩]).

kɔɣɔkɔɣɔ [˥ ˥ ˥ ˥] reproduces the sound made by the bell **aza** [˥ ˩]; *v.* **goɣogoɣo** [˥ ˥ ˥ ˥], **gɛ̃ɣɛ̃ỹgɛ̃ɣɛ̃ỹ** [˥ ˥ ˥ ˥].

kɔlɔ [˩ ˥] to pick fruit from a tree; with hands or a pointed stick, **adɛ̃** [˥ ˥]; **kɔl-ogwi mɛ** [˩ ˥ ˥ ˧] pick me mangoes! **gi-ayakɔl-otiɛ̃**


kɔ̃ 2 [˙] to move about in search of food; to browse (of cattle); **ɔtekɔ̃ yo kɔ̃ re ʋ-eʋ̃a sĩ** [.˙˙˙˙...˙] "it was moving to and fro here before"; said e.g. of a fowl which the owner is missing.

kɔ̃ [↗] to aim (in shooting); **ɔkɔ̃‿ ũzo ni** [..˙˙↗] he is aiming at that antelope (**uzo** [˙.]).

kɔɣɔkɔɣɔ [˙˙˙˙] reproduces the sound made by the bell **aza** [˙.]; *v.* **goɣogoɣo** [˙˙˙˙], **gɛ̃ɣɛ̃ỹgɛ̃ɣɛ̃ỹ** [˙˙˙˙].

kɔlɔ [.˙] to pick fruit from a tree; with hands or a pointed stick, **adɛ̃** [˙˙]; **kɔl-ogwi mɛ** [.˙˙˙] pick me mangoes! **gi-ayakɔl-otiɛ̃** [.↗↗.˙˙] let us go and pick **otiɛ̃**!

ku ɪ [˙] to depreciate in value, or, become worthless through being kept in stock for too long a time; **inya n-idɛ xɔ-xuʋ̃u (xɛ‿uxuʋ̃u) iɣimu‿ɛ̃ s-ɛki** (**sɛ** [˙]), **ɔkeku** [..˙↘.˙..˙˙˙..↘˙] "the yams which I bought in wait for a famine, when I had carried them to the market, they were worthless"; iterat. **kulo** [.˙] not to be in order (but reparable); **osisi na kulo** [˙˙˙..↘] this gun is out of order; *cf.* **ɔku** [.↘]; *v.* **ɽu** [˙], **rhia** [˙] (to be entirely spoilt).

ku 2 [˙] in **ku‿obɔ** [..˙] **yi** [˙] to hurry a matter, a task; **iku‿obɔ y-ɛzɔ ni** [...˙˙˙↗] I am hurrying that lawsuit; e.g. by getting hold of all the evidence beforehand; **iku‿obɔ y-ɔ nɛ, t-iɣami-otɔ-ɽe** [.˙˙˙.˙˙..↗.] "I have hurried it, I will see its ground"; i.e. I will see its conclusion.

ku [˙] **gbe** [˙] (ɪ) second part of a verbal combination meaning "to mix together", *v.* **mu** [˙], **fũɛ̃** [˙], **ku gbe** [˙˙]. (2) an aux-

[˩ / / ˩ ˥ ˥] let us go and pick **otiɛ̃**!

ku 1 [˥] to depreciate in value, or, become worthless through being kept in stock for too long a time; **inya n-idɛ xɔ-xuʊ̃u** (**xɛ͜uxuʊ̃u**) **iɣimu͜ɛ̃ s-ɛki** (**sɛ** [˥]), **ɔkeku** [˩ ˩ ˥ \ ˩ ˥ ˩ ˩ ˥ ˧ ˧ ˧ ˩ ˩ \ ˥] “the yams which I bought in wait for a famine, when I had carried them to the market, they were worthless”; iterat. **kulo** [˩ ˥] not to be in order (but reparable); **osisi na kulo** [˥ ˥ ˥ ˩ ˩ \ ] this gun is out of order; *cf.* **ɔku** [˩ \ ]; *v.* **ɽu** [˥], **rhia** [˥] (to be entirely spoilt).

ku 2 [˥] in **ku͜obɔ** [˩ ˩ ˥] **yi** [˥] to hurry a matter, a task; **iku͜obɔ y-ɛzɔ ni** [˩ ˩ ˩ ˥ ˥ ˥ /] I am hurrying that lawsuit; e.g. by getting hold of all the evidence beforehand; **iku͜obɔ y-ɔ nɛ, t-iɣami-otɔ-ɾe** [˩ ˥ ˥ ˦ ˧ ˨ ˥ ˦ ˩ ˩ / ˩] “I have hurried it, I will see its ground”; i.e. I will see its conclusion.

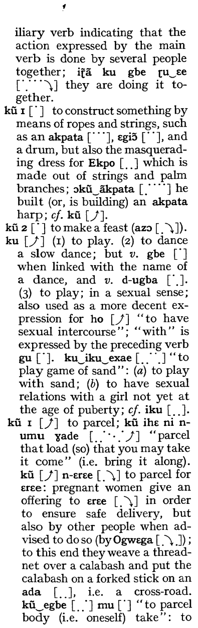
ku [˥] **gbe** [˥] (1) second part of a verbal combination meaning “to mix together”, *v.* **mu** [˥], **fũɛ̃** [˥], **ku gbe** [˥ ˥]. (2) an auxxxxxx

iliary verb indicating that the action expressed by the main verb is done by several people together; **iɽ̃ã ku gbe ɽu͜ɛe** [˥ ˩ ˥ ˥ ˥ \ ] they are doing it together.

kũ 1 [˥] to construct something by means of ropes and strings, such as an **akpata** [˥ ˥ ˥], ɛ**giɔ̃** [˥ ˥], and a drum, but also the masquerading dress for **Ekpo** [˩ ˩] which is made out of strings and palm branches; **ɔkũ͜ãkpata** [˩ ˥ ˥ ˥ ˥] he built (or, is building) an **akpata** harp; *cf.* **kũ** [/].

kũ 2 [˥] to make a feast (**azɔ** [˩ \ ]).

ku [/] (1) to play. (2) to dance



iliary verb indicating that the action expressed by the main verb is done by several people together; **iɽ̃ã ku gbe ɽu‿ɛe** [˙.˙˙˙↘] they are doing it together.

kũ 1 [˙] to construct something by means of ropes and strings, such as an **akpata** [˙˙˙], **ɛgiɔ̃** [˙˙], and a drum, but also the masquerading dress for **Ekpo** [..] which is made out of strings and palm branches; **ɔkũ‿ãkpata** [.˙˙˙˙] he built (or, is building) an **akpata** harp; *cf.* **kũ** [↗].

kũ 2 [˙] to make a feast (**azɔ** [.↘]).

ku [↗] (1) to play. (2) to dance a slow dance; but *v.* **gbe** [˙] when linked with the name of a dance, and *v.* **d-ugba** [˙.]. (3) to play; in a sexual sense; also used as a more decent expression for **ho** [↗] "to have sexual intercourse"; "with" is expressed by the preceding verb **gu** [˙]. **ku‿iku‿exae** [..˙˙.] "to play game of sand": (*a*) to play with sand; (*b*) to have sexual relations with a girl not yet at the age of puberty; *cf.* **iku** [..].

kũ 1 [↗] to parcel; **kũ ihɛ ni n-umu ɣade** [..˙·.˙↗] "parcel that load (so) that you may take it come" (i.e. bring it along). **kũ** [↗] **n-ɛrɛe** [.↘] to parcel for **ɛrɛe**: pregnant women give an offering to **ɛrɛe** [.↘] in order to ensure safe delivery, but also by other people when advised to do so (by **Ogwɛga** [.↘.]); to this end they weave a thread-net over a calabash and put the calabash on a forked stick on an **ada** [..], i.e. a cross-road. **kũ‿egbe** [..˙] **mu** [˙] "to parcel body (i.e. oneself) take": to a slow dance; but *v.* **gbe** [˥] when linked with the name of a dance, and *v.* **d-ugba** [˥ ˩].

(3) to play; in a sexual sense; also used as a more decent expression for **ho** [/] “to have sexual intercourse”; “with” is expressed by the preceding verb **gu** [˥]. **ku͜iku͜exae** [˩ ˩ ˥ ˥ ˩] “to play game of sand”: (*a*) to play with sand; (*b*) to have sexual relations with a girl not yet at the age of puberty; *cf.* **iku** [˩ ˩].

kũ 1 [/] to parcel; **kũ ihɛ ni n-umu ɣade** [˩ ˩ ˥ ˧ ˧ ˩ ˥ /] “parcel that load (so) that you may take it come” (i.e. bring it along).

kũ [/] **n-ɛrɛe** [˩ \ ] to parcel for **ɛrɛe**: pregnant women give an offering to **ɛrɛe** [˩

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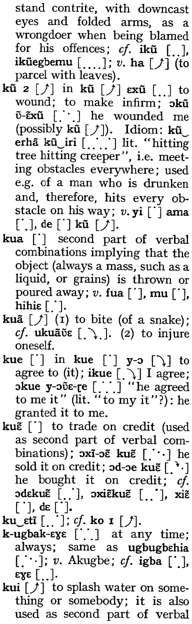
kũ͜egbe [˩ ˩ ˥] **mu** [˥] “to parcel body (i.e. oneself) take”: to stand contrite, with downcast eyes and folded arms, as a wrongdoer when being blamed for his offences; *cf.* **ikũ** [˩ ˩], **ikũegbemu** [˩ ˩ ˩ ˩]; *v.* **ha** [/] (to parcel with leaves).

kũ 2 [/] in **kũ** [/] **ɛxũ** [˩ ˩] to wound; to make infirm; **ɔkũ ʊ̃-ɛ̃xũ** [˩ ˥ ˧ ˩] he wounded me (possibly **kũ** [/]). Idiom: **kũ‿erhã kũ‿iri** [˩ ˩ ˥ ˩ ˩ ˥] lit. “hitting tree hitting creeper”, i.e. meeting obstacles everywhere; used e.g. of a man who is drunken and, therefore, hits every obstacle on his way; *v.* **yi** [˥] **ama** [˥ ˩], **de** [˥] **kũ** [/].

kua [˥] second part of verbal



stand contrite, with downcast eyes and folded arms, as a wrongdoer when being blamed for his offences; *cf.* **ikũ** [..], **ikũegbemu** [....]; *v.* **ha** [↗] (to parcel with leaves).

kũ 2 [↗] in **kũ** [↗] **ɛxũ** [..] to wound; to make infirm; **ɔkũ ʊ̃-ɛ̃xũ** [.˙˙.] he wounded me (possibly **kũ** [↗]). Idiom: **kũ‿erhã kũ‿iri** [..˙..˙] lit. “hitting tree hitting creeper”, i.e. meeting obstacles everywhere; used e.g. of a man who is drunken and, therefore, hits every obstacle on his way; *v.* **yi** [˙] **ama** [˙.], **de** [˙] **kũ** [↗].

kua [˙] second part of verbal combinations implying that the object (always a mass, such as a liquid, or grains) is thrown or poured away; *v.* **fua** [˙], **mu** [˙], **hihiɛ** [.˙].

kuã [↗] (1) to bite (of a snake); *cf.* **ukuãʊ̃ɛ** [.↘.]. (2) to injure oneself.

kue [˙] in **kue** [˙] **y-ɔ** [↘] to agree to (it); **ikue** [.↘] I agree; **ɔkue y-ɔʊ̃ɛ-ɽe** [.˙.˙.] “he agreed to me it” (lit. “to my it”?): he granted it to me.

kuɛ̃ [˙] to trade on credit (used as second part of verbal combinations); **ɔxĩ-ɔɛ̃ kuɛ̃** [.˙˙·] he sold it on credit; **ɔd-ɔe kuɛ̃** [.↘·] he bought it on credit; *cf.* **ɔdɛkuɛ̃** [..˙], **ɔxiɛ̃kuɛ̃** [..˙], **xiɛ̃** [˙], **dɛ** [˙].

ku‿ɛtĩ [..˙]; *cf.* **ko 1** [↗].

k-ugbak-ɛɣɛ [˙.˙.] at any time; always; same as **ugbugbɛhia** [.˙˙·]; *v.* Akugbe; *cf.* **igba** [˙.], **ɛɣɛ** [..].

kui [↗] to splash water on something or somebody; it is also used as second part of verbal combinations implying that the object (always a mass, such as a liquid, or grains) is thrown or poured away; *v.* **fua** [˥], **mu** [˥], **hihiɛ** [˩ ˥].

kuã [/] (1) to bite (of a snake); *cf.* **ukuãʊ̃ɛ** [˩ \ ˩]. (2) to injure oneself.

kue [˥] in **kue** [˥] **y-ɔ** [\ ] to agree to (it); **ikue** [˩ \ ] I agree; ɔ**kue y-**ɔʊ̃ɛ**-ɽe** [˩ ˥ ˩ ˥ ˩] “he agreed to me it” (lit. “to my it”?): he granted it to me.

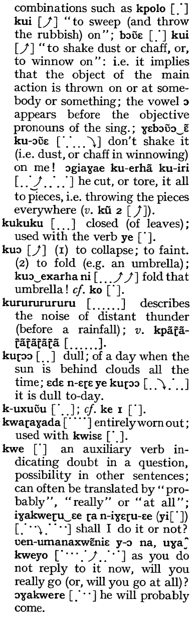
kuɛ̃ [˥] to trade on credit (used as second part of verbal combinations); ɔ**xĩ-**ɔɛ̃ **ku**ɛ̃ [˩ ˥ ˦ ˧] he sold it on credit; ɔ**d-**ɔ**e ku**ɛ̃ [˩ (5-4) ˧] he bought it on credit; *cf.* ɔ**d**ɛ**ku**ɛ̃ [˩ ˩ ˥], ɔ**xi**ɛ̃**ku**ɛ̃ [˩ ˩ ˥], **xi**ɛ̃ [˥], **d**ɛ [˥].

ku͜ɛfĩ [˩ ˩ ˥]; *cf.* **ko 1** [/].

k-ugbak-ɛɣɛ [˥ ˩ ˥ ˩] at any time; always; same as **ugbugbɛhia** [˩ ˥ ˧ ˧]; *v.* Akugbe; *cf.* **igba** [˥ ˩], ɛɣɛ [˩ ˩].

kui [/] to splash water on something or somebody; it is also used as second part of verbal combinations such as **kpolo** [˩ ˥] **kui** [/] “to sweep (and throw the rubbish) on”; **bɔʊ̃ɛ** [˩ ˥] **kui** [/] “to shake dust or chaff, or, to winnow on”: i.e. it implies that the object of the main action is thrown on or at somebody or something; the vowel ɔ appears before the objective pronouns of the sing.; ɣɛ**bɔʊ̃ɔ͜ɛ̃** **ku-ɔʊ̃ɛ** [˥ ˩ ˥ ˩ ˩ ˩ \ ] don’t shake it (i.e. dust, or chaff in winnowing) on me! ɔ**giaɣae ku-erhã ku-iri** [˩ ˩ ˥‿/ ˩ ˩ ˥ ˩ ˩ ˥] he cut, or tore, it all to pieces, i.e. throwing the pieces everywhere (*v.* **kũ 2** [/]).

kukuku [˩ ˩ ˩] closed (of leaves); used with the verb **ye** [˥].



combinations such as **kpolo** [.˙] **kui** [↗] “to sweep (and throw the rubbish) on”; **bɔʊ̃ɛ** [.˙] **kui** [↗] “to shake dust or chaff, or, to winnow on”: i.e. it implies that the object of the main action is thrown on or at somebody or something; the vowel **ɔ** appears before the objective pronouns of the sing.; **ɣɛbɔʊ̃ɔ͜ɛ̃ ku-ɔʊ̃ɛ** [˙.˙...↘] don’t shake it (i.e. dust, or chaff in winnowing) on me! **ɔgiaɣae ku-erhã ku-iri** [..˙↗..˙..˙] he cut, or tore, it all to pieces, i.e. throwing the pieces everywhere (*v.* **kũ 2** [↗]).

kukuku [...] closed (of leaves); used with the verb **ye** [˙].

kuɔ [↗] (1) to collapse; to faint. (2) to fold (e.g. an umbrella); **kuɔ͜exarha ni** [...↗↗] fold that umbrella! *cf.* **ko** [˙].

kururururuuru [......] describes the noise of distant thunder (before a rainfall); *v.* **kpãɽã-ɽãɽãɽãɽã** [......].

kuɽɔɔ [..] dull; of a day when the sun is behind clouds all the time; **ɛdɛ n-ɛɽɛ ye kuɽɔɔ** [..↘.˙..] it is dull to-day.

k-uxuʊ̃u [˙..]; *cf.* **ke 1** [˙].

kwaɽaɣada [˙˙˙˙] entirely worn out; used with **kwisɛ** [˙.].

kwe [˙] an auxiliary verb indicating doubt in a question, possibility in other sentences; can often be translated by “probably”, “really” or “at all”; **iɣakweɽu͜ɛe ɽa n-iɣɛɽu-ɛe** (**yi**[˙]) [.˙˙↘.˙˙˙˙] shall I do it or not? **ʋen-umanaxwɛ̃niɛ y-ɔ na, uɣa͜ kweyo** [˙˙˙˙.˙↗..˙˙˙] as you do not reply to it now, will you really go (or, will you go at all)? **ɔɣakwere** [.˙˙˙] he will probably come.

kuɔ [/] (1) to collapse; to faint.

(2) to fold (e.g. an umbrella);

kuɔ͜exarha ni [˩ ˩ ˩ / /] fold that umbrella! *cf.* **ko** [˥].

kururururuuru [˩ ˩ ˩ ˩ ˩ ˩] describes the noise of distant thunder (before a rainfall); *v.* **kpãɽ̃ã-ɽ̃ãɽ̃ãɽ̃ãɽ̃ã** [˩ ˩ ˩ ˩ ˩ ˩].

kuɽɔɔ [˩ ˩] dull; of a day when the sun is behind clouds all the time; **ɛdɛ n-ɛɽɛ ye kuɽɔɔ** [˩ ˩ \ ˩ ˥ ˩ ˩] it is dull to-day.

k-uxuʊ̃u [˥ ˩ ˩]; *cf.* **ke 1** [˥].

kwaɽaɣada [˥ ˥ ˥ ˥] entirely worn out; used with **kwisɛ** [˥ ˩].

kwe [˥] an auxiliary verb indicating doubt in a question, possibility in other sentences; can often be translated by “probably”, “really” or “at all”; **iɣakweɽu͜ɛe ɽa n-iɣɛɽu-ɛe** (**yi** [˥]) [˩ ˥ ˧ ˧ (4-1) ˩ ˥ ˥ ˧ ˧] shall I do it or not? ʋ**en-umanaxwɛ̃niɛ y-**ɔ **na**, **uɣa**ˆ **kweyo** [˥ ˧ ˧ ˧ ˩ ˥ / ˩ ˩ ˥ ˧ ˥] as you do not reply to it now, will you really go (or, will you go at all)? ɔ**ɣakwere** [˩ ˥ ˧ ˧] he will probably come.

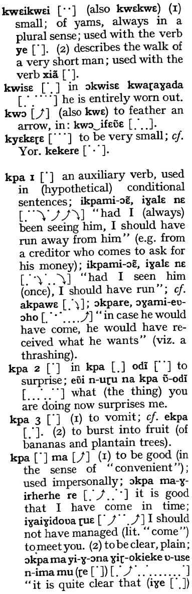
kwɛikwɛi [˧ ˧] (also **kwɛkwɛ**) (1) small; of yams, always in a plural sense; used with the verb **ye** [˥]. (2) describes the walk of a very short man; used with the verb **xiã** [˥].

kwisɛ [˥ ˩] in **ɔkwisɛ kwaɽaɣada** [˩ ˥ ˩ ˥ ˥ ˥ ˥] he is entirely worn out.

kwɔ [/] (also **kwɛ**) to feather an arrow, in: **kwɔ͜ifɛʊ̃ɛ** [˩ ˥ ˩ ˩].

kyɛkɛɽɛ [˥ ˥ ˥] to be very small; *cf.* Yor. **kekere** [˥ ˧ ˥].

kpa 1 [˥] an auxiliary verb, used in (hypothetical) conditional sentences; **ikpami-ɔɛ̃, iɣalɛ nɛ** [˩ ˥ ˥ \ ˥ / / \ ] “had I (always) been seeing him, I should have



kwɛikwɛi [˙˙] (also **kwɛkwɛ**) (1) small; of yams, always in a plural sense; used with the verb **ye** [˙]. (2) describes the walk of a very short man; used with the verb **xiã** [˙].
kwisɛ [˙.] in **ɔkwisɛ kwaɽaɣada** [.˙.˙˙˙˙] he is entirely worn out.
kwɔ [↗] (also **kwɛ**) to feather an arrow, in: **kwɔ‿ifɛʊ̃ɛ** [.˙..].
kyɛkɛɽɛ [˙˙˙] to be very small; *cf.* Yor. **kekere** [˙·˙].

kpa 1 [˙] an auxiliary verb, used in (hypothetical) conditional sentences; **ikpami-ɔɛ̃, iɣalɛ nɛ** [.˙˙↘˙↗↗↘] “had I (always) been seeing him, I should have run away from him” (e.g. from a creditor who comes to ask for his money); **ikpami-ɔɛ̃, iɣalɛ nɛ** [.˙↘˙..↘] “had I seen him (once), I should have run”; *cf.* **akpawɛ** [.˙↘]; **ɔkpare, ɔɣami-eʊ-ɔho** [.˙·˙....↗] “in case he would have come, he would have received what he wants” (viz. a thrashing).
kpa 2 [˙] in **kpa** [.] **odĩ** [˙˙] to surprise; **eʊ̃i n-uɽu na kpa ʊ̃-odĩ** [...˙..˙˙] what (the thing) you are doing now surprises me.
kpa 3 [˙] (1) to vomit; *cf.* **ekpa** [.˙]. (2) to burst into fruit (of bananas and plantain trees).
kpa [˙] **ma** [↗] (1) to be good (in the sense of “convenient”); used impersonally; **ɔkpa ma-ɣ-irherhe re** [.˙↗..˙˙] it is good that I have come in time; **iɣaiɣidoʊa ɽuɛ** [˙↗˙˙.↗] I should not have managed (lit. “come”) to meet you. (2) to be clear, plain; **ɔkpa ma yi-ɣ-ɔna ɣiɽ-okieke ʊ-use n-ima mu** (**ɽe** [˙]) [.˙↗˙..˙......˙] “it is quite clear that (**iɣe** [.˙])

run away from him” (e.g. from a creditor who comes to ask for his money); **ikpami-ɔɛ̃**, **iɣalɛ nɛ** [˩ ˥ ˧ (4-1) ˥ ˩ ˩ \ ] “had I seen him (once), I should have run”; *cf.* **akpawɛ** [˩ ˥ (4-1)]; **ɔkpare**, **ɔɣami-eʊ-ɔho** [˩ ˥ ˧ ˥ ˩ ˩ ˩ ˩ /] “in case he would have come, he would have received what he wants” (viz. a thrashing).

kpa 2 [˥] in **kpa** [˩] **oɗi** [˥ ˥] to surprise; **eʊ̃i n-uɽu na kpa ʊ̃-oɗi** [˩ ˩ ˩ ˥ ˩ ˩ ˥ ˥] what (the thing) you are doing now surprises me.

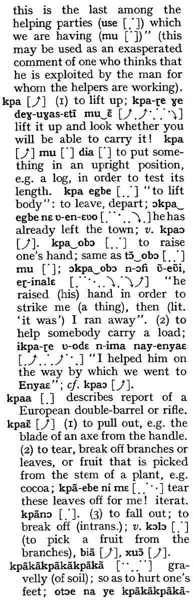
kpa 3 [˥] (1) to vomit; *cf.* **ekpa** [˩ ˥]. (2) to burst into fruit (of bananas and plantain trees).

kpa [˥] **ma** [/] (1) to be good (in the sense of “convenient”);

used impersonally; **ɔkpa ma-ɣ-irherhe re** [˩ ˥ / ˩ ˩ ˥ ˧] it is good that I have come in time; **iɣaiɣidoʊa ɽuɛ** [˥ / ˥ ˥ ˩ /] I should not have managed (lit. “come”) to meet you. (2) to be clear, plain; **ɔkpa ma yi-ɣ-ɔna ɣiɽ-okieke ʊ-use n-ima mu** (**ɽe** [˥]) [˩ ˥ / ˥ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˩ ˩ ˩ ˥] “it is quite clear that (**iɣe** [˥ ˩])

this is the last among the helping parties (**use** [˩ ˥]) which we are having (**mu** [˥])” (this may be used as an exasperated comment of one who thinks that he is exploited by the man for whom the helpers are working).

kpa [/] (1) to lift up; **kpa-ɽe ɣe deɣ-uɣas-ɛtĩ mu‿ɛ̃** [/ ˩ / ˧ ˩ ˥ ˩ ˥ ˧ (4-1)] lift it up and look whether you will be able to carry it! **kpa** [/] **mu** [˥] **dia** [˥] to put something in an upright position, e.g. a log, in order to test its length. **kpa egbe** [˩ ˩ ˥] “to lift body”: to leave, depart; **ɔkpa‿ egbe nɛ ʋ-en-ɛʋo** [˩ ˥ ˥ ˧ ˩ ˩ \ ˩] he has already left the town; *v.* **kpaɔ**



this is the last among the helping parties (**use** [.˙]) which we are having (**mu** [˙])” (this may be used as an exasperated comment of one who thinks that he is exploited by the man for whom the helpers are working).

kpa [↗] (1) to lift up; **kpa-ɽe ɣe deɣ-uɣas-ɛtĩ mu‿ɛ̃** [↗.↗˙.˙.˙↘] lift it up and look whether you will be able to carry it! **kpa** [↗] **mu** [˙] **dia** [˙] to put something in an upright position, e.g. a log, in order to test its length. **kpa egbe** [..˙] “to lift body”: to leave, depart; **ɔkpa‿egbe nɛ ʋ-en-ɛʋo** [.˙˙˙..↘.] he has already left the town; *v.* **kpaɔ** [↗]. **kpa‿obɔ** [..˙] to raise one’s hand; same as **tɔ̃‿obɔ** [..˙] **mu** [˙]; **ɔkpa‿obɔ n-ɔfi ʊ̃-eʊ̃i, eɽ-inalɛ** [.˙˙˙..↘.˙↘↗] “he raised (his) hand in order to strike me (a thing), then (lit. ‘it was’) I ran away”. (2) to help somebody carry a load; **ikpa-ɽe ʋ-odɛ n-ima nay-enyaɛ** [.↗..˙.↗˙˙.] “I helped him on the way by which we went to Enyaɛ”; *cf.* **kpaɔ** [↗].

kpaa [.] describes report of a European double-barrel or rifle.

kpaɛ̃ [↗] (1) to pull out, e.g. the blade of an axe from the handle. (2) to tear, break off branches or leaves, or fruit that is picked from the stem of a plant, e.g. cocoa; **kpã-ebe ni mɛ** [..˙˙·] tear these leaves off for me! iterat. **kpãnɔ** [.˙]. (3) to fall out; to break off (intrans.); *v.* **kɔlɔ** [.˙] (to pick a fruit from the branches), **biã** [↗], **xuɔ̃** [↗].

kpãkãkpãkãkpãkã [˙˙..˙˙] gravelly (of soil); so as to hurt one’s feet; **otɔe na ye kpãkãkpãkã-**

[/]. **kpa͜obɔ** [˩ ˩ ˥] to raise one’s hand; same as **tɔ̃͜obɔ** [˩ ˩ ˥] **mu** [˥]; ɔ**kpa͜obɔ n-ɔfi** ʊ̃**-eʊ̃i**, **eɽ-inal**ɛ [˩ ˥ ˥ ˧ ˧ ˩ ˩ \ ˩ ˥ \ /] “he raised (his) hand in order to strike me (a thing), then (lit. ‘it was’) I ran away”. (2) to help somebody carry a load; **ikpa-ɽe** ʊ**-od**ɛ **n-ima nay-enya**ɛ [˩ / ˩ ˩ ˥ ˩ / ˥ ˧ ˩] “I helped him on the way by which we went to **Enya**ɛ”; *cf.* **kpa**ɔ [/].

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cocoa; **kpã-ebe ni mɛ** [˩ ˩ ˥ ˦ ˧] tear these leaves off for me! iterat. **kpãnɔ** [˩ ˥]. (3) to fall out; to break off (intrans.); *v.* **kɔlɔ** [˩ ˥] (to pick a fruit from the branches), **biã** [/], **xuɔ̃** [/].

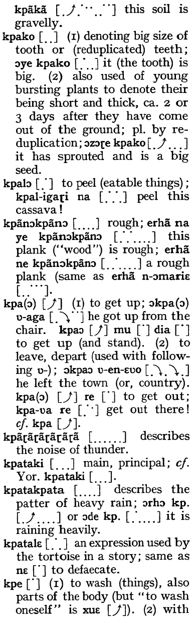
kpãkãkpãkãkpãkã [˦ ˦ ˩ ˩ ˥ ˥] gravelly (of soil); so as to hurt one’s feet; **otɔe na ye kpãkãkpãkã-**

kpãkã [˩ / ˩ ˥ ˧ ˧ ˩ ˩ ˥ ˥] this soil is gravelly.

kpako [˩ ˩] (1) denoting big size of tooth or (reduplicated) teeth; **ɔye kpako** [˩ ˥ ˩ ˩] it (the tooth) is big. (2) also used of young bursting plants to denote their being short and thick, ca. 2 or 3 days after they have come out of the ground; pl. by reduplication; **ɔzɔɽe kpako** [˩ / ˩ ˩ ˩] it has sprouted and is a big seed.

kpalɔ [˩ ˥] to peel (eatable things); **kpal-igaɽi na** [˩ ˥ ˩ ˥ ˩] peel this cassava!

kpãnɔkpãnɔ [˩ ˩ ˩ ˩] rough; **erhã na ye kpãnɔkpãnɔ** [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this plank (“wood”) is



kpãkã [.↗.˙˙..˙˙] this soil is gravelly.

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kpãnɔkpãnɔ [....] rough; **erhã na ye kpãnɔkpãnɔ** [.˙.˙....] this plank (“wood”) is rough; **erhã ne kpãnɔkpãnɔ** [..˙....] a rough plank (same as **erhã n-ɔmariɛ** [..˙˙˙].

kpa(ɔ) [↗] (1) to get up; **ɔkpa(ɔ) ʋ-aga** [.↘˙˙] he got up from the chair. **kpaɔ** [↗] **mu** [˙] **dia** [˙] to get up (and stand). (2) to leave, depart (used with following ʋ-); **ɔkpaɔ ʋ-en-ɛʋo** [.↘.↘.] he left the town (or, country). **kpa(ɔ)** [↗] **re** [˙] to get out; **kpa-ʋa re** [.˙˙] get out there! *cf.* **kpa** [↗].

kpãɽãɽãɽãɽãɽã [......] describes the noise of thunder.

kpataki [...] main, principal; *cf.* Yor. **kpataki** [...].

kpatakpata [....] describes the patter of heavy rain; **ɔrhɔ kp.** [.↗....] or **ɔde kp.** [.˙....] it is raining heavily.

kpatalɛ [.˙.] an expression used by the tortoise in a story; same as **nɛ** [˙] to defaecate.

kpe [˙] (1) to wash (things), also parts of the body (but “to wash oneself” is **xuɛ** [↗]). (2) with rough; **erhã ne kpãnɔkpãnɔ** [˩ ˩ ˥ ˩ ˩ ˩ ˩] a rough plank (same as **erhã n-ɔmariɛ** [˩ ˩ ˥ ˥ ˥])+.

kpa(ɔ) [/] (1) to get up; ɔ**kpa(ɔ)** ʋ**-aga** [˩ \ ˥ ˥] he got up from the chair. **kpaɔ** [/] **mu** [˥] **dia** [˥] to get up (and stand). (2) to leave, depart (used with following ʋ-); ɔ**kpaɔ** ʋ**-en-**ɛʋ**o** [˩ \ ˩ \ ˩] he left the town (or, country). **kpa(ɔ)** [/] **re** [˥] to get out; **kpa-**ʋ**a re** [˩ ˥ ˧] get out there! *cf.* **kpa** [/].

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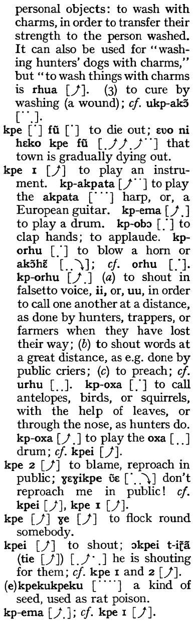
kpe [˥] (1) to wash (things), also parts of the body (but “to wash oneself” is **xu**ɛ [/]). (2) with personal objects: to wash with charms, in order to transfer their strength to the person washed. It can also be used for “washing hunters’ dogs with charms,” but “to wash things with charms”+ is **rhua** [/]. (3) to cure by washing (a wound); *cf.* **ukp-akɔ̃** [˥ ˥ ˩].

kpe [˥] **fũ** [˥] to die out; εʋ**o ni hεko kpe fũ** [˩ / / ˩ / ˥ ˥] that town is gradually dying out.

kpe 1 [/] to play an instrument. **kp-akpata** [/ ˥ ˥] to play the **akpata** [˥ ˥ ˥] harp, or, a European guitar. **kp-ema** [/ ˩] to play a drum. **kp-obɔ** [˩ ˥] to clap hands; to applaude. **kp-**



personal objects: to wash with charms, in order to transfer their strength to the person washed. It can also be used for “washing hunters’ dogs with charms,” but “to wash things with charms is **rhua** [↗]. (3) to cure by washing (a wound); *cf.* **ukp-akɔ̃** [˙˙.].

kpe [˙] **fũ** [˙] to die out; **εʋo ni hεko kpe fũ** [.↗↗.↗˙˙] that town is gradually dying out.

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kpe 2 [↗] to blame, reproach in public; **ɣεɣikpe** **ʊ̃ε** [˙..↘] don’t reproach me in public! *cf.* **kpei** [↗], **kpe 1** [↗].

kpe [↗] **ɣe** [↗] to flock round somebody.

kpei [↗] to shout; **ɔkpei t-ĩ̦ã** (**tie** [↗]) [.↗˙.] he is shouting for them; *cf.* **kpe 1** and **2** [↗].

(e)**kpekukpeku** [˙˙˙˙] a kind of seed, used as rat poison.

kp-ema [↗.]; *cf.* **kpe 1** [↗].

orhu [˩ ˥] to blow a horn or **akɔ̃hɛ̃** [˩ ˩ \ ]; *cf.* **orhu** [˩ ˥]. **kp-orhu** [/ ˩] (*a*) to shout in falsetto voice, **ii**, or, **uu**, in order to call one another at a distance, as done by hunters, trappers, or farmers when they have lost their way; (*b*) to shout words at a great distance, as e.g. done by public criers; (*c*) to preach; *cf.* **urhu** [˩ ˩]. **kp-oxa** [˩ ˥] to call antelopes, birds, or squirrels, with the help of leaves, or through the nose, as hunters do. **kp-oxa** [/ ˩] to play the **oxa** [˩ ˩] drum; *cf.* **kpei** [/].

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kpe [⁄] **ɣe** [⁄] to flock round somebody.

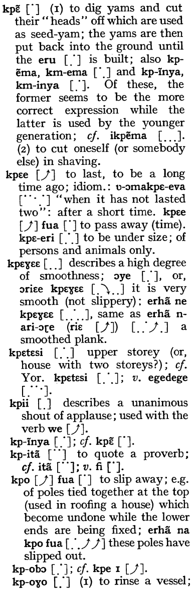
kpei [⁄] to shout; **ɔkpei t-iɾ̃ã** (**tie** [⁄]) [˩ ⁄ ˧ ˩] he is shouting for them; *cf.* **kpe 1** and **2** [⁄].

(e)kpekukpeku [˥ ˥ ˥ ˥] a kind of seed, used as rat poison.

kp-ema [⁄ ˩]; *cf.* **kpe 1** [⁄].

kpɛ̃ [˥] (1) to dig yams and cut their “heads” off which are used as seed-yam; the yams are then put back into the ground until the **eru** [˩ ˥] is built; also **kp-ẽma, km-ema** [˥ ˩] and **kp-ĩnya, km-inya** [˩ ˥]. Of these, the former seems to be the more correct expression while the latter is used by the younger generation; *cf.* **ikpẽma** [˩ ˩ ˩]. (2) to cut oneself (or somebody else) in shaving.

kpɛe [/] to last, to be a long time ago; idiom.: **ʋ-ɔmakpɛ-eva** [˥ ˥ ˧ ˩ ˥] “when it has not lasted two”: after a short time. **kpɛe** [/] **fua** [˥] to pass away (time). **kpɛ-eri** [˩ ˥ ˩] to



kpɛ̃ [˙] (1) to dig yams and cut their “heads” off which are used as seed-yam; the yams are then put back into the ground until the **eru** [.˙] is built; also **kp-ẽma, km-ema** [˙.] and **kp-ĩnya, km-inya** [.˙]. Of these, the former seems to be the more correct expression while the latter is used by the younger generation; *cf.* **ikpẽma** [...]. (2) to cut oneself (or somebody else) in shaving.

kpɛe [↗] to last, to be a long time ago; idiom.: **ʋ-ɔmakpɛ-eva** [˙˙·.˙] “when it has not lasted two”: after a short time. **kpɛe** [↗] **fua** [˙] to pass away (time). **kpɛ-eri** [.˙.] to be under size; of persons and animals only.

kpɛɣɛɛ [..] describes a high degree of smoothness; **ɔye** [.˙], or, **ɔriɛe kpɛɣɛɛ** [.↘..] it is very smooth (not slippery); **erhã ne kpɛɣɛɛ** [..˙..], same as **erhã n-ari-ɔɽe** (**riɛ** [↗]) [..˙↗.] a smoothed plank.

kpɛtɛsi [.˙.] upper storey (or, house with two storeys?); *cf.* Yor. **kpɛtɛsi** [.˙.]; *v.* **egedege** [.˙˙·].

kpii [.] describes a unanimous shout of applause; used with the verb **we** [↗].

kp-ĩnya [.˙]; *cf.* **kpɛ̃** [˙].

kp-itã [˙˙] to quote a proverb; *cf.* **itã** [˙˙]; *v.* **fi** [˙].

kpo [↗] **fua** [˙] to slip away; e.g. of poles tied together at the top (used in roofing a house) which become undone while the lower ends are being fixed; **erhã na kpo fua** [.˙.↗↗] these poles have slipped out.

kp-obɔ [.˙]; *cf.* **kpe** 1 [↗].

kp-oɣo [.˙] (1) to rinse a vessel;

be under size; of persons and animals only.

kpεɣεε [˩ ˩] describes a high degree of smoothness; ɔ**ye** [˩ ˥], or, ɔ**ri**ε**e** **kp**εɣεε [˩ \ ˩ ˩] it is very smooth (not slippery); **erhã ne** **kp**εɣεε [˩ ˩ ˥ ˩ ˩], same as **erhã n-ari-**ɔɽ**e** (**ri**ε [/]) [˩ ˩ ˥ / ˩] a smoothed plank.

kpε**t**ε**si** [˩ ˥ ˩] upper storey (or, house with two storeys?); *cf.* Yor. **kp**ε**t**ε**si** [˩ ˥ ˩]; *v.* **egedege** [˩ ˥ ˥ ˧].

kpii [˩] describes a unanimous shout of applause; used with the verb **we** [/].

kp-ĩnya [˩ ˥]; *cf.* **kp**ε̃ [˥].

kp-itã [˥ ˥] to quote a proverb; *cf.* **itã** [˥ ˥]; *v.* **fi** [˥].

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kp-obɔ [˩ ˥]; *cf.* **kpe 1** [/].

kp-oɣo [˩ ˥] (1) to rinse a vessel;

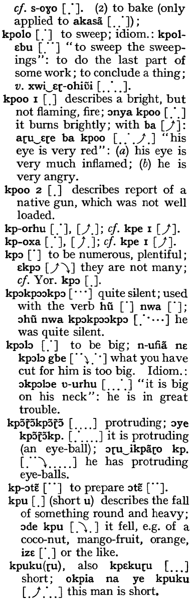
cf. **s-oɣo** [˩ ˥]. (2) to bake (only applied to **akasã** [˩ ˩ ˥]);

kpolo [˩ ˥] to sweep; idiom.: **kpolɛbu** [˩ ˥ ˥] "to sweep the sweepings": to do the last part of some work; to conclude a thing; *v.* **xwi͜ɛɽ-ohiʊ̃i** [˩ ˩ ˥ ˩ ˩].

kpoo 1 [˩] describes a bright, but not flaming, fire; **ɔnya kpoo** [˩ ˥ ˩] it burns brightly; with **ba** [/]: **aɽu͜ɛɽe ba kpoo** [˩ ˩ ˥ ˩ / ˩] "his eye is very red": (*a*) his eye is very much inflamed; (*b*) he is very angry.

kpoo 2 [˩] describes report of a native gun, which was not well loaded.

kp-orhu [˩ ˥], [/ ˩


cf. **s-oɣo** [.˙]. (2) to bake (only applied to **akasã** [..˙]);

kpolo [.˙] to sweep; idiom.: **kpolɛbu** [.˙˙] "to sweep the sweepings": to do the last part of some work; to conclude a thing; *v.* **xwi͜ɛɽ-ohiʊ̃i** [..˙..].

kpoo ɪ [.] describes a bright, but not flaming, fire; **ɔnya kpoo** [.˙.] it burns brightly; with **ba** [↗]: **aɽu͜ɛɽe ba kpoo** [..˙.↗.] "his eye is very red": (*a*) his eye is very much inflamed; (*b*) he is very angry.

kpoo 2 [.] describes report of a native gun, which was not well loaded.

kp-orhu [.˙], [↗.]; *cf.* **kpe ɪ** [↗].

kp-oxa [.˙], [↗.]; *cf.* **kpe ɪ** [↗].

kpɔ [˙] to be numerous, plentiful; **ɛkpɔ** [↗↘] they are not many; *cf.* Yor. **kpɔ** [.].

kpɔkpɔɔkpɔ [˙˙˙] quite silent; used with the verb **hũ** [˙] **nwa** [˙]; **ɔhũ nwa kpɔkpɔɔkpɔ** [.˙˙˙˙] he was quite silent.

kpɔlɔ [.˙] to be big; **n-ufiã nɛ kpɔlɔ gbe** [˙˙↘.˙˙] what you have cut for him is too big. Idiom.: **ɔkpɔlɔe ʋ-urhu** [...˙.] "it is big on his neck": he is in great trouble.

kpɔ̃ɽ̃ɔ̃kpɔ̃ɽ̃ɔ̃ [....] protruding; **ɔye kpɔ̃ɽ̃ɔ̃kp.** [.˙....] it is protruding (an eye-ball); **ɔɽu͜ikpãɽo kp.** [.˙˙↘.....] he has protruding eye-balls.

kp-ɔtɛ̃ [˙˙] to prepare **ɔtɛ̃** [˙˙].

kpu [.] (short **u**) describes the fall of something round and heavy; **ɔde kpu** [.↘.] it fell, e.g. of a coco-nut, mango-fruit, orange, **izɛ** [˙.] or the like.

kpuku(ɽu), also **kpɛkuɽu** [...] short; **okpia na ye kpuku** [.↗˙..] this man is short.

]; *cf.* **kpe 1** [⁄].

kp-oxa [˩ ˥], [⁄ ˩]; *cf.* **kpe 1** [⁄].

kpɔ [˥] to be numerous, plentiful; **ɛkpɔ** [⁄ \ ] they are not many; *cf.* Yor. **kpɔ** [˩].

kpɔkpɔɔkpɔ [˦ ˦ ˦] quite silent; used with the verb **hũ** [˥] **nwa** [˥]; **ɔhũ nwa kpɔkpɔɔkpɔ** [˩ ˥ ˦ ˧ ˧ ˧] he was quite silent.

kpɔlɔ [˩ ˥] to be big; **n-ufiã nɛ kpɔlɔ gbe** [˥ ˥ (4-1) ˩ ˥ ˦] what you have cut for him is too big. Idiom.: **ɔkpɔlɔe ʋ-urhu** [˩ ˩ ˩ ˥ ˩] “it is big on his neck”: he is in great trouble.

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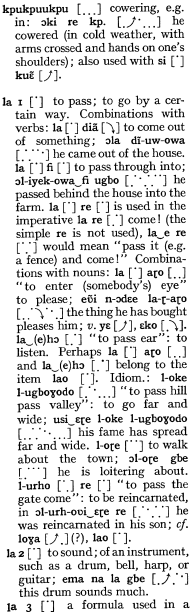
kpukpuukpu [˩ ˩ ˩] cowering, e.g. in: **ɔki re kp.** [˩ / ˧ ˩ ˩ ˩] he cowered (in cold weather, with arms crossed and hands on one's shoulders); also used with **si** [˥] **kuɛ̃** [/].

la 1 [˥] to pass; to go by a certain way. Combinations with verbs: **la** [˥] **diã** [\ ] to come out of something; **ɔla dĩ-uw-owa** [˩ ˥ ˩ ˥ ˥ ˧] he came out of the house. **la** [˥] **fi** [˥] to pass through into; **ɔl-iyek-owa͜fi ugbo** [˩ ˥ ˧ ˩ ˥ ˩ ˥ ˥] he passed behind the house into the farm. **la** [˥] **re** [˥] is used in the imperative **la re** [˩ ˥] come! (the simple **re** is not used), **la͜e re** [˥ ˩ ˥] would mean "pass it (e.g. a fence) and come!"



kpukpuukpu [...] cowering, e.g. in: **ɔki re kp.** [.↗˙...] he cowered (in cold weather, with arms crossed and hands on one's shoulders); also used with **si** [˙] **kuɛ̃** [↗].

la 1 [˙] to pass; to go by a certain way. Combinations with verbs: **la** [˙] **diã** [↘] to come out of something; **ɔla dĩ-uw-owa** [.˙.˙˙˙] he came out of the house. **la** [˙] **fi** [˙] to pass through into; **ɔl-iyek-owa͜fi ugbo** [.˙˙..˙˙˙] he passed behind the house into the farm. **la** [˙] **re** [˙] is used in the imperative **la re** [.˙] come! (the simple **re** is not used), **la͜e re** [˙.˙] would mean "pass it (e.g. a fence) and come!" Combinations with nouns: **la** [˙] **aɽo** [..] "to enter (somebody's) eye" to please; **eʊ̃i n-ɔdɛe la-ɽ-aɽo** [..˙↘˙˙.] the thing he has bought pleases him; *v.* **yɛ** [↗], **ɛko** [.↘]. **la͜(e)hɔ** [.˙] "to pass ear": to listen. Perhaps **la** [˙] **aɽo** [..] and **la͜(e)hɔ** [.˙] belong to the item **lao** [˙]. Idiom.: **l-oke l-ugboɣodo** [.˙˙...] "to pass hill pass valley": to go far and wide; **usi͜ɛɽe l-oke l-ugboɣodo** [...˙˙˙...] his fame has spread far and wide. **l-oɽe** [˙˙] to walk about the town; **ɔl-oɽe gbe** [.˙˙˙] he is loitering about. **l-urho** [˙.] **re** [˙] "to pass the gate come": to be reincarnated, in **ɔl-urh-oʊi͜ɛɽe re** [.˙˙..˙˙] he was reincarnated in his son; *cf.* **loɣa** [↗.] (?), **lao** [˙].

la 2 [˙] to sound; of an instrument, such as a drum, bell, harp, or guitar; **ema na la gbe** [.↗.˙˙] this drum sounds much.

la 3 [˙] a formula used in a

Combinations with nouns: **la** [˥] **aɽo** [˩ ˩] “to enter (somebody’s) eye” to please; **eʋ̃i n-ɔdɛe la-ɽ-aɽo** [˩ ˩ ˥ \ ˥ ˧ ˩] the thing he has bought pleases him; *v.* **yɛ** [/], **ɛko** [˩ \ ]. **la͜(e)hɔ** [˩ ˥] “to pass ear”: to listen. Perhaps **la** [˥] **aɽo** [˩ ˩] and **la͜(e)hɔ** [˩ ˥] belong to the item **lao** [˥]. Idiom.: **l-oke l-ugboɣodo** [˩ ˥ ˧ ˩ ˩ ˩] “to pass hill pass valley”: to go far and wide; **usi͜ɛɽe l-oke l-ugboɣodo** [˩ ˩ ˥ ˩ ˥ ˧ ˧ ˩ ˩ ˩] his fame has spread far and wide. **l-oɽe** [˥ ˥] to walk about the town; **ɔl-oɽe gbe** [˩ ˥ ˥ ˥] he is loitering about. **l-urho** [˥ ˩] **re** [˥] “to pass the gate come”: to be reincarnated, in **ɔl-urh-oʋi͜ɛɽe re** [˩ ˥ ˧ ˩ ˥ ˩ ˥] he was reincarnated in his son; *cf.* **loɣa** [/ ˩] (?), **lao** [˥].

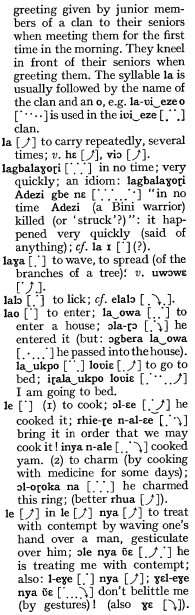
la 2 [˥] to sound; of an instrument, such as a drum, bell, harp, or guitar; **ema na la gbe** [˩ / ˩ ˥ ˦] this drum sounds much.

la 3 [˥] a formula used in a

greeting given by junior members of a clan to their seniors when meeting them for the first time in the morning. They kneel in front of their seniors when greeting them. The syllable **la** is usually followed by the name of the clan and an **o**, e.g. **la-ʊi‿eze o** [˥ ˧ ˧ ˧ ˧] is used in the **iʊi‿eze** [˩ ˥ ˥ ˩] clan.

la [/] to carry repeatedly, several times; *v.* **hɛ** [/], **viɔ** [/].

lagbalaɣoɽi [˥ ˩ ˥ ˩ ˥] in no time; very quickly; an idiom: **lagbalaɣoɽi Adezi gbe nɛ** [˥ ˩ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˧] "in no time **Adezi** (a Bini warrior) killed (or 'struck'?)": it happened very quickly (said of



greeting given by junior members of a clan to their seniors when meeting them for the first time in the morning. They kneel in front of their seniors when greeting them. The syllable **la** is usually followed by the name of the clan and an **o**, e.g. **la-ʊi‿eze o** [˙ · · · ·] is used in the **iʊi‿eze** [. ˙ ˙ .] clan.

la [↗] to carry repeatedly, several times; *v.* **hɛ** [↗], **viɔ** [↗].

lagbalaɣoɽi [˙ . ˙ . ˙] in no time; very quickly; an idiom: **lagbalaɣoɽi Adezi gbe nɛ** [˙ . ˙ . ˙ . . . ˙ ·] "in no time **Adezi** (a Bini warrior) killed (or 'struck'?)": it happened very quickly (said of anything); *cf.* **la** ɪ [˙] (?).

laɣa [. ˙] to wave, to spread (of the branches of a tree): *v.* **uwɔwɛ** [˙ ↗ .].

lalɔ [. ˙] to lick; *cf.* **elalɔ** [. ↘ .].

lao [˙] to enter; **la‿owa** [. . ˙] to enter a house; **ɔla-ɽɔ** [. ˙↘] he entered it (but: **ɔgbera la‿owa** [. · . . . ˙] he passed into the house). **la‿ukpo** [˙ ˙ .] **loʊiɛ** [. ↗] to go to bed; **iɽala‿ukpo loʊiɛ** [. ˙ ˙ ˙ . . ↗] I am going to bed.

le [˙] (ɪ) to cook; **ɔl-ɛe** [. ˙ ↗] he cooked it; **rhie-ɽe n-al-ɛe** [. ˙ ˙↘] bring it in order that we may cook it! **inya n-ale** [. . ˙ ↘] cooked yam. (2) to charm (by cooking with medicine for some days); **ɔl-oɽoka na** [. ˙ . ˙ .] he charmed this ring; (better **rhua** [↗]).

le [↗] in **le** [↗] **nya** [↗] to treat with contempt by waving one's hand over a man, gesticulate over him; **ɔle nya ʊ̃ɛ** [. ↗ . ˙] he is treating me with contempt; also: **l-eɣe** [. ˙] **nya** [↗]; **ɣɛl-eɣe nya ʊ̃ɛ** [˙ . . . ↘] don't belittle me (by gestures)! (also **ɣɛ** [↘]).

anything); *cf.* **la 1** [˥] (?).

laɣa [˩ ˥] to wave, to spread (of the branches of a tree); *v.* **uwɔwɛ** [˥ / ˩].

lalɔ [˩ ˥] to lick; *cf.* **elalɔ** [˩ \ ˩].

lao [˥] to enter; **la͜owa** [˩ ˩ ˥] to enter a house; **ɔla-ɽɔ** [˩ ˥ (4-1)] he entered it (but: **ɔgbera la͜owa** [˩ ˧ ˩ ˩ ˩ ˥] he passed into the house).

la͜ukpo [˥ ˥ ˩] **loʋiɛ** [˩ /] to go to bed; **iɽala͜ukpo loʋiɛ** [˩ ˥ ˧ ˧ ˩ ˩ /] I am going to bed.

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˥ ˩] he charmed this ring; (better **rhua** [/]).

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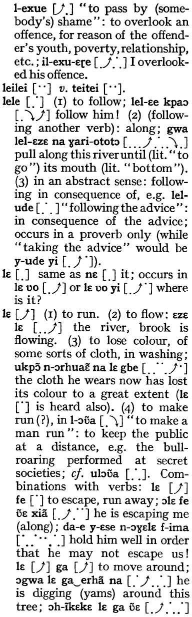
l-exue [ˏ ˩] “to pass by (somebody’s) shame”: to overlook an offence, for reason of the offender’s youth, poverty, relationship, etc.; **il-exu-ɛɽe** [˩ ˏ ˩ ˥ ˩] I overlooked his offence.

leilei [˦ ˦] *v.* **teitei** [˦ ˦].

lele [˩ ˥] (1) to follow; **lel-ɛe kpaɔ** [˩ \ ˏ] follow him! (2) (following another verb): along; **gwa lel-ɛzɛ na ɣari-ototɔ** [˩ ˩ ˩ ˏ ˩ ˥ ˩ ˩ \ ˩] pull along this river until (lit. “to go”) its mouth (lit. “bottom”). (3) in an abstract sense: following in consequence of, e.g. **lel-ude** [˩ ˥ ˩] “following the advice”: in consequence of the advice;



l-exue [↗.] “to pass by (somebody’s) shame”: to overlook an offence, for reason of the offender’s youth, poverty, relationship, etc.; **il-exu-ɛɽe** [.↗˙.] I overlooked his offence.

leilei [˙˙] *v.* **teitei** [˙˙].

lele [.˙] (1) to follow; **lel-ɛe kpaɔ** [.↘↗] follow him! (2) (following another verb): along; **gwa lel-ɛzɛ na ɣari-ototɔ** [...↗˙...↘.] pull along this river until (lit. “to go”) its mouth (lit. “bottom”). (3) in an abstract sense: following in consequence of, e.g. **lel-ude** [.˙.] “following the advice”: in consequence of the advice; occurs in a proverb only (while “taking the advice” would be **y-ude yi** [.↗˙]).

lɛ [.] same as **nɛ** [.] it; occurs in **lɛ ʋo** [.↗] or **lɛ ʋo yi** [.↗˙] where is it?

lɛ [↗] (1) to run. (2) to flow: **ɛzɛ lɛ** [..↗] the river, brook is flowing. (3) to lose colour, of some sorts of cloth, in washing; **ukpɔ̃ n-ɔrhuaɛ̃ na lɛ gbe** [..˙˙.↗˙] the cloth he wears now has lost its colour to a great extent (**lɛ** [˙] is heard also). (4) to make run (?), in **l-ɔʋ̃a** [.↘] “to make a man run”: to keep the public at a distance, e.g. the bull-roaring performed at secret societies; *cf.* **ulɔʋ̃a** [.˙.]. Combinations with verbs: **lɛ** [↗] **fe** [˙] to escape, run away; **ɔlɛ fe ʋ̃ɛ xiã** [.↗.˙˙] he is escaping me (along); **da-e y-ɛse n-ɔɣɛlɛ f-ima** [˙..˙˙˙.˙.] hold him well in order that he may not escape us! **lɛ** [↗] **ga** [↗] to move around; **ɔgwa lɛ ga‿erhã na** [.˙↗..˙.] he is digging (yams) around this tree; **ɔh-ĩkɛkɛ lɛ ga ʋ̃ɛ** [.↗˙..˙]

occurs in a proverb only (while “taking the advice” would be **y-ude yi** [˩ / ˥]).

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fe [˥] to escape, run away; ɔlɛ **fe** ʊ̃ɛ **xiã** [˩ / ˩ ˥ ˥] he is escaping me (along); **da-e y-ɛse n-ɔɣɛlɛ f-ima** [˥ ˩ ˩ ˥ ˧ ˧ ˩ ˥ ˩] hold him well in order that he may not escape us!

lɛ [/] **ga** [/] to move around; **ɔgwa lɛ ga͜erhã na** [˩ ˥ / ˩ ˩ ˥ ˩] he is digging (yams) around this tree; **ɔh-ĩkɛkɛ lɛ ga** ʊ̃ɛ [˩ / ˩ ˥ ˩ ˩ ˥]

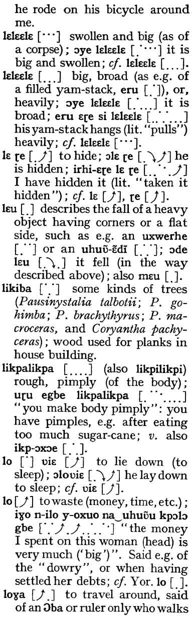
he rode on his bicycle around me.

lɛlɛɛlɛ [˧ ˧ ˧] swollen and big (as of a corpse); **ɔye lɛlɛɛlɛ** [˩ ˥ ˧ ˧ ˧] it is big and swollen; *cf.* **lɛlɛɛlɛ** [˩ ˩ ˩].

lɛlɛɛlɛ [˩ ˩ ˩] big, broad (as e.g. of a filled yam-stack, **eru** [˩ ˥]), or, heavily; **ɔye lɛlɛɛlɛ** [˩ ˥ ˩ ˩ ˩] it is broad; **eru** ɛɽ**e si lɛlɛɛlɛ** [˩ ˩ ˥ ˩ ˥ ˩ ˩ ˩] his yam-stack hangs (lit. "pulls") heavily; *cf.* **lɛlɛɛlɛ** [˧ ˧ ˧].

lɛ ɽe [˩ /] to hide; **ɔlɛ ɽe** [˩ \ /] he is hidden; **irhi-ɛɽe lɛ ɽe** [˩ ˩ ˥ ˧ ˩ /] I have hidden it (lit. "taken it hidden"); *cf.* **lɛ** [/], **ɽe** [/].

lɛu [˩] describes the fall of a heavy object having corners or a flat



he rode on his bicycle around me.

lɛlɛɛlɛ [˙˙˙] swollen and big (as of a corpse); **ɔye lɛlɛɛlɛ** [.˙˙˙] it is big and swollen; *cf.* **lɛlɛɛlɛ** [...].

lɛlɛɛlɛ [...] big, broad (as e.g. of a filled yam-stack, **eru** [.˙]), or, heavily; **ɔye lɛlɛɛlɛ** [.˙...] it is broad; **eru ɛɽe si lɛlɛɛlɛ** [..˙.˙...] his yam-stack hangs (lit. "pulls") heavily; *cf.* **lɛlɛɛlɛ** [˙˙˙].

lɛ ɽe [.↗] to hide; **ɔlɛ ɽe** [.↘↗] he is hidden; **irhi-ɛɽe lɛ ɽe** [..˙˙.↗] I have hidden it (lit. "taken it hidden"); *cf.* **lɛ** [↗], **ɽe** [↗].

lɛu [.] describes the fall of a heavy object having corners or a flat side, such as e.g. an **uxwerhe** [.˙˙] or an **uhuʊ̃-ɛ̃dĩ** [.˙.˙]; **ɔde lɛu** [.↘.] it fell (in the way described above); also **mɛu** [.].

likiba [˙.˙] some kinds of trees (*Pausinystalia talbotii*; *P. gohimba*; *P. brachythyrus*; *P. macroceras*, and *Coryantha pachyceras*); wood used for planks in house building.

likpalikpa [....] (also **likpilikpi**) rough, pimply (of the body); **uɽu egbe likpalikpa** [.˙˙˙....] "you make body pimply": you have pimples, e.g. after eating too much sugar-cane; *v.* also **ikp-ɔxɔe** [.˙.].

lo [˙] **ʋiɛ** [↗] to lie down (to sleep); **ɔloʋiɛ** [.↘↗] he lay down to sleep; *cf.* **ʋiɛ** [↗].

lo [↗] to waste (money, time, etc.); **iɣo n-ilo y-oxuo na‿uhuʊ̃u kpɔlɔ gbe** [˙.˙↗.↗..˙..˙˙] "the money I spent on this woman (head) is very much ('big')". Said e.g. of the "dowry", or when having settled her debts; *cf.* Yor. **lo** [.].

loɣa [↗.] to travel around, said of an **Ɔba** or ruler only who walks side, such as e.g. an **uxwerhe** [˩ ˥ ˥] or an **uhuʊ̃ɛ̃dĩ** [˩ ˥ ˩ ˥]; **ɔde lɛu** [˩ \ ˩] it fell (in the way described above); also **mɛu** [˩].

likiba [˥ ˩ ˥] some kinds of trees (*Pausinystalia talbotii*; *P. gohimba*; *P. brachythyrus*; *P. macroceras,* and *Coryantha pachyceras*); wood used for planks in house building.

likpalikpa [˩ ˩ ˩ ˩] (also **likpilikpi**) rough, pimply (of the body); **uɽu egbe likpalikpa** [˩ ˥ ˥ ˧ ˩ ˩ ˩ ˩] “you make body pimply”: you have pimples, e.g. after eating too much sugarcane; *v.* also **ikp-ɔxɔe** [˩ ˥ ˩].

lo [˥] ʊiɛ [/] to lie down (to sleep); **ɔloʊiɛ** [˩ \ /] he lay down to sleep; *cf.* **ʋiɛ** [/].

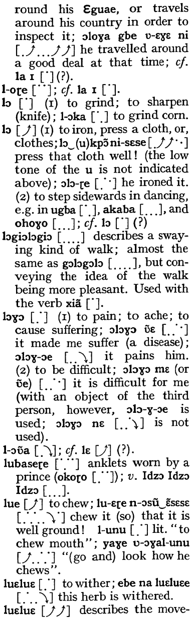
lo [/] to waste (money, time, etc.); **iɣo n-ilo y-oxuo na͜uhuʊ̃u kpɔlɔ gbe** [˥ ˩ ˥ / ˩ / ˩ ˩ ˥ ˩ ˩ ˥ ˧] “the money I spent on this woman (head) is very much (‘big’)”. Said e.g. of the “dowry”, or when having settled her debts; *cf.* Yor. **lo** [˩].

loɣa [/ ˩] to travel around, said of an **Ɔba** or ruler only who walks round his **Ɛguae**, or travels around his country in order to inspect it; **ɔloɣa gbe ʋ-ɛɣɛ ni** [˩ / ˩ ˩ ˩ / /] he travelled around a good deal at that time; *cf.* **la 1** [˥] (?).

l-oɽe [˥ ˥]; *cf.* **la 1** [˥].

lɔ [˥] (1) to grind; to sharpen (knife); **l-ɔka** [˥ ˩] to grind corn.

lɔ [/] (1) to iron, press a cloth, or, clothes; **lɔ‿(u)kpɔ̃ni-sɛse** [˩ / / ˦ ˧] press that cloth well! (the low tone of the **u** is not indicated above); **ɔlɔ-ɽe** [˩ ˥ ˧] he ironed it. (2) to step sidewards in dancing, e.g. in **ugba** [˥ ˩], **akaba** [˩ ˩ ˩], and **ohoɣo** [˩ ˩ ˩]; *cf.* lɔ [˥] (?)



round his **Ɛguae,** or travels around his country in order to inspect it; **ɔloɣa gbe ʋ-ɛɣɛ ni** [.↗...↗↗] he travelled around a good deal at that time; *cf.* **la ɪ** [˙] (?).

l-oɽe [˙˙]; *cf.* **la ɪ** [˙].

lɔ [˙] (ɪ) to grind; to sharpen (knife); **l-ɔka** [˙.] to grind corn.

lɔ [↗] (ɪ) to iron, press a cloth, or, clothes; **lɔ‿(u)kpɔ̃ ni-sɛse** [.↗↗˙·] press that cloth well! (the low tone of the **u** is not indicated above); **ɔlɔ-ɽe** [.˙·] he ironed it. (2) to step sidewards in dancing, e.g. in **ugba** [˙.], **akaba** [...], and **ohoɣo** [...]; *cf.* **lɔ** [˙] (?)

lɔgiɔlɔgiɔ [....] describes a swaying kind of walk; almost the same as **gɔlɔgɔlɔ** [....], but conveying the idea of the walk being more pleasant. Used with the verb **xiã** [˙].

lɔɣɔ [.˙] (ɪ) to pain; to ache; to cause suffering; **ɔlɔɣɔ ʋ̃ɛ** [..˙·] it made me suffer (a disease); **ɔlɔɣ-ɔe** [..↘] it pains him. (2) to be difficult; **ɔlɔɣɔ mɛ** (or **ʋ̃e**) [..˙·] it is difficult for me (with an object of the third person, however, **ɔlɔ-ɣ-ɔe** is used; **ɔlɔɣɔ nɛ** [..˙↘] is not used).

l-ɔʋ̃a [.↘]; *cf.* **lɛ** [↗] (?).

lubaseɽe [˙.˙˙] anklets worn by a prince (**okoɽo** [.˙˙]); *v.* **Idzɔ Idzɔ Idzɔ** [...].

lue [↗] to chew; **lu-ɛɽe n-ɔsũ‿ɛ̃sɛsɛ** [˙.˙..↘˙] chew it (so) that it is well ground! **l-unu** [.˙] lit. "to chew mouth"; **yaɣe ʋ-ɔɣal-unu** [↗.˙.˙] "(go and) look how he chews".

luɛluɛ [.˙] to wither; **ebe na luɛluɛe** [.˙..↘] this herb is withered.

luɛluɛ [↗↗] describes the move-

lɔgiɔlɔgiɔ [˩ ˩ ˩ ˩] describes a swaying kind of walk; almost the same as **gɔlɔgɔlɔ** [˩ ˩ ˩ ˩], but conveying the idea of the walk being more pleasant. Used with the verb **xiã** [˥].

lɔɣɔ [˩ ˥] (1) to pain; to ache; to cause suffering; ɔlɔɣɔ ũɛ [˩ ˩ ˥ ˧] it made me suffer (a disease); **ɔlɔɣ-ɔe** [˩ ˩ \ ] it pains him. (2) to be difficult; ɔlɔɣɔ **m**ɛ (or ũ**e**) [˩ ˩ ˥ ˧] it is difficult for me (with an object of the third person, however, **ɔlɔ-ɣ-ɔe** is used; ɔlɔɣɔ **n**ɛ [˩ ˩ ˥ (4-1)] is not used).

l-ɔũa [˩ \ ]; *cf.* **l**ɛ [/] (?).

lubaseɽe [˥ ˩ ˥ ˥] anklets worn by a prince (**okoɽo** [˩ ˥ ˥]); *v.* **Idzɔ Idzɔ Idzɔ** [˩ ˩ ˩].

lue [/] to chew; **lu-ɛɽe n-ɔsũ͜ɛ̃sɛsɛ** [˩ ˥ ˩ ˥ ˩ ˩ \ ˥] chew it (so) that it is well ground! **l-unu** [˩ ˥] lit. “to chew mouth”; **yaɣe ʊ-ɔɣal-unu** [/ ˩ ˩ ˥ ˩ ˥] “(go and) look how he chews”.

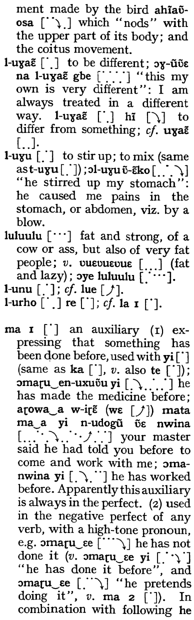
luɛluɛ [˩ ˥] to wither; **ebe na luɛluɛe** [˩ ˥ ˩ ˩ \ ] this herb is withered.

luɛluɛ [/ /] describes the movement made by the bird **ahĩaʊ̃-osa** [˥ ˥ \ ˩] which “nods” with the upper part of its body; and the coitus movement.

l-uɣaɛ̃ [˥ ˩] to be different; ɔɣ-**ũʊ̃ɛ na l-uɣaɛ̃ gbe** [˥ ˩ ˥ ˩ ˥ ˩ ˥] “this my own is very different”: I am always treated in a different way. **l-uɣaɛ̃** [˥ ˩] **hĩ** [\ ] to differ from something; *cf.* **uɣaɛ̃** [˩ ˩].

l-uɣu [˩ ˥] to stir up; to mix (same as **t-uɣu** [˩ ˥]); ɔ**l-uɣu** ʊ̃**-ɛ̃ko** [˩ ˩ ˥ ˩ \ ] “he stirred up my stomach”: he caused me pains in the stomach, or abdomen, viz. by a blow.

luluulu [˧ ˧ ˧] fat and strong, of a



ment made by the bird **ahĩaʊ̃-osa** [˙˙↘.] which “nods” with the upper part of its body; and the coitus movement.

l-uɣaɛ̃ [˙.] to be different; **ɔɣ-ũʊ̃ɛ na l-uɣaɛ̃ gbe** [˙.˙.˙.˙] “this my own is very different”: I am always treated in a different way. **l-uɣaɛ̃** [˙.] **hĩ** [↘] to differ from something; *cf.* **uɣaɛ̃** [..].

l-uɣu [.˙] to stir up; to mix (same as **t-uɣu** [.˙]); **ɔl-uɣu ʊ̃-ɛ̃ko** [..˙.↘] “he stirred up my stomach”: he caused me pains in the stomach, or abdomen, viz. by a blow.

luluulu [˙˙˙] fat and strong, of a cow or ass, but also of very fat people; *v.* **ʋuɛʋuɛʋuɛ** [...] (fat and lazy); **ɔye luluulu** [.˙˙˙˙].

l-unu [.˙]; *cf.* **lue** [↗].

l-urho [˙.] **re** [˙]; *cf.* **la** ɪ [˙].

ma ɪ [˙] an auxiliary (ɪ) expressing that something has been done before, used with **yi** [˙] (same as **ka** [˙], *v.* also **te** [˙]); **ɔmaɽu‿en-uxuʊ̃u yi** [.↘..˙.˙] he has made the medicine before; **aɽowa‿a w-iɽɛ̃** (**wɛ** [↗]) **mata ma‿a yi n-udogũ ʊ̃ɛ nwina** [...˙.↘..˙˙.↗.˙˙] your master said he had told you before to come and work with me; **ɔmanwina yi** [.↘.˙˙] he has worked before. Apparently this auxiliary is always in the perfect. (2) used in the negative perfect of any verb, with a high-tone pronoun, e.g. **ɔmaɽu‿ɛe** [˙˙˙↘] he has not done it (*v.* **ɔmaɽu‿ɛe yi** [.˙˙↘˙] “he has done it before”, and **ɔmaɽu‿ɛe** [.˙˙↘] “he pretends doing it”, *v.* **ma** 2 [˙]). In combination with following **he**

cow or ass, but also of very fat people; *v.* **ʋuɛʋuɛʋuɛ** [˩ ˩ ˩] (fat and lazy); **ɔye luluulu** [˩ ˥ ˧ ˧ ˧].

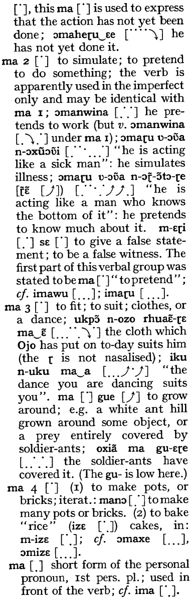
l-unu [˩ ˥]; *cf.* **lue** [/].

l-urho [˥ ˩] **re** [˥]; *cf.* **la 1** [˥].

ma 1 [˥] an auxiliary (1) expressing that something has been done before, used with **yi** [˥] (same as **ka** [˥], *v.* also **te** [˥]); **ɔmaɾu͜en-uxuʊ̃u yi** [˩ \ ˩ ˩ ˥ ˩ ˩ ˥] he has made the medicine before; **aɾowa͜a w-iɾɛ̃** (**wɛ** [/]) **mata ma͜a yi n-udogũ ʊ̃ɛ nwina** [˩ ˩ ˩ ˥ ˧ ˩ \ ˩ ˩ ˥ ˧ ˧ / ˩ ˥ ˩ ˥] your master said he had told you before to come and work with me; **ɔmanwina yi** [˩ \ ˩ ˥ ˥] he has worked before. Apparently this auxiliary is always in the perfect. (2) used in the negative perfect of any verb, with a high-tone pronoun, e.g. **ɔmaɽu͜ɛe** [˥ ˥ ˥ \ ] he has not done it (*v.* **ɔmaɽu͜ɛe yi** [˩ ˥ ˧ (4-1) ˥] “he has done it before”, and **ɔmaɽu͜ɛe** [˩ ˥ ˥ \ ] “he pretends doing it”, *v.* **ma 2** [˥]). In combination with following he

[˥], this **ma** [˥] is used to express that the action has not yet been done; **ɔmaheɽu‿ɛe** [˥ ˥ ˥ ˥ \ ] he has not yet done it.

ma 2 [˥] to simulate; to pretend to do something; the verb is apparently used in the imperfect only and may be identical with **ma 1**; **ɔmanwina** [˩ ˥ ˩ ˥] he pretends to work (but *v.* **ɔmanwina** [˩ \ ˩ ˥] under **ma 1**); **ɔmaɽu** ʋ-ɔʋ̃a **n-ɔxũɔʋ̃i** [˩ ˥ ˥ ˧ ˩ ˩ ˩ ˥] “he is acting like a sick man”: he simulates illness; **ɔmaɽu** ʋ-ɔʋ̃a **n-ɔɽ̃-ɔ̃tɔ-ɽe** (+ɽ̃ɛ̃ [/]) [˩ ˥ ˥ ˧ ˩ ˥ / / ˩] “he is acting like a man who knows the bottom of it”: he pretends to know much about it. **m-ɛɽi** [˩ ˥] **sɛ** [˥] to



[˙], this **ma** [˙] is used to express that the action has not yet been done; **ɔmaheɽu‿ɛe** [˙˙˙˙↘] he has not yet done it.

ma 2 [˙] to simulate; to pretend to do something; the verb is apparently used in the imperfect only and may be identical with **ma 1**; **ɔmanwina** [.˙.˙] he pretends to work (but *v.* **ɔmanwina** [.↘.˙] under **ma 1**); **ɔmaɽu ʋ-ɔʋ̃a n-ɔxũɔʋ̃i** [.˙˙˙...˙] “he is acting like a sick man”: he simulates illness; **ɔmaɽu ʋ-ɔʋ̃a n-ɔɽ̃-ɔ̃tɔ-ɽe** [ɽ̃ɛ̃ [↗]) [.˙˙˙.˙↗↗.] “he is acting like a man who knows the bottom of it”: he pretends to know much about it. **m-ɛɽi** [.˙] **sɛ** [˙] to give a false statement; to be a false witness. The first part of this verbal group was stated to be **ma** [˙] “to pretend”; *cf.* **imawu** [...]; **imaɽu** [...].

ma 3 [˙] to fit; to suit; clothes, or a dance; **ukpɔ̃ n-ozo rhuaɛ̃-ɽɛ ma‿ɛ̃** [...˙˙.↘˙] the cloth which **Ojo** has put on to-day suits him (the ɽ is not nasalised); **iku n-uku ma‿a** [...↗˙↗] “the dance you are dancing suits you”. **ma** [˙] **gue** [↗] to grow around; e.g. a white ant hill grown around some object, or a prey entirely covered by soldier-ants; **oxiã ma gu-ɛɽe** [..˙.˙.] the soldier-ants have covered it. (The **gu-** is low here.)

ma 4 [˙] (1) to make pots, or bricks; iterat.: **manɔ** [.˙] to make many pots or bricks. (2) to bake “rice” (**izɛ** [˙.]) cakes, in: **m-izɛ** [˙.]; *cf.* **ɔmaxe** [...], **ɔmizɛ** [...].

ma [.] short form of the personal pronoun, 1st pers. pl.; used in front of the verb; *cf.* **ima** [˙.].

give a false statement; to be a false witness. The first part of this verbal group was stated to be **ma** [˥] “to pretend”; *cf.* **imawu** [˩ ˩ ˩]; **imaɽu** [˩ ˩ ˩].

ma 3 [˥] to fit; to suit; clothes, or a dance; **ukpɔ̃ n-ozo rhuaɛ̃-ɽɛ ma͜ɛ̃** [˩ ˩ ˩ ˥ ˥ ˩ \ ˥] the cloth which **Ojo** has put on to-day suits him (the ɽ is not nasalised); **iku n-uku ma͜a** [˩ ˩ ˩ / ˧ /] “the dance you are dancing suits you”. **ma** [˥] **gue** [/] to a grow around; e.g. a white ant hill grown around some object, or a prey entirely covered by soldier-ants; **oxiã ma gu-ɛɽe** [˩ ˩ ˥ ˩ ˥ ˩] the soldier-ants have covered it. (The **gu-** is low here.)

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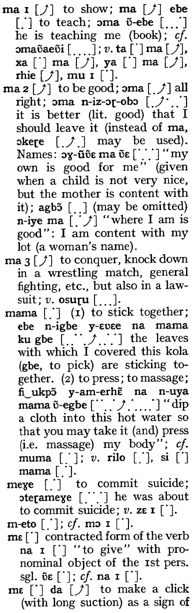
pots, or bricks; iterat.: **manɔ** [˩ ˥] to make many pots or bricks. (2) to bake “rice” (**iz**ɛ [˥ ˩]) cakes, in: **m-iz**ɛ [˥ ˩]; *cf.* ɔ**maxe** [˩ ˩ ˩], ɔ**miz**ɛ [˩ ˩ ˩].

ma [˩] short form of the personal pronoun, 1st pers. pl.; used in front of the verb; *cf.* **ima** [˥ ˩].

ma 1 [/] to show; **ma** [/] **ebe** [˩ ˥] to teach; **ɔma ʊ̃-ebe** [˩ ˩ ˩ ˥] he is teaching me (book); *cf.* **ɔmaʊ̃aeʊ̃i** [˩ ˩ ˩ ˩]; *v.* **ta** [˥] **ma** [/], **xa** [˥] **ma** [/], **ya** [˥] **ma** [/], **rhie** [/], **mu 1** [˥].

ma 2 [/] to be good; **ɔma** [˩ /] all right; **ɔma n-iz-ɔɽ-obɔ** [˩ / ˧ ˩ ˩ ˥] it is better (lit. good) that I should leave it (instead of **ma**, **ɔkeɽe** [˩ / ˩] may be used). Names: **ɔɣ-ũʊ̃ɛ ma ʊ̃ɛ** [˥ ˩ ˥ ˩ ˥] "my own is good for me" (given when a child is not very nice, but the mother is content with it); **agbɔ̃** [˩ ˩] (may be omitted) **n-iye ma** [˩ ˥ /] "where I am is good": I am content with my



ma 1 [↗] to show; **ma** [↗] **ebe** [.˙] to teach; **ɔma ʊ̃-ebe** [...˙] he is teaching me (book); *cf.* **ɔmaʊ̃aeʊ̃i** [....]; *v.* **ta** [˙] **ma** [↗], **xa** [˙] **ma** [↗], **ya** [˙] **ma** [↗], **rhie** [↗], **mu 1** [˙].

ma 2 [↗] to be good; **ɔma** [.↗] all right; **ɔma n-iz-ɔɽ-obɔ** [.↗˙..˙] it is better (lit. good) that I should leave it (instead of **ma**, **ɔkeɽe** [.↗.] may be used). Names: **ɔɣ-ũʊ̃ɛ ma ʊ̃ɛ** [˙.˙.˙] "my own is good for me" (given when a child is not very nice, but the mother is content with it); **agbɔ̃** [..] (may be omitted) **n-iye ma** [.˙↗] "where I am is good": I am content with my lot (a woman's name).

ma 3 [↗] to conquer, knock down in a wrestling match, general fighting, etc., but also in a lawsuit; *v.* **osuɽu** [...].

mama [.˙] (1) to stick together; **ebe n-igbe y-ɛʋɛe na mama ku gbe** [..˙˙.↗..˙˙] the leaves with which I covered this kola (**gbe**, to pick) are sticking together. (2) to press; to massage; **fi‿ukpɔ̃ y-am-erhɛ̃ na n-uya mama ʊ̃-egbe** [˙˙..˙↗˙....˙] "dip a cloth into this hot water so that you may take it (and) press (i.e. massage) my body"; *cf.* **muma** [.˙]; *v.* **rilo** [.˙], **si** [˙] **mama** [.˙].

meɣe [.˙] to commit suicide; **ɔteɽameɣe** [.˙˙.˙] he was about to commit suicide; *v.* **zɛ 1** [˙].

m-eto [.˙]; *cf.* **mɔ 1** [˙].

mɛ [˙] contracted form of the verb **na 1** [˙] "to give" with pronominal object of the 1st pers. sgl. **ʊ̃ɛ** [˙]; *cf.* **na 1** [˙].

mɛ [˙] **da** [↗] to make a click (with long suction) as a sign of lot (a woman’s name).

ma 3 [/] to conquer, knock down in a wrestling match, general fighting, etc., but also in a lawsuit; *v.* **osuɽu** [˩ ˩ ˩].

mama [˩ ˥] (1) to stick together; **ebe n-igbe y-ɛʊɛe na mama ku gbe** [˩ ˩ ˥ ˥ ˩ / ˩ ˩ ˥ ˩ ˥] the leaves with which I covered this kola (**gbe**, to pick) are sticking together. (2) to press; to massage; **fi͜ukp**ɔ̃ **y-am-erh**ɛ̃ **na n-uya mama** ʊ̃**-egbe** [˥ ˥ ˩ ˩ ˥ / ˩ ˥ ˩ ˩ ˩ ˩ ˥] “dip a cloth into this hot water so that you may take it (and) press (i.e. massage) my body”; *cf.* **muma** [˩ ˥]; *v.* **rilo** [˩ ˥], **si** [˥] **mama** [˩ ˥].

meɣe [˩ ˥] to

commit suicide; **ɔteɽameɣe** [˩ ˥ ˥ ˩ ˥] he was about to commit suicide; *v.* **zɛ 1** [˥].

m-eto [˩ ˥]; *cf.* **mɔ 1** [˥].

mɛ [˥] contracted form of the verb **na 1** [˥] “to give” with pronominal object of the 1st pers. sgl. ʊ̃ɛ [˥]; *cf.* **na 1** [˥].

mɛ [˥] **da** [/] to make a click (with long suction) as a sign of contempt for somebody; **ɣɛmɛ da** ʊ̃ɛ [˥ ˩ ˩ \ ] “don’t make clicks at me!” (also **ɣɛ** [\ ]; **da** is rather long). Clicks are also used as an expression of grief, hence *cf.* **omɛ** [˩ ˩].

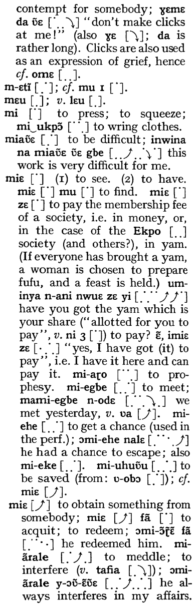
m-ɛtĩ [˩ ˥]; *cf.* **mu 1** [˥].

mɛu [˩]; *v.* **lɛu** [˩].

mi [˥] to press; to squeeze; **mi‿ukpɔ̃** [˥ ˥ ˩] to wring clothes.

miaʊ̃ɛ [˩ ˥] to be difficult; **inwina na miaʊ̃ɛ** ʊ̃ɛ **gbe** [˩ ˩ / ˩ ˩ ˥ (4-1) ˥] this work is very difficult for me.

miɛ [˥] (1) to see. (2) to have. **miɛ** [˥] **mu** [˥] to find. **miɛ** [˥] **zɛ** [˥] to pay the membership fee of a society, i.e. in money, or,



contempt for somebody; **ɣɛmɛ da ʊ̃ɛ** [˙..↘] “don’t make clicks at me!” (also **ɣɛ** [↘]; **da** is rather long). Clicks are also used as an expression of grief, hence *cf.* **omɛ** [..].

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miɛ [˙] (1) to see. (2) to have. **miɛ** [˙] **mu** [˙] to find. **miɛ** [˙] **zɛ** [˙] to pay the membership fee of a society, i.e. in money, or, in the case of the **Ekpo** [..] society (and others?), in yam. (If everyone has brought a yam, a woman is chosen to prepare fufu, and a feast is held.) **uminya n-ani nwuɛ zɛ yi** [.˙.˙˙↗↗˙] have you got the yam which is your share (“allotted for you to pay”, *v.* **ni** 3 [˙]) to pay? **ɛ̃, imiɛ zɛ** [·.˙.] “yes, I have got (it) to pay”, i.e. I have it here and can pay it. **mi-aɽo** [˙˙.] to prophesy. **mi-egbe** [..˙] to meet; **mami-egbe n-odɛ** [.˙˙.↘.] we met yesterday, *v.* **ʋa** [↗]. **mi-ehe** [..˙] to get a chance (used in the perf.); **ɔmi-ehe nalɛ** [.˙˙·.↗] he had a chance to escape; also **mi-eke** [..˙]. **mi-uhuʊ̃u** [..˙.] to be saved (from: **ʋ-obɔ** [.˙]); *cf.* **miɛ** [↗].

miɛ [↗] to obtain something from somebody; **miɛ** [↗] **fã** [˙] to acquit; to redeem; **ɔmi-ɔ̃ɽɛ̃ fã** [.˙˙·] he redeemed him. **mi-ãrale** [.˙↗.] to meddle; to interfere (*v.* **tafia** [.↘]); **ɔmi-ãrale y-ɔʊ̃-ɛ̃ʊ̃ɛ** [..˙↗..˙.] he always interferes in my affairs.

in the case of the **Ekpo** [˩ ˩] society (and others?), in yam. (If everyone has brought a yam, a woman is chosen to prepare fufu, and a feast is held.) **um-inya n-ani nwuɛ zɛ yi** [˩ ˥ ˩ ˥ ˥ / / ˥] have you got the yam which is your share (“allotted for you to pay”, *v.* **ni 3** [˥]) to pay? ɛ̃, **imiɛ zɛ** [˧ ˩ ˥ ˩] “yes, I have got (it) to pay”, i.e. I have it here and can pay it. **mi-aɽo** [˥ ˥ ˩] to prophesy. **mi-egbe** [˩ ˩ ˥] to meet; **mami-egbe n-odɛ** [˩ ˥ ˥ ˩ \ ˩] we met yesterday, *v.* ʋ**a** [/]. **mi-ehe** [˩ ˩ ˥] to get a chance (used in the perf.); ɔ**mi-ehe nal**ɛ [˩ ˥ ˥ ˧ ˩ /] he had a chance to escape; also **mi-eke** [˩ ˩ ˥]. **mi-uhu**ʋ̃**u** [˩ ˩ ˥ ˩] to be saved (from: ʋ**-ob**ɔ [˩ ˥]); *cf.*

miɛ [/].

miɛ [/] to obtain something from somebody; **mi**ɛ [/] **fã** [˥] to acquit; to redeem; ɔ**mi-**ɔ̃ɽ̃ɛ̃ **fã** [˩ ˥ ˥ ˧ ˧] he redeemed him. **mi-ãrale** [˩ ˥ / ˩] to meddle; to interfere (*v.* **tafia** [˩ \ ]); ɔ**mi-ãrale y-**ɔʊ̃-ɛ̃ʊ̃ɛ [˩ ˩ ˥ / ˩ ˩ ˥ ˩] he always interferes in my affairs.

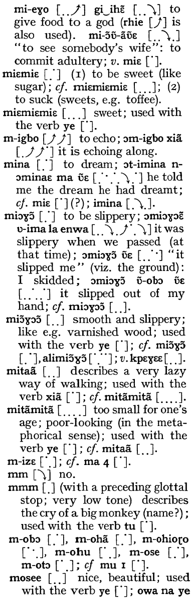
mi-eɣo [˩ ˩ /] **gi‿ihɛ̃** [˩ ˩ \ ] to give food to a god (**rhie** [/] is also used). **mi-ɔ̃ʊ̃-ãʊ̃ɛ** [˩ ˩ \ ˩] "to see somebody's wife": to commit adultery; *v.* **miɛ** [˥].

miɛmiɛ [˩ ˥] (1) to be sweet (like sugar); *cf.* **miɛmiɛmiɛ** [˩ ˩ ˩]; (2) to suck (sweets, e.g. toffee).

miɛmiɛmiɛ [˩ ˩ ˩] sweet; used with the verb **ye** [˥].

m-igbo [/ /] to echo; **ɔm-igbo xiã** [˩ / / ˥] it is echoing along.

mina [˩ ˥] to dream; **ɔt-imina n-ɔminaɛ ma ʊ̃ɛ** [˩ ˥ ˧ ˩ ˥ ˩ \ ˩ ˥] he told me the dream he had dreamt; *cf.* **miɛ** [˥] (?); **imina** [˩ \ ˩].



mi-eɣo [..↗] **gi‿ihɛ̃** [..↘] to give food to a god (**rhie** [↗] is also used). **mi-ɔ̃ʊ̃-ãʊ̃ɛ** [..↘.] "to see somebody's wife": to commit adultery; *v.* **miɛ** [˙].

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miɔɣɔ̃ [.˙] to be slippery; **ɔmiɔɣɔɛ̃ ʊ-ima la enwa** [..↘.↗˙.↘] it was slippery when we passed (at that time); **ɔmiɔɣɔ̃ ʊ̃ɛ** [..˙˙] "it slipped me" (viz. the ground): I skidded; **ɔmiɔɣɔ̃ ʊ̃-obɔ ʊ̃ɛ** [..˙..˙] it slipped out of my hand; *cf.* **miɔɣɔɔ̃** [..].

miɔ̃ɣɔɔ̃ [..] smooth and slippery; like e.g. varnished wood; used with the verb **ye** [˙]; *cf.* **miɔ̃ɣɔ̃** [.˙], **alimiɔ̃ɣɔ̃** [˙.˙˙]; *v.* **kpɛɣɛɛ** [..].

mitaã [..] describes a very lazy way of walking; used with the verb **xiã** [˙]; *cf.* **mitãmitã** [....].

mitãmitã [....] too small for one's age; poor-looking (in the metaphorical sense); used with the verb **ye** [˙]; *cf.* **mitaã** [..].

m-izɛ [˙.]; *cf.* **ma** 4 [˙].

mm [↘] no.

mmm [.] (with a preceding glottal stop; very low tone) describes the cry of a big monkey (name?); used with the verb **tu** [˙].

m-obɔ [.˙], **m-ohã** [.˙], **m-ohioɽo** [˙˙.], **m-ohu** [˙.], **m-ose** [.˙], **m-otɔ** [˙.]; *cf* **mu** 1 [˙].

mosee [..] nice, beautiful; used with the verb **ye** [˙]; **owa na ye**

miɔɣɔ̃ [˩ ˥] to be slippery; ɔ**mi**ɔɣɔɛ̃ ʊ**-ima la enwa** [˩ ˩ \ ˩ / ˥ ˩ \ ] it was slippery when we passed (at that time); ɔ**mi**ɔɣɔ̃ ʊ̃ɛ [˩ ˩ ˥ ˧] “it slipped me” (viz. the ground): I skidded; ɔ**mi**ɔɣɔ̃ ʊ̃**-ob**ɔ ʊ̃ɛ [˩ ˩ ˥ ˩ ˩ ˥] it slipped out of my hand; *cf.* **mi**ɔɣɔɔ̃ [˩ ˩].

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mosee [˩ ˩] nice, beautiful; used with the verb **ye** [˥]; **owa na ye**

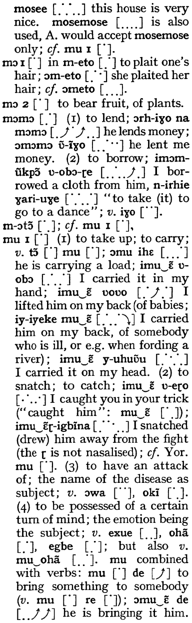
mosee [˩ ˥ ˩ ˥ ˩ ˩] this house is very nice. **mosemose** [˩ ˩ ˩ ˩] is also used, A. would accept **mosemose** only; *cf.* **mu 1** [˥].

mɔ 1 [˥] in **m-eto** [˩ ˥] to plait one’s hair; **ɔm-eto** [˩ ˥ ˦] she plaited her hair; *cf.* **ɔmeto** [˩ ˩ ˩].

mɔ 2 [˥] to bear fruit, of plants.

mɔmɔ [˩ ˥] (1) to lend; **ɔrh-iɣo na mɔmɔ** [˩ / ˥ / ˩ ˩] he lends money; **ɔmɔmɔ ʊ̃-ĩɣo** [˩ ˩ ˥ ˦ ˦] he lent me money. (2) to borrow; **imɔm-ũkpɔ̃ ʊ-obɔ-ɽe** [˩ ˩ ˥ ˩ ˩ / ˩] I borrowed a cloth from him, **n-irhie ɣari-uɣe** [˥ ˩ ˥ ˩ ˩ ˥] “to take (it) to go to a dance”; *v.* **iɣo** [˥ ˥].

m-ɔtɔ̃ [˥ ˩]; *cf.* **mu 1** [˥].



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m-ɔtɔ̃ [˙.]; *cf.* **mu 1** [˙],

mu 1 [˙] (1) to take up; to carry; *v.* **tɔ̃** [˙] **mu** [˙]; **ɔmu ihɛ** [...˙] he is carrying a load; **imu‿ɛ̃ ʊ-obɔ** [.˙..˙] I carried it in my hand; **imu‿ɛ̃ ʊoʊo** [.˙↗.˙] I lifted him on my back (of babies; **iy-iyeke mu‿ɛ̃** [.˙..˙↘] I carried him on my back, of somebody who is ill, or e.g. when fording a river); **imu‿ɛ̃ y-uhuʊ̃u** [.˙.˙.] I carried it on my head. (2) to snatch; to catch; **imu‿ɛ̃ ʊ-eɽo** [·˙..·] I caught you in your trick (“caught him”: **mu‿ɛ̃** [˙.]); **imu‿ɛ̃ɽ-igbĩna** [.˙˙˙..] I snatched (drew) him away from the fight (the ɽ is not nasalised); *cf.* Yor. **mu** [˙]. (3) to have an attack of; the name of the disease as subject; *v.* **ɔwa** [˙˙], **okĩ** [˙.]. (4) to be possessed of a certain turn of mind; the emotion being the subject; *v.* **exue** [..], **ohã** [.˙], **egbe** [.˙]; but also *v.* **mu‿ohã** [..˙]. **mu** combined with verbs: **mu** [˙] **de** [↗] to bring something to somebody (*v.* **mu** [˙] **re** [˙]); **ɔmu‿ɛ̃ de** [..↗↗] he is bringing it him.

mu 1 [˥] (1) to take up; to carry; *v.* **tɔ̃** [˥] **mu** [˥]; **ɔmu ihɛ** [˩ ˩ ˩ ˥] he is carrying a load; **imu͜ɛ̃** ʊ-**obɔ** [˩ ˥ ˩ ˩ ˥] I carried it in my hand; **imu͜ɛ̃ ʊoʊo** [˩ ˥ / ˩ ˥] I lifted him on my back (of babies; **iy-iyeke mu͜ɛ̃** [˩ ˥ ˩ ˩ ˥ \ ] I carried him on my back, of somebody who is ill, or e.g. when fording a river); **imu͜ɛ̃ y-uhuʊ̃u** [˩ ˥ ˦ ˩ ˥ ˩] I carried it on my head. (2) to snatch; to catch; **imu͜ɛ̃** ʊ-**eɼo** [˧ ˥ ˨ ˨ ˦] I caught you in your trick (“caught him”: **mu͜ɛ̃** [˥ ˩]); **imu͜ɛ̃ɼ-igbĩna** [˩ ˥ ˥ ˦ ˩ ˩] I snatched (drew) him away from the fight (the ɼ is not nasalised); *cf.* Yor. **mu** [˥]. (3) to have an attack of; the name of the disease as subject; *v.* **ɔwa** [˥ ˥

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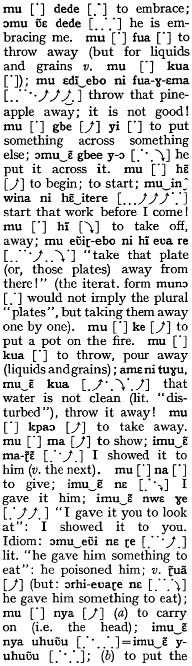
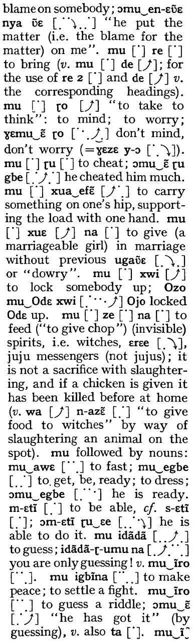
mu [˥] **dede** [˩ ˥] to embrace; **ɔmu ʊ̃ɛ dede** [˩ ˩ ˥ ˩ ˥] he is embracing me. **mu** [˥] **fua** [˥] to throw away (but for liquids and grains *v.* **mu** [˥] **kua** [˥]); **mu ɛdi͜ebo ni fua-ɣ-ɛma** [˩ ˩ ˥ ˥ ˧ ˧ / / /‿˩] throw that pineapple away; it is not good! **mu** [˥] **gbe** [/] **yi** [˥] to put something across something else; **ɔmu͜ɛ̃ gbee y-ɔ** [˩ ˥ ˧ ˩ \ ] he put it across it. **mu** [˥] **hɛ̃** [/] to begin; to start; **mu͜in̂ wina ni hɛ̃͜itere** [˩ ˩ ˩ / / / ˥ ˩ ˥] start that work before I come! **mu** [˥] **hĩ** [\ ] to take off, away; **mu eʊ̃iɽ-ebo ni hĩ eʊa re** [˩ ˩ ˥ ˥ ˧ / ˩ ˩ \ ˥] “take that plate (or, those plates)



mu [˙] **dede** [.˙] to embrace; **ɔmu ʊ̃ɛ dede** [..˙.˙] he is embracing me. **mu** [˙] **fua** [˙] to throw away (but for liquids and grains *v.* **mu** [˙] **kua** [˙]); **mu ɛdĩ͜ebo ni fua-ɣ-ɛma** [..˙˙˙↗↗↗.] throw that pineapple away; it is not good! **mu** [˙] **gbe** [↗] **yi** [˙] to put something across something else; **ɔmu͜ɛ̃ gbee y-ɔ** [.˙˙.↘] he put it across it. **mu** [˙] **hɛ̃** [↗] to begin; to start; **mu͜in̂ wina ni hɛ̃͜itere** [...↗↗↗˙.˙] start that work before I come! **mu** [˙] **hĩ** [↘] to take off, away; **mu eʊ̃iɽ-ebo ni hĩ eʊa re** [..˙˙˙↗..↘˙] “take that plate (or, those plates) away from there!” (the iterat. form **munɔ** [.˙] would not imply the plural “plates”, but taking them away one by one). **mu** [˙] **ke** [↗] to put a pot on the fire. **mu** [˙] **kua** [˙] to throw, pour away (liquids and grains); **amɛ ni tuɣu, mu͜ɛ̃ kua** [.↗˙.↘˙.↗] that water is not clean (lit. “disturbed”), throw it away! **mu** [˙] **kpaɔ** [↗] to take away. **mu** [˙] **ma** [↗] to show; **imu͜ɛ̃ ma-ɽ̃ɛ** [.˙˙↗.] I showed it to him (*v.* the next). **mu** [˙] **na** [˙] to give; **imu͜ɛ̃ nɛ** [.˙˙↘] I gave it him; **imu͜ɛ̃ nwɛ ɣe** [.˙↗↗.] “I gave it you to look at”: I showed it to you. Idiom: **ɔmu͜eʊ̃i nɛ ɽe** [.˙˙˙↗.] lit. “he gave him something to eat”: he poisoned him; *v.* **ɽ̃uã** [↗] (but: **ɔrhi-eʊaɽe nɛ** [.˙˙.˙↘] he gave him something to eat); **mu** [˙] **nya** [↗] (*a*) to carry on (i.e. the head); **imu͜ɛ̃ nya uhuʊ̃u** [.˙˙...˙.]=**imu͜ɛ̃ y-uhuʊ̃u** [.˙˙..˙.]; (*b*) to put the away from there!” (the iterat. form **munɔ** [˩ ˥] would not imply the plural “plates”, but taking them away one by one). **mu** [˥] **ke** [/] to put a pot on the fire. **mu** [˥] **kua** [˥] to throw, pour away (liquids and grains); **amɛ ni tuɣu**, **mu͜ɛ̃ kua** [˩ / ˧ ˩ \ ˥ ˩ /] that water is not clean (lit. “disturbed”), throw it away! **mu** [˥] **kpaɔ** [/] to take away. **mu** [˥] **ma** [/] to show; **imu͜ɛ̃ ma-ɽ̃ɛ̃** [˩ ˥ ˧ / ˩] I showed it to him (*v.* the next). **mu** [˥] **na** [˥] to give; **imu͜ɛ̃ nɛ** [˩ ˥ ˧ (3-1)] I gave it him; **imu͜ɛ̃ nwɛ ɣe** [˩ ˥ / / ˩] “I gave it you to look at”: I showed it to you. Idiom: ɔ**mu͜eʊ̃i nɛ ɽe** [˩ ˥ ˥ ˧ / ˩] lit. “he gave him something to eat”: he poisoned him; *v.* ɽ̃**uã** [/] (but: ɔ**rhi-eʋaɽe n**ɛ [˩ ˥ ˥ ˩ ˥ (4-1)] he gave him something to eat);

mu [˥] **nya** [/] (*a*) to carry on (i.e. the head); **imu͜ɛ̃ nya uhuʊ̃u** [˩ ˥ ˧ ˩ ˩ ˥ ˩] = **imu͜ɛ̃ y-uhuʊ̃u** [˩ ˥ ˧ ˩ ˥ ˩]; (*b*) to put the blame on somebody; ɔ**mu͜en-ɛʊ̃ɛ nya** ʊ̃ɛ [˩ ˥ ˥ (4-1) ˩ ˩ ˥] “he put the matter (i.e. the blame for the matter) on me”. **mu** [˥] **re** [˥] to bring (*v.* **mu** [˥] **de** [/]; for the use of **re 2** [˥] and **de** [/] *v.* the corresponding headings). **mu** [˥] **ɽo** [/] “to take to think”: to mind; to worry; ɣɛ**mu͜ɛ̃** ɽo [˥ ˧ ˩ /‿ ˩] don’t mind, don’t worry (= ɣɛzɛ **y-ɔ** [˥ ˩ \ ]). **mu** [˥] **ɽu** [˥] to cheat; ɔ**mu͜ɛ̃ ɽu gbe** [˩ ˥ / ˩ ˥] he cheated him much. **mu** [˥] **xua͜efɛ̃** [/ ˥ ˩] to carry something on one’s hip, supporting the load with one hand. **mu** [˥] **xuɛ** [/] **na** [˥] to give (a marriageable girl) in marriage without previous

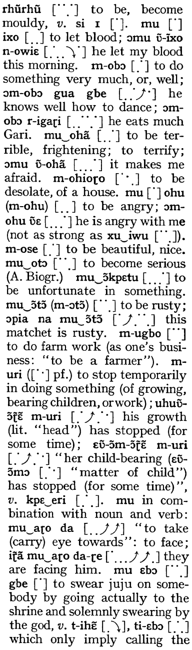


blame on somebody; **ɔmu͜en-ɛʊ̃ɛ nya ʊ̃ɛ** [.˙˙↘..˙] “he put the matter (i.e. the blame for the matter) on me”. **mu** [˙] **re** [˙] to bring (*v.* **mu** [˙] **de** [↗]; for the use of **re 2** [˙] and **de** [↗] *v.* the corresponding headings). **mu** [˙] **ɽo** [↗] “to take to think”: to mind; to worry; **ɣɛmu͜ɛ̃ ɽo** [˙˙.↗‿.] don’t mind, don’t worry (= **ɣɛzɛ y-ɔ** [˙.↘]). **mu** [˙] **ɽu** [˙] to cheat; **ɔmu͜ɛ̃ ɽu gbe** [.˙↗.˙] he cheated him much. **mu** [˙] **xua͜efɛ̃** [↗˙.] to carry something on one’s hip, supporting the load with one hand. **mu** [˙] **xuɛ** [↗] **na** [˙] to give (a marriageable girl) in marriage without previous **ugaʊ̃ɛ** [.↘.] or “dowry”. **mu** [˙] **xwi** [↗] to lock somebody up; **Ozo mu͜Odɛ xwi** [.˙˙˙·↗] Ojo locked Odɛ up. **mu** [˙] **ze** [˙] **na** [˙] to feed (“to give chop”) (invisible) spirits, i.e. witches, **ɛrɛe** [.↘], juju messengers (not jujus); it is not a sacrifice with slaughtering, and if a chicken is given it has been killed before at home (*v.* **wa** [↗] **n-azɛ̃** [.˙] “to give food to witches” by way of slaughtering an animal on the spot). **mu** followed by nouns: **mu͜awɛ** [˙˙.] to fast; **mu͜egbe** [..˙] to get, be, ready; to dress; **ɔmu͜egbe** [.˙˙˙] he is ready. **m-ɛtĩ** [.˙] to be able, *cf.* **s-ɛtĩ** [.˙]; **ɔm-ɛtĩ ɽu͜ɛe** [..˙↘] he is able to do it. **mu idãdã** [..↗.] to guess; **idãdã-ɽ-umu na** [.↗˙˙.] you are only guessing! *v.* **mu͜ĩro** [˙˙.]. **mu igbĩna** [˙˙..] to make peace; to settle a fight. **mu͜ĩro** [˙˙.] to guess a riddle; **ɔmu͜ɛ̃** [.˙↗] “he has got it” (by guessing), *v.* also **ta** [˙]. **mu͜ĩ**

ugaʊ̃ɛ [˩ \ ˩] or “dowry”. **mu** [˥] **xwi** [/] to lock somebody up; **Ozo mu͜Odɛ xwi** [˩ ˥ ˦ ˦ ˧ /] **Ojo** locked **Odɛ** up. **mu** [˥] **ze** [˥] **na** [˥] to feed (“to give chop”) (invisible) spirits, i.e. witches, **ɛrɛe** [˩ \ ], juju messengers (not jujus); it is not a sacrifice with slaughtering, and if a chicken is given it has been killed before at home (*v.* **wa** [/] **n-az**ɛ̃ [˩ ˥] “to give food to witches” by way of slaughtering an animal on the spot). **mu** followed by nouns: **mu͜awɛ** [˥ ˥ ˩] to fast; **mu͜egbe** [˩ ˩ ˥] to get, be, ready; to dress; ɔ**mu͜egbe** [˩ ˥ ˥ ˦] he is ready. **m-**ɛ**fi** [˩ ˥] to be able, *cf.* **s-**ɛ**fi** [˩ ˥]; ɔ**m-**ɛ**fi** **ɽu͜**ɛ**e** [˩ ˩ ˥ ˦ (4-1)] he is able to do it. **mu**

idãdã [˩ ˩ / ˩] to guess; **idãdã-ɽ-umu na** [˩ / ˩ ˥ ˥ ˩] you are only guessing! *v.* **mu͜ĩro** [˥ ˥ ˩]. **mu igbĩna** [˥ ˥ ˩ ˩] to make peace; to settle a fight. **mu͜ĩro** [˥ ˥ ˩] to guess a riddle; ɔ**mu͜ɛ̃** [˩ ˥ /] “he has got it” (by guessing), *v.* **also ta** [˥]. **mu͜ĩˆ**

rhũrhũ [˥ ˥ ˩ ˥] to be, become mouldy, *v.* **si 1** [˥]. **mu** [˥] **ixo** [˩ ˩] to let blood; **ɔmu** ʊ̃**-ĩxo n-owiɛ** [˩ ˥ ˩ ˩ \ ˥] he let my blood this morning. **m-obɔ** [˩ ˥] to do something very much, or, well; **ɔm-obɔ gua gbe** [˩ ˩ ˥ / ˧] he knows well how to dance; **ɔm-obɔ r-igaɽi** [˩ ˩ ˥ ˥ ˩ ˥] he eats much Gari. **mu‿ohã** [˩ ˩ ˥] to be ter- xxxxx rible, frightening; to terrify; **ɔmu** ʊ̃**-ohã** [˩ ˩ ˩ ˥] it makes me afraid. **m-ohioɽo** [˥ ˧ ˩] to be desolate, of a house. **mu** [˥] **ohu** (**m-ohu**) [˩ ˩] to be angry; **ɔm-ohu** ʊ̃ɛ [˩ ˩ ˩ ˥] he is angry with me (not as strong as **xu‿iwu** [˥ ˥ ˩]). **m-ose** [˩ ˥] to be beautiful, nice.



rhũrhũ [˙˙.˙] to be, become mouldy, *v.* **si ɪ** [˙]. **mu** [˙] **ixo** [..] to let blood; **ɔmu ʊ̃-ĩxo n-owiɛ** [˙..↘˙] he let my blood this morning. **m-obɔ** [.˙] to do something very much, or, well; **ɔm-obɔ gua gbe** [..˙↗˙] he knows well how to dance; **ɔm-obɔ r-igaɽi** [..˙˙.˙] he eats much Gari. **mu‿ohã** [..˙] to be terrible, frightening; to terrify; **ɔmu ʊ̃-ohã** [...˙] it makes me afraid. **m-ohioɽo** [˙˙.] to be desolate, of a house. **mu** [˙] **ohu** (**m-ohu**) [..] to be angry; **ɔm-ohu ʊ̃ɛ** [...˙] he is angry with me (not as strong as **xu‿iwu** [˙˙.]). **m-ose** [.˙] to be beautiful, nice. **mu‿otɔ** [˙˙.] to become serious (A. Biogr.) **mu‿ɔ̃kpɛtu** [...˙] to be unfortunate in something. **mu‿ɔ̃tɔ̃** (**m-ɔtɔ̃**) [˙˙.] to be rusty; **ɔpia na mu‿ɔ̃tɔ̃** [˙↗.˙˙.] this matchet is rusty. **m-ugbo** [˙˙] to do farm work (as one's business: "to be a farmer"). **m-uri** ([˙˙] pf.) to stop temporarily in doing something (of growing, bearing children, or work); **uhuʊ̃-ɔ̃ɽɛ̃ m-uri** [.˙↗.˙˙] his growth (lit. "head") has stopped (for some time); **ɛʊ̃-ɔ̃m-ɔ̃ɽɛ̃ m-uri** [.˙↗.˙˙] "her child-bearing (**ɛʊ̃-ɔ̃mɔ** [.˙˙] "matter of child") has stopped (for some time)", *v.* **kpɛ‿eri** [.˙.]. **mu** in combination with noun and verb: **mu‿aɽo da** [..↗↗] "to take (carry) eye towards": to face; **iɽã mu‿aɽo da-ɽe** [˙...↗↗.] they are facing him. **mu ɛbɔ** [˙˙.] **gbe** [˙] to swear juju on somebody by going actually to the shrine and solemnly swearing by the god, *v.* **t-ihɛ̃** [.↘], **ti-ɛbɔ** [.˙.] which only imply calling the

mu͜otɔ [˥ ˥ ˩] to become serious (A. Biogr.) **mu͜ɔ̃kpɛtu** [˩ ˩ ˩ ˥] to be unfortunate in something.

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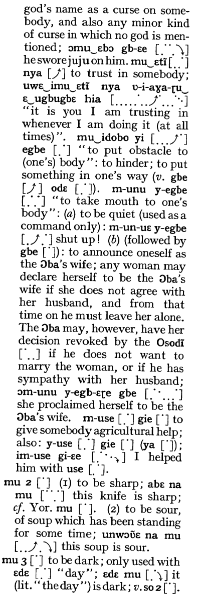
mu͜aɾo da [˩ ˩ / /

] “to take (carry) eye towards”: to face; **iɽ̃ã mu͜aɽo da-ɽe** [˥ ˩ ˩ ˩ / / ˩] they are facing him. **mu ɛbɔ** [˥ ˥ ˩] **gbe** [˥] to swear juju on somebody by going actually to the shrine and solemnly swearing by the god, *v.* **t-ihɛ̃** [˩ \ ], **ti-ɛbɔ** [˩ ˥ ˩] which only imply calling the god's name as a curse on somebody, and also any minor kind of curse in which no god is mentioned; **ɔmu͜ɛbɔ gb-ɛe** [˩ ˥ ˥ ˩ \ ] he swore juju on him. **mu͜ɛtĩ** [˩ ˩ ˥] **nya** [/] to trust in somebody; **uwɛ͜imu͜ɛtĩ nya ʋ-i-aɣa-ɽu͜ɛ͜ugbugbɛ hia** [˩ ˩ ˩ ˩ ˩ ˥ ˩ ˩ / ˥ ˩ ˩ ˩ ˥ ˧ ˧] "it is you I am trusting in whenever I am doing it (at all times)". **mu͜idobo yi** [˩ ˩ ˩ / ˥] **egbe** [˩ ˥] "to put obstacle to (one's) body": to hinder; to put something in one's way (*v.* **gbe** [/] **odɛ** [˩ ˥]). **m-unu y-egbe** [˩ ˥ ˩ ˥] "to take mouth to one's body": (*a*) to be quiet (used as a command only): **m-un-uɛ y-egbe**



god's name as a curse on somebody, and also any minor kind of curse in which no god is mentioned; **ɔmu͜ɛbɔ gb-ɛe** [.˙˙.↘] he swore juju on him. **mu͜ɛtĩ** [..˙] **nya** [↗] to trust in somebody; **uwɛ͜imu͜ɛtĩ nya ʋ-i-aɣa-ɽu͜ɛ͜ugbugbɛ hia** [......˙..↗˙...˙.] "it is you I am trusting in whenever I am doing it (at all times)". **mu͜idobo yi** [...↗˙] **egbe** [.˙] "to put obstacle to (one's) body": to hinder; to put something in one's way (*v.* **gbe** [↗] **odɛ** [.˙]). **m-unu y-egbe** [.˙.˙] "to take mouth to one's body": (*a*) to be quiet (used as a command only): **m-un-uɛ y-egbe** [.↗.˙] shut up! (*b*) (followed by **gbe** [˙]): to announce oneself as the **Ɔba**'s wife; any woman may declare herself to be the **Ɔba**'s wife if she does not agree with her husband, and from that time on he must leave her alone. The **Ɔba** may, however, have her decision revoked by the **Osodĩ** [˙..] if he does not want to marry the woman, or if he has sympathy with her husband; **ɔm-unu y-egb-ɛɽe gbe** [.˙˙...˙] she proclaimed herself to be the **Ɔba**'s wife. **m-use** [.˙] **gie** [˙] to give somebody agricultural help; also: **y-use** [.˙] **gie** [˙] (**ya** [˙]); **im-use gi-ɛe** [.˙˙·↘] I helped him with **use** [.˙].

mu 2 [˙] (1) to be sharp; **abɛ na mu** [˙˙.˙] this knife is sharp; *cf.* Yor. **mu** [˙]. (2) to be sour, of soup which has been standing for some time; **unwɔʋ̃ɛ na mu** [..↗.↘] this soup is sour.

mu 3 [˙] to be dark; only used with **ɛdɛ** [.˙] "day"; **ɛdɛ mu** [.˙↘] it (lit. "the day") is dark; *v.* **so 2** [˙].

[˩ / ˩ ˥] shut up! (*b*) (followed by **gbe** [˥]): to announce oneself as the **Ɔba**’s wife; any woman may declare herself to be the **Ɔba**’s wife if she does not agree with her husband, and from that time on he must leave her alone. The **Ɔba** may, however, have her decision revoked by the **Osoɗi** [˥ ˩ ˩] if he does not want to marry the woman, or if he has sympathy with her husband; **ɔm-unu y-egb-ɛɽe gbe** [˩ ˥ ˧ ˩ ˩ ˩ ˥] she proclaimed herself to be the **Ɔba**’s wife. **m-use** [˩ ˥] **gie** [˥] to give somebody agricultural help; also: **y-use** [˩ ˥] **gie** [˥] (**ya** [˥]); **im-use gi-ɛe** [˩ ˥ ˧ ˧ (3-1)] I helped him with **use** [˩ ˥].

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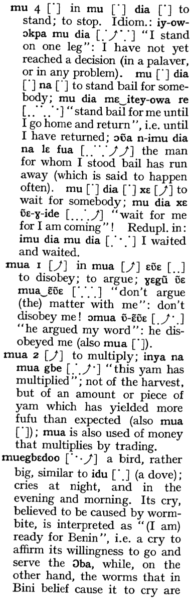
sharp; **abɛ na mu** [˥ ˥ ˩ ˥] this knife is sharp; *cf.* Yor. **mu** [˥]. (2) to be sour, of soup which has been standing for some time; **unwɔʊ̃ɛ na mu** [˩ ˩ / ˩ \ ] this soup is sour.

mu 3 [˥] to be dark; only used with **ɛdɛ** [˩ ˥] “day”; **ɛdɛ mu** [˩ ˥ (4-1)] it (lit. “the day”) is dark; *v.* **so 2** [˥].

mu 4 [˥] in **mu** [˥] **dia** [˥] to stand; to stop. Idiom.: **iy-ow-ɔkpa mu dia** [˩ ˥ / ˥ ˩ ˥] “I stand on one leg”: I have not yet reached a decision (in a palaver, or in any problem). **mu** [˥] **dia** [˥] **na** [˥] to stand bail for somebody; **mu dia mɛ‿itey-owa re** [˩ ˩ ˥ ˥ ˩ ˩ ˥ ˧] “stand bail for me until I go home and return”, i.e. until I have returned; **ɔʋ̃a n-imu dia na lɛ fua** [˩ ˩ ˥ ˥ ˩ ˥ / /] the man for whom I stood bail has run away (which is said to happen often). **mu** [˥] **dia** [˥] **xɛ** [/] to wait for somebody; **mu dia xɛ ʋ̃ɛ-ɣ-ide** [˩ ˩ ˩ ˥ ˩ /] “wait for me for I am coming”! Redupl. in:



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mua 1 [↗] in **mua** [↗] **ɛʋ̃ɛ** [..] to disobey; to argue; **ɣɛgũ ʋ̃ɛ mua‿ɛ̃ʋ̃ɛ** [˙.˙.˙.] “don’t argue (the) matter with me”: don’t disobey me! **ɔmua ʋ̃-ɛ̃ʋ̃ɛ** [.↗˙.] “he argued my word”: he disobeyed me (also **mua** [˙]).

mua 2 [↗] to multiply; **inya na mua gbe** [.˙.↗·] “this yam has multiplied”; not of the harvest, but of an amount or piece of yam which has yielded more fufu than expected (also **mua** [˙]); **mua** is also used of money that multiplies by trading.

muegbɛdoo [˙·.↗] a bird, rather big, similar to **idu** [˙.] (a dove); cries at night, and in the evening and morning. Its cry, believed to be caused by worm-bite, is interpreted as “(I am) ready for Benin”, i.e. a cry to affirm its willingness to go and serve the **Ɔba**, while, on the other hand, the worms that in Bini belief cause it to cry are

imu dia mu dia [˩ ˥ ˦ ˩ ˥] I waited and waited.

mua 1 [/] in **mua** [/] ɛʋ̃ɛ [˩ ˩] to disobey; to argue; ɣɛ**gũ** ʋ̃ɛ **mua͜**ɛ̃ʋ̃ɛ [˥ ˩ ˥ ˩ ˥ ˩] “don’t argue (the) matter with me”: don’t disobey me! ɔ**mua** ʋ̃-ɛ̃ʋ̃ɛ [˩ / ˦ ˩] “he argued my word”: he disobeyed me (also **mua** [˥]).

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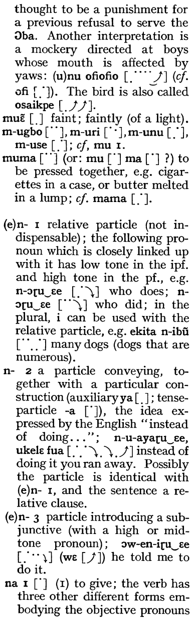
cries at night, and in the evening and morning. Its cry, believed to be caused by worm-bite, is interpreted as “(I am) ready for Benin”, i.e. a cry to affirm its willingness to go and serve the Ɔ**ba**, while, on the other hand, the worms that in Bini belief cause it to cry are thought to be a punishment for a previous refusal to serve the **Ɔba**. Another interpretation is a mockery directed at boys whose mouth is affected by yaws: **(u)nu ofiofio** [˩ ˥ ˥ ˥ ˥‿/] (*cf.* **ofi** [˩ ˥]). The bird is also called **osaikpe** [˩ / /].

muɛ̃ [˩] faint; faintly (of a light).

m-ugbo [˥ ˥], **m-uri** [˥ ˧], **m-unu** [˩ ˥], **m-use** [˩ ˥]; *cf*, **mu 1**.

muma [˥ ˥] (or: **mu** [˥] **ma** [˥] ?) to be pressed together, e.g. cigarettes in a case, or butter melted in a lump; *cf.* **mama** [˩ ˥].

(e)n- 1 relative particle (not indispensable); the following pro-



thought to be a punishment for a previous refusal to serve the **Ɔba**. Another interpretation is a mockery directed at boys whose mouth is affected by yaws: **(u)nu ofiofio** [˩˥˥˥˥‿↗] (*cf.* **ɔfi** [˩˥]). The bird is also called **osaikpe** [˩↗↗].

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muma [˥˥] (or: **mu** [˥] **ma** [˥] ?) to be pressed together, e.g. cigarettes in a case, or butter melted in a lump; *cf.* **mama** [˩˥].

(e)**n- 1** relative particle (not indispensable); the following pro-noun which is closely linked up with it has low tone in the ipf. and high tone in the pf., e.g. **n-ɔɽu‿ɛe** [˩˥↘] who does; **n-ɔɽu‿ɛe** [˥˥↘] who did; in the plural, **i** can be used with the relative particle, e.g. **ekita n-ibũ** [˥˥˩˩˥] many dogs (dogs that are numerous).

n- 2 a particle conveying, together with a particular construction (auxiliary **ya** [˩]; tense-particle **-a** [˥]), the idea expressed by the English "instead of doing…"; **n-u-ayaɽu‿ɛe, ukelɛ fua** [˩˥˩˥↘˩↘˩↗] instead of doing it you ran away. Possibly the particle is identical with (e)**n- 1**, and the sentence a relative clause.

(e)**n- 3** particle introducing a subjunctive (with a high or mid-tone pronoun); **ɔw-en-iɽu‿ɛe** [˩˥˥˥↘] (**wɛ** [↗]) he told me to do it.

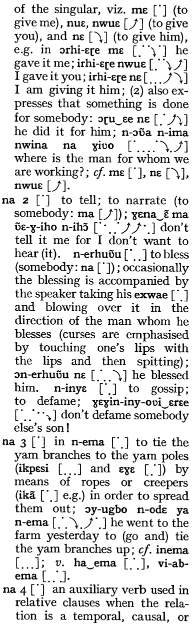
na 1 [˥] (1) to give; the verb has three other different forms embodying the objective pronouns noun which is closely linked up with it has low tone in the ipf. and high tone in the pf., e.g. **n-ɔɽu͜ɛe** [˩ ˥ \ ] who does; **n-ɔɽu͜ɛe** [˥ ˥ \ ] who did; in the plural, **i** can be used with the relative particle, e.g. **ekita n-ibũ** [˥ ˥ ˩ ˩ ˥] many dogs (dogs that are numerous).

n- 2 a particle conveying, together with a particular construction (auxiliary **ya** [˩]; tense-particle **-a** [˥]), the idea expressed by the English “instead of doing...”; **n-u-ayaɽu͜ɛe, ukelɛ fua** [˩ ˥ ˩ ˥ \ ˩ \ ˩ /] instead of doing it you ran away. Possibly the particle is identical with **(e)n- 1**, and the sentence a relative clause.

(e)n- 3 particle introducing a subjunctive (with a high or mid-tone pronoun); ɔ**w-en-iɽu͜ɛe** [˩ ˥ ˧ ˧ (4-1)] (**w**ɛ [/]) he told me to do it.

na 1 [˥] (1) to give; the verb has three other different forms embodying the objective pronouns of the singular, viz. **mɛ** [˥] (to give me), **nuɛ**, **nwuɛ** [/] (to give you), and **nɛ** [\ ] (to give him), e.g. in ɔ**rhi-**ɛ**ɽe mɛ** [˩ ˥ ˥ (4-1) ˥] he gave it me; **irhi-**ɛ**ɽe nwuɛ** [˩ ˥ ˥ (4-1) /] I gave it you; **irhi-**ɛ**ɽe nɛ** [˩ ˩ ˩ / \ ] I am giving it him; (2) also expresses that something is done for somebody: ɔɽ**u͜ɛe nɛ** [˩ ˥ / (4-1)] he did it for him; **n-**ɔʊ̃**a n-ima nwina na** ɣ**i**ʊ**o** [˥ ˩ ˩ ˩ ˩ ˥ \ ˩ /] where is the man for whom we are working?; *cf.* **mɛ** [˥], **nɛ** [\ ], **nwuɛ** [/].

na 2 [˥] to tell; to narrate (to somebody: **ma** [/]); ɣɛ**na͜ɛ̃ ma** ʊ̃ɛ**-**ɣ**-iho n-ih**ɔ̃ [˥ ˧ ˩ ˩ ˥ / / ˧ ˩] don't tell it me for I don't want to hear (it). **n-erhuʊ̃u**



of the singular, viz. **mɛ** [˙] (to give me), **nuɛ**, **nwuɛ** [↗] (to give you), and **nɛ** [↘] (to give him), e.g. in **ɔrhi-ɛɽe mɛ** [.˙˙↘˙] he gave it me; **irhi-ɛɽe nwuɛ** [.˙˙↘↗] I gave it you; **irhi-ɛɽe nɛ** [...↗↘] I am giving it him; (2) also expresses that something is done for somebody: **ɔɽu͜ɛe nɛ** [.˙↗↘] he did it for him; **n-ɔʊ̃a n-ima nwina na ɣiʊo** [˙....˙↘.↗] where is the man for whom we are working?; *cf.* **mɛ** [˙], **nɛ** [↘], **nwuɛ** [↗].

na 2 [˙] to tell; to narrate (to somebody: **ma** [↗]); **ɣɛna͜ɛ̃ ma ʊ̃ɛ-ɣ-iho n-ihɔ̃** [˙˙..˙↗↗˙.] don't tell it me for I don't want to hear (it). **n-erhuʊ̃u** [˙..] to bless (somebody: **na** [˙]); occasionally the blessing is accompanied by the speaker taking his **exwae** [˙.] and blowing over it in the direction of the man whom he blesses (curses are emphasised by touching one's lips with the lips and then spitting); **ɔn-erhuʊ̃u nɛ** [.˙..↘] he blessed him. **n-inyɛ** [˙.] to gossip; to defame; **ɣɛɣin-iny-oʊi͜ɛrɛe** [˙..˙˙˙↘] don't defame somebody else's son!

na 3 [˙] in **n-ema** [˙.] to tie the yam branches to the yam poles (**ikpɛsi** [...] and **ɛɣɛ** [.˙]) by means of ropes or creepers (**ikã** [˙.] e.g.) in order to spread them out; **ɔy-ugbo n-odɛ ya n-ema** [.˙.↘.↗˙.] he went to the farm yesterday to (go and) tie the yam branches up; *cf.* **inema** [...]; *v.* **ha͜ema** [.˙.], **vi-abema** [..˙.].

na 4 [˙] an auxiliary verb used in relative clauses when the relation is a temporal, causal, or

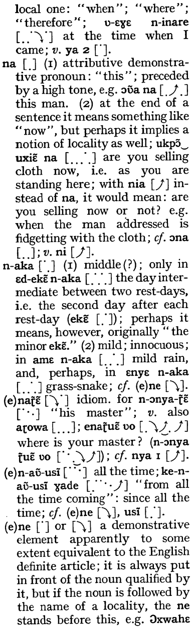
[˥ ˩ ˩] to bless (somebody: **na** [˥]); occasionally the blessing is accompanied by the speaker taking his **exwae** [˥ ˩] and blowing over it in the direction of the man whom he blesses (curses are emphasised by touching one's lips with the lips and then spitting); **ɔn-erhuʊ̃u nɛ** [˩ ˥ ˩ ˩ \ ] he blessed him. **n-inyɛ** [˥ ˩] to gossip; to defame; **ɣɛɣin-iny-oʊi͜ɛrɛe** [˥ ˩ ˩ ˥ ˧ ˧ (3-1)] don't defame somebody else's son!

na 3 [˥] in **n-ema** [˥ ˩] to tie the yam branches to the yam poles (**ikpɛsi** [˩ ˩ ˩] and **ɛɣɛ** [˩ ˥]) by means of ropes or creepers (**ikã** [˥ ˩] e.g.) in order to spread them out; **ɔy-ugbo n-odɛ ya**

n-ema [˩ ˥ ˩ \ ˩ / ˥ ˩] he went to the farm yesterday to (go and) tie the yam branches up; *cf.* **inema** [˩ ˩ ˩]; *v.* **ha͜ema** [˩ ˥ ˩], **vi-abema** [˩ ˩ ˥ ˩].

na 4 [˥] an auxiliary verb used in relative clauses when the relation is a temporal, causal, or local one: “when”; “where”; “therefore”; ʋ-ɛɣɛ **n-inare** [˩ ˩ ˥ \ ˥] at the time when I came; *v.* **ya 2** [˥].

na [˩] (1) attributive demonstrative pronoun: “this”; preceded by a high tone, e.g. **ɔʊ̃a na** [˩ / ˩] this man. (2) at the end of a sentence it means something like “now”, but perhaps it implies a notion of locality as well; **ukpɔ̃‿ uxiɛ̃ na** [˩ ˩ ˩ ˥ ˩] are you selling cloth now, i.e. as you are standing here; with **nia** [/] instead of **na**, it would mean: are you selling now or not? e.g. when the man addressed is fidgetting with the cloth; *cf.* **ɔna** [˩ ˩]; *v.* **ni** [/].



local one: “when”; “where”; “therefore”; **ʋ-ɛɣɛ n-inare** [..˙↘˙] at the time when I came; *v.* **ya 2** [˙].

na [.] (1) attributive demonstrative pronoun: “this”; preceded by a high tone, e.g. **ɔʊ̃a na** [.↗.] this man. (2) at the end of a sentence it means something like “now”, but perhaps it implies a notion of locality as well; **ukpɔ̃‿ uxiɛ̃ na** [...˙.] are you selling cloth now, i.e. as you are standing here; with **nia** [↗] instead of **na**, it would mean: are you selling now or not? e.g. when the man addressed is fidgetting with the cloth; *cf.* **ɔna** [..]; *v.* **ni** [↗].

n-aka [˙.] (1) middle (?); only in **ɛd-ekɛ̃ n-aka** [.˙.˙.] the day intermediate between two rest-days, i.e. the second day after each rest-day (**ekɛ̃** [.˙]); perhaps it means, however, originally “the minor **ekɛ̃**.” (2) mild; innocuous; in **amɛ n-aka** [..˙.] mild rain, and, perhaps, in **ɛnyɛ n-aka** [..˙.] grass-snake; *cf.* **(e)ne** [↘].

(e)naʈɛ̃ [↘˙] idiom. for **n-ɔnya-ʈɛ̃** [˙˙·] “his master”; *v.* also **aʈowa** [...]; **enaʈuɛ̃ ʋo** [.↘↗.↗] where is your master? (**n-ɔnya ʈuɛ̃ ʋo** [˙˙.↘↗]); *cf.* **nya 1** [↗].

(e)n-aʊ̃-usĩ [˙˙˙·] all the time; **ke-n-aʊ̃-usĩ ɣade** [.˙˙·↗] “from all the time coming”: since all the time; *cf.* **(e)ne** [↘], **usĩ** [.˙].

(e)ne [˙] or [↘] a demonstrative element apparently to some extent equivalent to the English definite article; it is always put in front of the noun qualified by it, but if the noun is followed by the name of a locality, the **ne** stands before this, e.g. **Ɔxwahɛ**

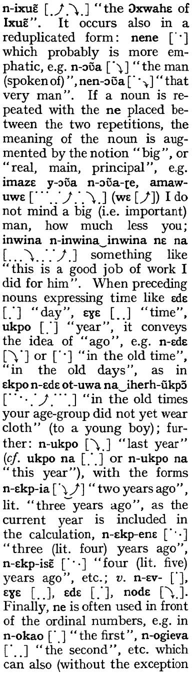
n-aka [˥ ˩] (1) middle (?); only in ɛ**d-ek**ɛ̃ **n-aka** [˩ ˥ ˩ ˥ ˩] the day intermediate between two rest-days, i.e. the second day after each rest-day (**ek**ɛ̃ [˩ ˥]); perhaps it means, however, originally “the minor **ek**ɛ̃.” (2) mild; innocuous; in **am**ɛ **n-aka** [˩ ˩ ˥ ˩] mild rain, and, perhaps, in ɛ**ny**ɛ **n-aka** [˩ ˩ ˥ ˩] grass-snake; *cf.* **(e)ne** [\ ].

(e)naɾ̃ɛ̃ [\ ˥] idiom. for **n-**ɔ**nya-**ɾ̃ɛ̃ [˥ ˦ ˧] “his master”; *v.* also **a**ɾ**owa** [˩ ˩ ˩]; **ena**ɾ̃**u**ɛ̃ ʊ**o** [˩ \ /‿˩ /] where is your master? (**n-**ɔ**nya** ɾ̃**u**ɛ̃ ʊ**o** [˥ ˦ ˩‿\ /]); *cf.* **nya 1** [/].

(e)n-aʊ̃**-us**ĩ [˥ ˥ ˦] all the time; **ke-n-a**ʊ̃**-us**ĩ ɣ**ade** [˩ ˥ ˥ ˦ ˧ /] “from all the time coming”: since all the time; *cf.* **(e)ne** [\ ], **usĩ** [˩ ˥].

(e)ne [˥] or [\ ] a demonstrative element apparently to some extent equivalent to the English definite article; it is always put in front of the noun qualified by it, but if the noun is followed by the name of a locality, the **ne** stands before this, e.g. **Ɔxwahɛ**

n-ixuɛ̃ [˩ / ˩ \ ˩] “the Ɔxwahɛ of **Ixuɛ̃**”. It occurs also in a reduplicated form: **nene** [˥ ˧] which probably is more emphatic, e.g. **n-ɔʊ̃a** [˥ (4-1)] “the man (spoken of)”, **nen-ɔʊ̃a** [˥ ˧ (3-1)] “that very man”. If a noun is repeated with the **ne** placed between the two repetitions, the meaning of the noun is augmented by the notion “big”, or “real, main, principal”, e.g. **imazɛ y-ɔʊ̃a n-ɔʊ̃a-ɽe, amawuwɛ** [˥ ˥ ˥ ˩ ˩ ˥ / ˩ ˥ ˩ \ ˩] (**wɛ** [/]) I do not mind a big (i.e. important) man, how much less you; **inwina n-inwina‿inwina nɛ na** [˩ ˩ ˩ \ ˩ ˩ ˥ ˩ ˥ / ˩] something like “this is a good job



n-ixuɛ̃ [.↗.↘.] “the **Ɔxwahɛ** of **Ixuɛ̃**”. It occurs also in a reduplicated form: **nene** [˙·] which probably is more emphatic, e.g. **n-ɔʊ̃a** [˙↘] “the man (spoken of)”, **nen-ɔʊ̃a** [˙·↘] “that very man”. If a noun is repeated with the **ne** placed between the two repetitions, the meaning of the noun is augmented by the notion “big”, or “real, main, principal”, e.g. **imazɛ y-ɔʊ̃a n-ɔʊ̃a-ɽe, amawuwɛ** [˙˙˙..˙↗.˙.↘.] (**wɛ** [↗]) I do not mind a big (i.e. important) man, how much less you; **inwina n-inwina‿inwina nɛ na** [...↘...˙˙↗.] something like “this is a good job of work I did for him”. When preceding nouns expressing time like **ɛdɛ** [.˙] “day”, **ɛɣɛ** [..] “time”, **ukpo** [.˙] “year”, it conveys the idea of “ago”, e.g. **n-ɛdɛ** [↘˙] or [˙·] “in the old time”, “in the old days”, as in **ɛkpo n-ɛdɛ ot-uwa na‿iherh-ũkpɔ̃** [˙˙·.˙↗.˙˙˙.] “in the old times your age-group did not yet wear cloth” (to a young boy); further: **n-ukpo** [↘.] “last year” (*cf.* **ukpo na** [.˙.] or **n-ukpo na** “this year”), with the forms **n-ɛkp-ia** [˙↘‿↗] “two years ago”, lit. “three years ago”, as the current year is included in the calculation, **n-ɛkp-enɛ** [˙·] “three (lit. four) years ago”, **n-ɛkp-isɛ̃** [˙·] “four (lit. five) years ago”, etc.; *v.* **n-ɛv-** [˙], **ɛɣɛ** [..], **ɛdɛ** [.˙], **nodɛ** [↘.]. Finally, **ne** is often used in front of the ordinal numbers, e.g. in **n-okao** [˙.] “the first”, **n-ogieva** [˙..] “the second”, etc. which can also (without the exception of work I did for him”. When preceding nouns expressing time like **εdε** [˩ ˥] “day”, εɣε [˩ ˩] “time”, **ukpo** [˩ ˥] “year”, it conveys the idea of “ago”, e.g. **n-εdε** [\ ˥] or [˥ ˦] “in the old time”, “in the old days”, as in **εkpo n-εdε ot-uwa na͜iherh-ũkpɔ̃** [˥ ˥ ˦ ˧ ˩ ˥ / ˩ ˥ ˥ ˥ ˩] “in the old times your age-group did not yet wear cloth” (to a young boy); further: **n-ukpo** [\ ˩] “last year” (*cf.* **ukpo na** [˩ ˥ ˩] or **n-ukpo na** “this year”), with the forms **n-εkp-ia** [˥ (4-1)‿/] “two years ago”, lit. “three-years ago”, as the current year is included in the calculation, **n-εkp-enε** [˥ ˦ ˧] “three (lit. four) years ago”, **n-εkp-isε̃** [˥ ˦ ˧]

“four (lit. five) years ago”, etc.; *v.* **n-**ε**v-** [˥], εγε [˩ ˩], ε**d**ε [˩ ˥], **nod**ε [\ ˩].

Finally, **ne** is often used in front of the ordinal numbers, e.g. in **n-okao** [˥ ˩] “the first”, **n-ogieva** [˥ ˩ ˩] “the second”, etc. which can also (without the exception of “the first”) occur preceded by **ukp-**, as e.g. in **n-ukp-ogieha** [˥ ˧ ˩ ˩] “the third”.

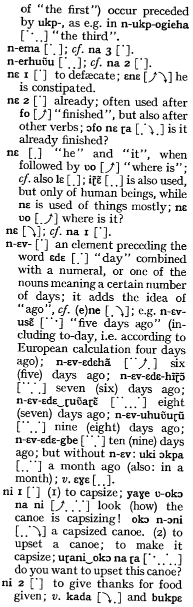
n-ema [˥ ˩]; *cf.* **na 3** [˥].

n-erhuʊ̃u [˥ ˩ ˩]; *cf.* **na 2** [˥].

nɛ 1 [˥] to defaecate; **ɛnɛ** [/ \ ] he is constipated.

nɛ 2 [˥] already; often used after **fo** [/] “finished”, but also after other verbs; **ɔfo nɛ ɽa** [˩ ˥ (4-1) ˩] is it already finished?

nɛ [˩] “he” and “it”, when followed by **ʋo** [/] “where is”; *cf.* also **lɛ** [˩]; **iɽɛ̃** [˩ ˩] is also used, but only of human beings, while **nɛ** is used of things mostly; **nɛ ʋo** [˩ /] where is it?



of “the first”) occur preceded by **ukp-**, as e.g. in **n-ukp-ogieha** [˙˙..] “the third”.
n-ema [˙.]; *cf.* **na 3** [˙].
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nɛ [↘]; *cf.* **na 1** [˙].

n-ɛv- [˙] an element preceding the word **ɛdɛ** [.˙] “day” combined with a numeral, or one of the nouns meaning a certain number of days; it adds the idea of “ago”, *cf.* **(e)ne** [.↘]; e.g. **n-ɛv-usɛ̃** [˙˙˙] “five days ago” (including to-day, i.e. according to European calculation four days ago); **n-ɛv-ɛdɛhã** [˙˙↗.] six (five) days ago; **n-ɛv-ɛdɛ-hĩɽɔ̃** [˙˙..˙] seven (six) days ago; **n-ɛv-ɛdɛ‿ɽuʊ̃aɽɛ̃** [˙˙...˙] eight (seven) days ago; **n-ɛv-uhuʊ̃uɽũ** [˙˙..˙] nine (eight) days ago; **n-ɛv-ɛdɛ-gbe** [˙˙.˙] ten (nine) days ago; but without **n-ɛv**: **uki ɔkpa** [..˙˙] a month ago (also: in a month); *v.* **ɛɣɛ** [..].

ni 1 [˙] (1) to capsize; **yaɣe ʋ-okɔ na ni** [↗...˙] look (how) the canoe is capsizing! **okɔ n-ɔni** [..˙↘] a capsized canoe. (2) to upset a canoe; to make it capsize; **uɽani‿okɔ na ɽa** [˙˙..˙..] do you want to upset this canoe?

ni 2 [˙] to give thanks for food given; *v.* **kada** [↘.] and **bukpɛ**

nɛ [\ ]; *cf.* **na 1** [˥].

n-ɛv- [˥] an element preceding the word **ɛdɛ** [˩ ˥] “day” combined with a numeral, or one of the nouns meaning a certain number of days; it adds the idea of “ago”, *cf.* **(e)ne** [˩ \ ]; e.g. **n-ɛv-usɛ̃** [˥ ˥ ˧] “five days ago” (including to-day, i.e. according to European calculation four days ago); **n-ɛv-ɛdɛhã** [˥ ˥ / ˩] six (five) days ago; **n-ɛv-ɛdɛ-hĩɽ̃ɔ̃** [˥ ˥ ˩ ˥ ˩] seven (six) days ago; **n-ɛv-ɛdɛ̰ɽuʊ̃aɽɛ̃** [˥ ˥ ˩ ˩ ˩ ˥] eight (seven) days ago; **n-ɛv-uhuʊ̃uɽũ** [˥ ˥ ˩ ˩ ˥] nine (eight) days ago; **n-ɛv-ɛdɛ-gbe** [˥ ˥ ˩ ˥] ten (nine) days ago; but without **n-ɛv**: **uki ɔkpa** [˩ ˩ ˥ ˥] a month ago (also: in a month); *v.* ɛɣɛ [˩ ˩

].

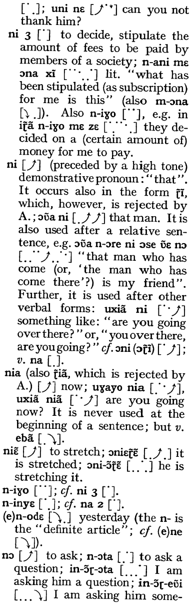
ni 1 [˥] (1) to capsize; **yaɣe ʋ-okɔ na ni** [/ ˩ ˩ ˥ ˩ ˥] look (how) the canoe is capsizing! **okɔ n-ɔni** [˩ ˩ ˥ \ ] a capsized canoe. (2) to upset a canoe; to make it capsize; **uɽani͜okɔ na ɽa** [˥ ˧ ˩ ˩ ˥ ˩ ˩] do you want to upset this canoe?

ni 2 [˥] to give thanks for food given; *v.* **kada** [\ ˩] and **bukpɛ**

[˥ ˩]; **uni nɛ** [/ ˥ (5-4)] can you not thank him?

ni 3 [˥] to decide, stipulate the amount of fees to be paid by members of a society; **n-ani mɛ ɔna xĩ** [˥ ˥ ˧ ˩ ˩ ˥] lit. "what has been stipulated (as subscription) for me is this" (also **m-ɔna** [(4-1) ˩]). Also **n-iɣo** [˥ ˥], e.g. in **iɽ̃ã n-iɣo mɛ zɛ** [˥ ˩ ˥ ˥ ˧ ˩] they decided on a (certain amount of) money for me to pay.

ni [/] (preceded by a high tone) demonstrative pronoun: "that". It occurs also in the form **ɽ̃i**, which, however, is rejected by A.; **ɔʊ̃a ni** [˩ / /] that man. It is also used after a relative sen-



[˙.]; **uni nɛ** [↗˙˙] can you not thank him?

ni 3 [˙] to decide, stipulate the amount of fees to be paid by members of a society; **n-ani mɛ ɔna xĩ** [˙˙˙..˙] lit. "what has been stipulated (as subscription) for me is this" (also **m-ɔna** [↘.]). Also **n-iɣo** [˙˙], e.g. in **iɽ̃ã n-iɣo mɛ zɛ** [˙.˙˙˙.] they decided on a (certain amount of) money for me to pay.

ni [↗] (preceded by a high tone) demonstrative pronoun: "that". It occurs also in the form **ɽ̃i**, which, however, is rejected by A.; **ɔʊ̃a ni** [.↗↗] that man. It is also used after a relative sentence, e.g. **ɔʊ̃a n-ɔre ni ɔse ʊ̃ɛ nɔ** [..˙˙↗..˙˙] "that man who has come (or, 'the man who has come there'?) is my friend". Further, it is used after other verbal forms: **uxiã ni** [˙˙↗] something like: "are you going over there?" or, "you over there, are you going?" *cf.* **ɔni (ɔɽ̃i)** [˙↗]; *v.* **na** [.].

nia (also **ɽ̃iã**, which is rejected by A.) [↗] now; **uɣayo nia** [.˙˙↗], **uxiã niã** [˙˙↗] are you going now? It is never used at the beginning of a sentence; but *v.* **ebã** [.↘].

niɛ̃ [↗] to stretch; **ɔniɛɽ̃ɛ̃** [.↗.] it is stretched; **ɔni-ɔ̃ɽ̃ɛ̃** [..˙.] he is stretching it.

n-iɣo [˙˙]; *cf.* **ni 3** [˙].

n-inyɛ [˙.]; *cf.* **na 2** [˙].

(e)n-odɛ [↘.] yesterday (the **n-** is the "definite article"; *cf.* **(e)ne** [↘]).

nɔ [↗] to ask; **n-ɔta** [.˙] to ask a question; **in-ɔ̃ɽ-ɔta** [...˙] I am asking him a question; **in-ɔ̃ɽ-eʊ̃i** [...↘] I am asking him sometence, e.g. ɔʊ̃**a n-**ɔ**re ni** ɔ**se** ʊ̃ɛ **n**ɔ [˩ ˩ ˥ ˥ / ˩ ˩ ˥ ˧] “that man who has come (or, ‘the man who has come there’?) is my friend”. Further, it is used after other verbal forms: **uxiã ni** [˥ ˧ /] someting like: “are you going over there?” or, “you over there, are you going?” *cf.* ɔ**ni** (ɔɽ̃**i**) [˥ /]; *v.* **na** [˩].

nia (also ɽ̃**iã**, which is rejected by A.) [/] now; **uɣayo nia** [˩ ˥ ˧ /], **uxiã niã** [˥ ˧ /] are you going now? It is never used at the beginning of a sentence; but *v.* **ebã** [˩ \ ].

niɛ̃ [/] to stretch; ɔ**ni**ɛɽ̃ɛ̃ [˩ / ˩] it is stretched; ɔ**ni-**ɔ̃ɽ̃ɛ̃ [˩ ˩ ˥ ˩] he is stretching it.

n-iɣo [˥ ˥]; *cf.* **ni 3** [˥].

n-inyɛ [˥ ˩]; *cf.* **na 2** [˥].

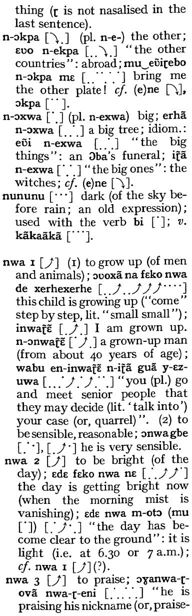
(e)n-odɛ [\ ˩] yesterday (the **n-** is the “definite article”; *cf.* **(e)ne** [\ ]).

nɔ [/] to ask; **n-ɔta** [˩ ˥] to ask a question; **in-ɔ̃ɽ-ɔta** [˩ ˩ ˩ ˥] I am asking him a question; **in-ɔ̃ɽ-eʊ̃i** [˩ ˩ ˩ \ ] I am asking him something (ɽ is not nasalised in the last sentence).

n-ɔkpa [\ ˩] (pl. **n-e-**) the other; **ɛʊo n-ekpa** [˩ ˩ \ ˩] "the other countries": abroad; **mu‿eʊ̃iɽebo n-ɔkpa mɛ** [˩ ˩ ˥ ˥ ˩ ˥ ˩ ˥] bring me the other plate! *cf.* **(e)ne** [\ ], **ɔkpa** [˥ ˥].

n-ɔxwa [˥ ˩] (pl. **n-exwa**) big; **erhã n-ɔxwa** [˩ ˩ ˥ ˩] a big tree; idiom.: **eʊ̃i n-exwa** [˩ ˩ ˥ ˩] "the big things": an **Ɔba**'s funeral; **iɽ̃ã n-exwa** [˥ ˩ ˥ ˩] "the big ones": the witches; *cf.* **(e)ne** [\ ].

nununu [˧ ˧ ˧] dark (of the sky before rain; an old expression); used with the verb **bi** [˥]; *v.* **kãkaãkã** [˥ ˥ ˥].



thing (ɽ is not nasalised in the last sentence).
n-ɔkpa [↘.] (pl. **n-e-**) the other; **ɛʊo n-ekpa** [..↘.] "the other countries": abroad; **mu‿eʊ̃iɽebo n-ɔkpa mɛ** [..˙˙.˙.˙] bring me the other plate! *cf.* **(e)ne** [↘], **ɔkpa** [˙˙].
n-ɔxwa [˙.] (pl. **n-exwa**) big; **erhã n-ɔxwa** [..˙.] a big tree; idiom.: **eʊ̃i n-exwa** [..˙.] "the big things": an **Ɔba**'s funeral; **iɽ̃ã n-exwa** [˙.˙.] "the big ones": the witches; *cf.* **(e)ne** [↘].
nununu [˙˙˙] dark (of the sky before rain; an old expression); used with the verb **bi** [˙]; *v.* **kãkaãkã** [˙˙˙].

nwa 1 [↗] (1) to grow up (of men and animals); **ɔʊoxã na fɛko nwa de xerhexerhe** [..↗..↗↗↗˙˙˙˙] this child is growing up ("come" step by step, lit. "small small"); **inwaɽ̃ɛ̃** [.↗.] I am grown up. **n-ɔnwaɽ̃ɛ̃** [˙↗.] a grown-up man (from about 40 years of age); **wabu en-inwaɽ̃ɛ̃ n-iɽ̃ã guã y-ɛzuwa** [...˙↗.˙↗.˙˙.] "you (pl.) go and meet senior people that they may decide (lit. 'talk into') your case (or, quarrel)". (2) to be sensible, reasonable; **ɔnwa gbe** [.˙˙], [.↗˙] he is very sensible.
nwa 2 [↗] to be bright (of the day); **ɛdɛ fɛko nwa nɛ** [.˙.↗↗˙] the day is getting bright now (when the morning mist is vanishing); **ɛdɛ nwa m-otɔ** (**mu** [˙]) [.˙↗˙.] "the day has become clear to the ground": it is light (i.e. at 6.30 or 7 a.m.); *cf.* **nwa 1** [↗] (?).
nwa 3 [↗] to praise; **ɔɣanwa-ɽ-ovã nwa-ɽ-eni** [.˙..˙.] "he is praising his nickname (or, praise-

nwa 1 [/] (1) to grow up (of men and animals); **ɔʊoxã na fɛko nwa de xerhexerhe** [˩ ˩ / ˩ ˩ / / / ˧ ˧ ˧ ˧] this child is growing up (“come” step by step, lit. “small small”); **inwaɽ̃ɛ̃** [˩ / ˩] I am grown up. **n-ɔnwaɽ̃ɛ̃** [˥ / ˩] a grown-up man (from about 40 years of age); **wabu en-inwaɽ̃ɛ̃ n-iɽ̃ã guã y-ɛz-uwa** [˩ ˩ ˩ ˥ / ˩ ˥ / ˩ ˥ ˥ ˩] “you (pl.) go and meet senior people that they may decide (lit. ‘talk into’) your case (or, quarrel)”. (2) to be sensible, reasonable; ɔ**nwa gbe** [˩ ˥ ˧], [˩ / ˧] he is very sensible.

nwa 2 [/] to be bright (of the day); ɛ**d**ɛ **fɛko nwa nɛ** [˩ ˥ ˩ / / ˥] the day is getting bright now (when the morning mist is vanishing); ɛ**d**ɛ

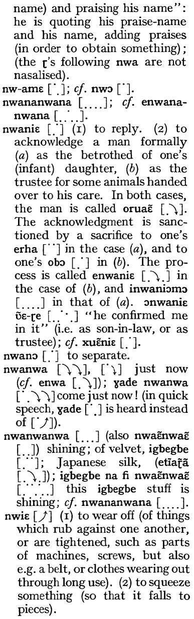
nwa m-otɔ (mu [˥]) [˩ ˥ / ˧ ˩] “the day has become clear to the ground”: it is light (i.e. at 6.30 or 7 a.m.); *cf.* **nwa 1** [/] (?).

nwa 3 [/] to praise; ɔɣ**anwa-ɽ-ovã nwa-ɽ-eni** [˩ ˥ ˩ ˩ ˥ ˩ ˥ ˩] “he is praising his nickname (or, praise-name) and praising his name”: he is quoting his praise-name and his name, adding praises (in order to obtain something); (the ɽ’s following **nwa** are not nasalised).

nw-amɛ [˥ ˩]; *cf.* **nwɔ** [˥].

nwananwana [˩ ˩ ˩ ˩]; *cf.* **enwana-nwana** [˩ ˩ ˥ ˩ ˩].

nwaniɛ [˩ ˥] (1) to reply. (2) to acknowledge a man formally (*a*) as the betrothed of one’s (infant) daughter, (*b*) as the trustee for some animals handed over to his care. In both cases, the man is called **oruaɛ̃** [˩ \ ]. The acknowledgment is sanctioned by a sacrifice



name) and praising his name”: he is quoting his praise-name and his name, adding praises (in order to obtain something); (the ɽ’s following **nwa** are not nasalised).

nw-amɛ [˥˩]; *cf.* **nwɔ** [˥].

nwananwana [˩˩˩˩]; *cf.* **enwana-nwana** [˩˩˥˩˩].

nwaniɛ [˩˥] (1) to reply. (2) to acknowledge a man formally (*a*) as the betrothed of one’s (infant) daughter, (*b*) as the trustee for some animals handed over to his care. In both cases, the man is called **oruaɛ̃** [˩\]. The acknowledgment is sanctioned by a sacrifice to one’s **erha** [˥˥] in the case (*a*), and to one’s **obɔ** [˩˥] in (*b*). The process is called **enwaniɛ** [˩\˩] in the case of (*b*), and **inwaniɔmɔ** [˩˩˩˩] in that of (*a*). **ɔnwaniɛ ʊ̃ɛ-ɽe** [˩˩˥˥˩] “he confirmed me in it” (i.e. as son-in-law, or as trustee); *cf.* **xuɛ̃niɛ** [˩˥].

nwanɔ [˩˥] to separate.

nwanwa [\\], [˥\] just now (*cf.* **enwa** [˩\]); **ɣade nwanwa** [˥˩\\] come just now! (in quick speech, **ɣade** [˥˩] is heard instead of [˥↗]).

nwanwanwa [˩˩˩] (also **nwaɛ̃nwaɛ̃** [˩˩]) shining; of velvet, **igbegbe** [˩˥˥]; Japanese silk, (**etĩaɽ̃ã** [˩\˩]); **igbegbe na fi nwaɛ̃nwaɛ̃** [˩˥˥˥˩˩˩] this **igbegbe** stuff is shining; *cf.* **nwananwana** [˩˩˩˩].

nwiɛ [↗] (1) to wear off (of things which rub against one another, or are tightened, such as parts of machines, screws, but also e.g. a belt, or clothes wearing out through long use). (2) to squeeze something (so that it falls to pieces).

to one’s **erha** [˥ ˥] in the case (*a*), and to one’s **obɔ** [˩ ˥] in (*b*). The process is called **enwaniɛ** [˩ \ ˩] in the case of (*b*), and **inwaniɔmɔ** [˩ ˩ ˩ ˩] in that of (*a*). **ɔnwaniɛ ʋ̃ɛ-ɽe** [˩ ˩ ˥ ˧ ˩] “he confirmed me in it” (i.e. as son-in-law, or as trustee); *cf.* **xuɛ̃niɛ** [˩ ˥].

nwanɔ [˩ ˥] to separate.

nwanwa [\ \ ], [˥ (4-1)] just now (*cf.* **enwa** [˩ \ ]); **ɣade nwanwa** [˥ ˩ \ \ ] come just now! (in quick speech, **ɣade** [˥ ˩] is heard instead of [˥ /]).

nwanwanwa [˩ ˩ ˩] (also **nwaɛ̃nwaɛ̃** [˩ ˩]) shining; of velvet, **igbegbe** [˩ ˥ ˥]; Japanese silk, (**efĩaɽ̃ã** [˩ \ ˩]); **igbegbe na fi nwaɛ̃nwaɛ̃** [˩ ˥ ˥ ˩ ˥ ˩ ˩] this

igbegbe stuff is shining; *cf.* **nwananwana** [˩ ˩ ˩ ˩].

nwiɛ [/] (1) to wear off (of things which rub against one another, or are tightened, such as parts of machines, screws, but also e.g. a belt, or clothes wearing out through long use). (2) to squeeze something (so that it falls to pieces).

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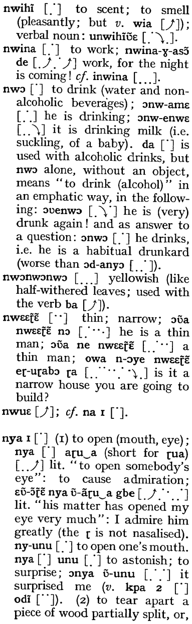
nwihĩ [˩ ˥] to scent; to smell (pleasantly; but *v.* **wia** [/]); verbal noun: **unwihĩʊ̃ɛ** [˩ ˥ \ ˩].

nwina [˩ ˥] to work; **nwina-ɣ-asɔ̃ de** [˩ / ˩ ˥ /] work, for the night is coming! *cf.* **inwina** [˩ ˩ ˩].

nwɔ [˥] to drink (water and non-alcoholic beverages); ɔ**nw-amɛ** [˩ ˥ ˩] he is drinking; ɔ**nw-enwɛ** [˩ ˩ \ ] it is drinking milk (i.e. suckling, of a baby). **da** [˥] is used with alcoholic drinks, but **nwɔ** alone, without an object, means “to drink (alcohol)” in an emphatic way, in the following: ɔʊ**enwɔ** [˩ \ ˥] he is (very) drunk again! and as answer to a question: ɔ**nwɔ** [



nwihĩ [.˙] to scent; to smell (pleasantly; but *v.* **wia** [↗]); verbal noun: **unwihĩʊ̃ɛ** [.˙↘.].
nwina [.˙] to work; **nwina-ɣ-asɔ̃ de** [.↗.˙↗] work, for the night is coming! *cf.* **inwina** [...].
nwɔ [˙] to drink (water and non-alcoholic beverages); **ɔnw-amɛ** [.˙.] he is drinking; **ɔnw-enwɛ** [..↘] it is drinking milk (i.e. suckling, of a baby). **da** [˙] is used with alcoholic drinks, but **nwɔ** alone, without an object, means “to drink (alcohol)” in an emphatic way, in the following: **ɔʊenwɔ** [.↘˙] he is (very) drunk again! and as answer to a question: **ɔnwɔ** [.˙] he drinks, i.e. he is a habitual drunkard (worse than **ɔd-anyɔ** [..˙]).
nwɔnwɔnwɔ [...] yellowish (like half-withered leaves; used with the verb **ba** [↗]).
nwɛɛɽ̃ɛ̃ [˙˙] thin; narrow; **ɔʊ̃a nwɛɛɽ̃ɛ̃ nɔ** [.˙˙˙] he is a thin man; **ɔʊ̃a ne nwɛɛɽ̃ɛ̃** [..˙˙] a thin man; **owa n-ɔye nwɛɛɽ̃ɛ̃ eɽ-uɽabɔ ɽa** [..˙˙˙˙.˙˙↘.] is it a narrow house you are going to build?
nwuɛ [↗]; *cf.* **na ɪ** [˙].

nya ɪ [˙] (ɪ) to open (mouth, eye); **nya** [˙] **aɽu‿a** (short for **ɽua**) [..↗] lit. “to open somebody’s eye”: to cause admiration; **ɛʊ̃-ɔ̃ɽ̃ɛ̃ nya ʊ̃-ãɽu‿a gbe** [.↗.˙˙..˙] lit. “his matter has opened my eye very much”: I admire him greatly (the ɽ is not nasalised). **ny-unu** [.˙] to open one’s mouth. **nya** [˙] **unu** [.˙] to astonish; to surprise; **ɔnya ʊ̃-unu** [.˙.˙] it surprised me (*v.* **kpa 2** [˙] **odĩ** [˙˙]). (2) to tear apart a piece of wood partially split, or,

˩ ˥] he drinks, i.e. he is a habitual drunkard (worse than **ɔd-anyɔ** [˩ ˩ ˥]).

nwɔnwɔnwɔ [˩ ˩ ˩] yellowish (like half-withered leaves; used with the verb **ba** [/]).

nwɛɛɽ̃ɛ̃ [˧ ˧] thin; narrow; ɔʊ̃**a nwɛɛɽ̃ɛ̃ n**ɔ [˩ ˥ ˧ ˧ ˧] he is a thin man; ɔʊ̃**a ne nwɛɛɽ̃ɛ̃** [˩ ˩ ˥ ˧ ˧] a thin man; **owa n-ɔye nwɛɛɽ̃ɛ̃ eɽ-uɽabɔ ɽa** [˩ ˩ ˥ ˥ ˧ ˧ ˩ ˥ ˧ (4-1) ˩] is it a narrow house you are going to build?

nwuɛ [/]; *cf.* **na 1** [˥].

nya 1 [˥] (1) to open (mouth, eye); **nya** [˥] **aɽu͜a** (short for **ɽua**) [˩ ˩ /] lit. “to open somebody’s eye”: to cause admiration; ɛʊ̃-ɔ̃ɽ̃ɛ̃ **nya** ʊ̃-**ãɽu͜a gbe** [˩ / ˩ ˥ ˧ ˩ ˩ ˥] lit. “this matter has opened my eye very much”: I admire him greatly (the ɽ is not nasalised).

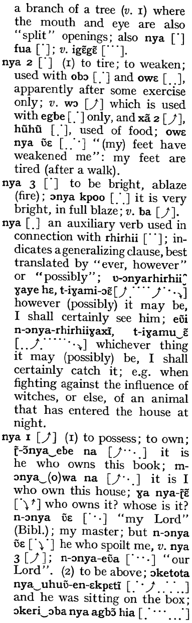
ny-unu [˩ ˥] to open one’s mouth.

nya [˥] **unu** [˩ ˥] to astonish; to surprise; ɔ**nya ʊ̃-unu** [˩ ˥ ˩ ˥] it surprised me (*v.* **kpa 2** [˥] **odi̇** [˥ ˥]). (2) to tear apart a piece of wood partially split, or, a branch of a tree (*v.* **1**) where the mouth and eye are also "split" openings; also **nya** [˥] **fua** [˥]; *v.* **igɛ̃gɛ̃** [˥ ˥ ˥].

nya 2 [˥] (1) to tire; to weaken; used with **obɔ** [˩ ˥] and **owɛ** [˩ ˩], apparently after some exercise only; *v.* **wɔ** [/] which is used with **egbe** [˩ ˥] only, and **xã 2** [/], **hũhũ** [˩ ˥], used of food; **owɛ nya** ʋ̃ɛ [˩ ˩ ˥ ˧] "(my) feet have weakened me": my feet are tired (after a walk).

nya 3 [˥] to be bright, ablaze (fire); **ɔnya kpoo** [˩ ˥ ˩] it is very bright, in full blaze; *v.* **ba** [/].

nya [˩] an auxiliary verb used in connection with



a branch of a tree (*v.* 1) where the mouth and eye are also "split" openings; also **nya** [˙] **fua** [˙]; *v.* **igɛ̃gɛ̃** [˙˙˙].

nya 2 [˙] (1) to tire; to weaken; used with **obɔ** [.˙] and **owɛ** [..], apparently after some exercise only; *v.* **wɔ** [⤴] which is used with **egbe** [.˙] only, and **xã 2** [⤴], **hũhũ** [.˙], used of food; **owɛ nya ʋ̃ɛ** [..˙·] "(my) feet have weakened me": my feet are tired (after a walk).

nya 3 [˙] to be bright, ablaze (fire); **ɔnya kpoo** [.˙.] it is very bright, in full blaze; *v.* **ba** [⤴].

nya [.] an auxiliary verb used in connection with **rhirhii** [˙˙]; indicates a generalizing clause, best translated by "ever, however" or "possibly"; **ʋ-ɔnyarhirhii‿ɣaye hɛ, t-iɣami-ɔɛ̃** [⤴.˙˙˙˙⤴˙·⤵] however (possibly) it may be, I shall certainly see him; **eʋ̃i n-ɔnya-rhirhiiɣaxĩ, t-iɣamu‿ɛ̃** [..⤴.˙˙˙˙˙·⤵] whichever thing it may (possibly) be, I shall certainly catch it; e.g. when fighting against the influence of witches, or else, of an animal that has entered the house at night.

nya 1 [⤴] (1) to possess; to own; **ɩ̃-ɔ̃nya‿ebe na** [⤴··.] it is he who owns this book; **m-ɔnya‿(o)wa na** [⤴·.] it is I who own this house; **ɣa nya-ɩ̃ɛ̃** [˙⤵˙] who owns it? whose is it? **n-ɔnya ʋ̃ɛ** [˙·.] "my Lord" (Bibl.); my master; but **n-ɔnya ʋ̃ɛ** [˙⤵˙] he who spoilt me, *v.* **nya 3** [⤴]; **n-ɔnya-eʋ̃a** [˙··] "our Lord". (2) to be above; **ɔketota nya‿uhuʋ̃-en-ɛkpɛtĩ** [.˙·⤴..˙.] and he was sitting on the box; **ɔkeri‿ɔba nya agbɔ̃ hia** [.˙··...˙]

rhirhii [˥ ˥]; indicates a generalizing clause, best translated by “ever, however” or “possibly”; ʊ-**ɔnyarhirhiiˆ ɣaye h**ɛ, **t-iɣami-**ɔɛ̃ [/ ˩ ˥ ˥ ˥ ˥ / ˥ ˦ ˧ (3-1)] however (possibly) it may be, I shall certainly see him; **e**ʊ̃**i n-**ɔ**nya-rhirhiiɣaxĩ, t-iɣamu͜ɛ̃** [˩ ˩ / ˩ ˥ ˥ ˥ ˥ ˥ ˥ ˦ ˧ (3-1)] whichever thing it may (possibly) be, I shall certainly catch it; e.g. when fighting against the influence of witches, or else, of an animal that has entered the house at night.

nya 1 [/] (1) to possess; to own; **ɽ̃-ɔ̃nya͜ebe na** [/ ˦ ˦ ˧ ˩] it is he who owns this book; **m-ɔnya͜(o)wa na** [/ ˦ ˧ ˩] it is I who own this house; **ɣa nya-**ɾ̃ɛ̃ [˥ (4-1) (3-5)] who owns it? whose is it? **n-ɔnya** ʊ̃ɛ [˥ ˦ ˧] “my Lord” (Bibl.); my master; but **n-ɔnya** ʊ̃ɛ [˥ (4-1) ˥] he who spoilt me, *v.* **nya 3** [/]; **n-ɔnya-eʊ̃a** [˥ ˦ ˦ ˧] “our Lord”. (2) to be above; ɔ**ketota nya͜uhuʊ̃-en-ɛkpɛt͠i** [˩ ˥ ˦ / ˩ ˩ ˥ ˩ ˥ ˩ ˩] and he was sitting on the box; ɔ**keri͜ɔba nya agb**ɔ̃ **hia** [˩ ˥ ˦ ˦ ˦ ˩ ˩ ˩ ˥]

and he ruled over the whole world; *v.* **mu** [˥].

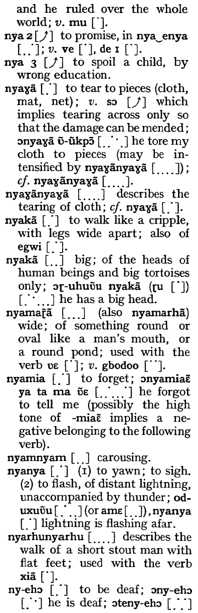
nya 2 [/] to promise, in **nya‿enya** [˩ ˩ ˥]; *v.* **ve** [˥], **de 1** [˥].

nya 3 [/] to spoil a child, by wrong education.

nyaɣã [˩ ˥] to tear to pieces (cloth, mat, net); *v.* **sɔ** [/] which implies tearing across only so that the damage can be mended; **ɔnyaɣã ʊ̃-ũkpɔ̃** [˩ ˩ ˥ ˧ ˩] he tore my cloth to pieces (may be intensified by **nyaɣãnyaɣã** [˩ ˩ ˩ ˩]); *cf.* **nyaɣãnyaɣã** [˩ ˩ ˩ ˩].

nyaɣãnyaɣã [˩ ˩ ˩ ˩] describes the tearing of cloth; *cf.* **nyaɣã** [˩ ˥].

nyakã [˩ ˥] to walk



and he ruled over the whole world; *v.* **mu** [˙].

nya 2 [↗] to promise, in **nya‿enya** [..˙]; *v.* **ve** [˙], **de 1** [˙].

nya 3 [↗] to spoil a child, by wrong education.

nyaɣã [.˙] to tear to pieces (cloth, mat, net); *v.* **sɔ** [↗] which implies tearing across only so that the damage can be mended; **ɔnyaɣã ʊ̃-ũkpɔ̃** [..˙˙.] he tore my cloth to pieces (may be intensified by **nyaɣãnyaɣã** [....]); *cf.* **nyaɣãnyaɣã** [....].

nyaɣãnyaɣã [....] describes the tearing of cloth; *cf.* **nyaɣã** [.˙].

nyakã [.˙] to walk like a cripple, with legs wide apart; also of **egwi** [.˙].

nyakã [..] big; of the heads of human beings and big tortoises only; **ɔɽ-uhuʊ̃u nyakã** (**ɽu** [˙]) [.˙˙...] he has a big head.

nyamaɽ̃ã [...] (also **nyamarhã**) wide; of something round or oval like a man's mouth, or a round pond; used with the verb **υɛ** [˙]; *v.* **gbodoo** [˙˙].

nyamia [.˙] to forget; **ɔnyamiaɛ̃ ya ta ma ʊ̃ɛ** [..˙...˙] he forgot to tell me (possibly the high tone of **-miaɛ̃** implies a negative belonging to the following verb).

nyamnyam [..] carousing.

nyanya [.˙] (1) to yawn; to sigh. (2) to flash, of distant lightning, unaccompanied by thunder; **oduxuʊ̃u** [.˙..] (or **amɛ** [..]), **nyanya** [.˙] lightning is flashing afar.

nyarhunyarhu [....] describes the walk of a short stout man with flat feet; used with the verb **xiã** [˙].

ny-ehɔ [.˙] to be deaf; **ɔny-ehɔ** [.˙˙] he is deaf; **ɔteny-ehɔ** [.˙.˙]

like a cripple, with legs wide apart; also of **egwi** [˩ ˥].

nyakã [˩ ˩] big; of the heads of human beings and big tortoises only; ɔɽ**-uhuʊ̃u nyakã** (**ɽu** [˥]) [˩ ˥ ˧ ˩ ˩ ˩] he has a big head.

nyamaɽ̃ã [˩ ˩ ˩] (also **nyamarhã**) wide; of something round or oval like a man’s mouth, or a round pond; used with the verb ʊɛ [˥]; *v.* **gbodoo** [˥ ˥].

nyamia [˩ ˥] to forget; ɔ**nyamia**ɛ̃ **ya ta ma** ʊ̃ɛ [˩ ˩ ˥ ˩ ˩ ˩ ˥] he forgot to tell me (possibly the high tone of **-mia**ɛ̃ implies a negative belonging to the following verb).

nyamnyam [˩ ˩] carousing.

nyanya [˩ ˥] (1) to yawn; to sigh. (2) to flash, of distant lightning, unaccompanied by thunder; **od-uxuʊ̃u** [˩ ˥ ˩ ˩] (or **amɛ** [˩ ˩]), **nyanya** [˩ ˥] lightning is flashing afar.

nyarhunyarhu [˩ ˩ ˩ ˩] describes the walk of a short stout man with flat feet; used with the verb **xiã** [˥].

ny-ehɔ [˩ ˥] to be deaf; ɔ**ny-ehɔ** [˩ ˥ ˧] he is deaf; ɔ**teny-ehɔ** [˩ ˥ ˩ ˥]

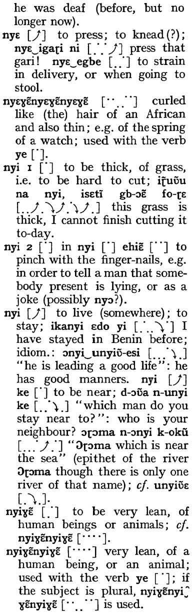
he was deaf (before, but no longer now).

nyɛ [/] to press; to knead (?);
nyɛ‿igaɽi ni [˩ ˥ ˩ ˥ /] press that gari! **nyɛ‿egbe** [˩ ˩ ˥] to strain in delivery, or when going to stool.

nyɛɣɛ̃nyɛɣɛ̃nyɛɣɛ̃ [˧ ˧ ˩ ˩ ˥ ˥] curled like (the) hair of an African and also thin; e.g. of the spring of a watch; used with the verb **ye** [˥].

nyi 1 [˥] to be thick, of grass, i.e. to be hard to cut; **iɽuʊ̃u na nyi, isɛti gb-ɔɛ̃ fo-ɽɛ** [˩ ˩ / ˩ \ / ˩ ˥ (4-1) / ˩] this grass is thick, I cannot finish cutting it to-day.

nyi 2 [˥] in **nyi** [˥]



he was deaf (before, but no longer now).
nyɛ [↗] to press; to knead (?); **nyɛ‿igaɽi ni** [.˙.˙↗] press that gari! **nyɛ‿egbe** [..˙] to strain in delivery, or when going to stool.
nyɛɣɛ̃nyɛɣɛ̃nyɛɣɛ̃ [˙˙..˙˙] curled like (the) hair of an African and also thin; e.g. of the spring of a watch; used with the verb **ye** [˙].
nyi 1 [˙] to be thick, of grass, i.e. to be hard to cut; **iɽuʊ̃u na nyi, isɛtĩ gb-ɔɛ̃ fo-ɽɛ** [..↗.↘↗.˙↘↗.] this grass is thick, I cannot finish cutting it to-day.
nyi 2 [˙] in **nyi** [˙] **ehiɛ̃** [˙˙] to pinch with the finger-nails, e.g. in order to tell a man that somebody present is lying, or as a joke (possibly **nyɔ**?).
nyi [↗] to live (somewhere); to stay; **ikanyi ɛdo yi** [.˙..↘˙] I have stayed in Benin before; idiom.: **ɔnyi‿unyiʊ̃-esi** [...˙↘.] "he is leading a good life": he has good manners. **nyi** [↗] **ke** [˙] to be near; **d-ɔʊ̃a n-unyi ke** [..˙↘.] "which man do you stay near to?": who is your neighbour? **ɔɽɔma n-ɔnyi k-okũ** [...˙↗.˙] "**Ɔɽɔma** which is near the sea" (epithet of the river **Ɔɽɔma** though there is only one river of that name); *cf.* **unyiʊ̃ɛ** [.↘.].
nyiɣɛ̃ [.˙] to be very lean, of human beings or animals; *cf.* **nyiɣɛ̃nyiɣɛ̃** [˙˙˙˙].
nyiɣɛ̃nyiɣɛ̃ [˙˙˙˙] very lean, of a human being, or an animal; used with the verb **ye** [˙]; if the subject is plural, **nyiɣɛ̃nyiɣɛ̃nyiɣɛ̃** [˙˙..˙˙] is used.

ehiɛ̃ [˥ ˥] to pinch with the finger-nails, e.g. in order to tell a man that somebody present is lying, or as a joke (possibly **ny**ɔ?).

nyi [/] to live (somewhere); to stay; **ikanyi** ɛ**do yi** [˩ ˥ ˩ ˩ \ ˥] I have stayed in Benin before; idiom.: ɔ**nyi͜unyi**ʊ̃**-esi** [˩ ˩ ˩ ˥ (4-1) ˩] "he is leading a good life": he has good manners.

nyi [/] **ke** [˥] to be near; **d-**ɔʊ̃**a n-unyi ke** [˩ ˩ ˥ (4-1) ˩] "which man do you stay near to?": who is your neighbour? ɔɽɔ**ma n-**ɔ**nyi k-okũ** [˩ ˩ ˩ ˥ / ˩ ˥] "Ɔɽɔ**ma** which is near the sea" (epithet of the river Ɔɽɔ**ma** though there is only one river of that name); *cf.* **unyi**ʊ̃ɛ [˩ \ ˩].

nyiɣɛ̃ [˩ ˥] to be very lean, of human beings or animals; *cf.* **nyi**ɣɛ̃**nyi**ɣɛ̃ [˧ ˧ ˧ ˧].

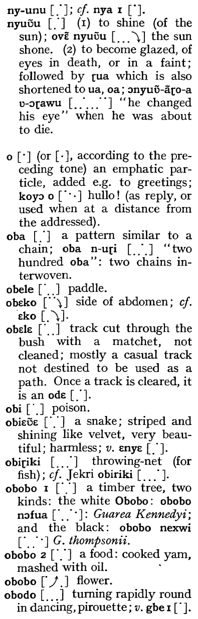
nyiɣɛ̃**nyi**ɣɛ̃ [˧ ˧ ˧ ˧] very lean, of a human being, or an animal; used with the verb **ye** [˥]; if the subject is plural, **nyi**ɣɛ̃**nyi**ˆɣɛ̃**nyi**ɣɛ̃ [˧ ˧ ˩ ˩ ˥ ˥] is used.

ny-unu [˩ ˥]; *cf.* **nya 1** [˥].

nyuʊ̃u [˩ ˥] (1) to shine (of the sun); **ovɛ̃ nyuʊ̃u** [˩ ˩ ˩ \ ] the sun shone. (2) to become glazed, of eyes in death, or in a faint; followed by **ɽua** which is also shortened to **ua, oa**; **ɔnyuʊ̃-ãɽo-a ʋ-ɔɽawu** [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˥] "he changed his eye" when he was about to die.

o [˧] (or [˧], according to the preceding tone) an emphatic particle, added e.g. to greetings; **koyɔ o** [˥ ˧ ˧] hullo! (as reply, or used when at a distance from the addressed).

oba [˩ ˥] a pattern similar to a chain; **oba n-uɽi** [˩ ˩ ˥ ˩] "two



ny-unu [.˙]; *cf.* **nya ɪ** [˙].
nyuʊ̃u [.˙] (ɪ) to shine (of the sun); **ovɛ̃ nyuʊ̃u** [...↘] the sun shone. (2) to become glazed, of eyes in death, or in a faint; followed by **ɽua** which is also shortened to **ua, oa**; **ɔnyuʊ̃-ãɽo-a ʋ-ɔɽawu** [..˙...˙˙] "he changed his eye" when he was about to die.

o [˙] (or [·], according to the preceding tone) an emphatic particle, added e.g. to greetings; **koyɔ o** [˙˙·] hullo! (as reply, or used when at a distance from the addressed).
oba [.˙] a pattern similar to a chain; **oba n-uɽi** [..˙.] "two hundred **oba**": two chains interwoven.
obele [˙..] paddle.
obɛko [˙˙↘] side of abdomen; *cf.* **ɛko** [.↘].
obɛlɛ [˙..] track cut through the bush with a matchet, not cleaned; mostly a casual track not destined to be used as a path. Once a track is cleared, it is an **odɛ** [.˙].
obi [˙.] poison.
obiɛʊ̃ɛ [˙.˙] a snake; striped and shining like velvet, very beautiful; harmless; *v.* **ɛnyɛ** [.˙].
obiɽiki [...˙] throwing-net (for fish); *cf.* Jekri **obiriki** [...˙].
obobo ɪ [˙.˙] a timber tree, two kinds: the white **Obobo**: **obobo nɔfua** [˙..˙˙]: *Guarea Kennedyi*; and the black: **obobo nexwi** [˙..˙˙] *G. thompsonii.*
obobo 2 [˙.˙] a food: cooked yam, mashed with oil.
obobo [˙↗.] flower.
obodo [...] turning rapidly round in dancing, pirouette; *v.* **gbe ɪ** [˙].

hundred **oba**”: two chains interwoven.

obele [˥ ˩ ˩] paddle.

obɛko [˥ ˥ (4-1)] side of abdomen; *cf.* **ɛko** [˩ \ ].

obɛlɛ [˥ ˩ ˩] track cut through the bush with a matchet, not cleaned; mostly a casual track not destined to be used as a path. Once a track is cleared, it is an **odɛ** [˩ ˥].

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obiɽiki [˩ ˩ ˩ ˥] throwing-net (for fish); *cf.* Jekri **obiriki** [˩ ˩ ˩ ˥].

obobo 1 [˥ ˩ ˥] a timber tree, two kinds: the white **Obobo**: **obobo**

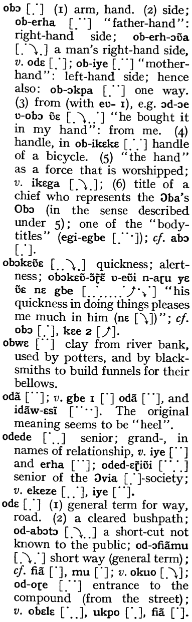
nɔfua [˥ ˩ ˩ ˥ ˧]: *Guarea Kennedyi*; and the black: **obobo nexwi** [˥ ˩ ˩ ˥ ˧] *G. thompsonii*.

obobo 2 [˥ ˩ ˥] a food: cooked yam, mashed with oil.

obobo [˥ / ˩] flower.

obodo [˩ ˩ ˩] turning rapidly round in dancing, pirouette; *v.* **gbe 1** [˥].

obɔ [˩ ˥] (1) arm, hand. (2) side; **ob-erha** [˩ ˥ ˥] “father-hand”: right-hand side; **ob-erh-ɔʊ̃a** [˩ ˥ \ ˩] a man’s right-hand side, *v.* **odɛ** [˩ ˥]; **ob-iye** [˩ ˥ ˥] “mother-hand”: left-hand side; hence also: **ob-ɔkpa** [˩ ˥ ˥] one way. (3) from (with **eʊ-1**), e.g. **ɔd-ɔe ʊ-obɔ ʊ̃ɛ** [˩ \ ˩ ˩ ˥] “he bought it in my hand”: from me. (4) handle, in **ob-ikɛkɛ** [˩ ˥ ˩ ˥] handle of a bicycle. (5) “the hand” as a force that is worshipped; *v.* **ikɛga** [˩ \ ˩]; (6) title of a chief who represents the **Ɔba**’s **Obɔ** (in the sense described under 5); one of the “body-titles” (**egi-egbe** [˩ ˥ ˥ ˧]); *cf.* **abɔ** [˩ ˥].



obɔ [.˙] (1) arm, hand. (2) side; **ob-erha** [.˙˙] “father-hand”: right-hand side; **ob-erh-ɔʊ̃a** [.˙↘.] a man’s right-hand side, *v.* **odɛ** [.˙]; **ob-iye** [.˙˙] “mother-hand”: left-hand side; hence also: **ob-ɔkpa** [.˙˙] one way. (3) from (with **eʊ- 1**), e.g. **ɔd-ɔe ʊ-obɔ ʊ̃ɛ** [.↘..˙] “he bought it in my hand”: from me. (4) handle, in **ob-ikɛkɛ** [.˙.˙] handle of a bicycle. (5) “the hand” as a force that is worshipped; *v.* **ikɛga** [.↘.]; (6) title of a chief who represents the **Ɔba**’s **Obɔ** (in the sense described under 5); one of the “body-titles” (**egi-egbe** [.˙˙˙]); *cf.* **abɔ** [.˙].

obɔkɛʊ̃ɛ [..↘.] quickness; alertness; **obɔkɛʊ̃-ɔ̃ɽɛ̃ ʊ-eʊ̃i n-aɽu yɛ ʊ̃ɛ nɛ gbe** [..˙.....˙↗˙↘˙] “his quickness in doing things pleases me much in him (**nɛ** [↘])”; *cf.* **obɔ** [.˙], **kɛe 2** [↗].

obwɛ [˙˙] clay from river bank, used by potters, and by blacksmiths to build funnels for their bellows.

odã [˙˙]; *v.* **gbe 1** [˙] **odã** [˙˙], and **idãw-ɛsĩ** [˙˙˙˙]. The original meaning seems to be “heel”.

odede [˙..] senior; grand-, in names of relationship, *v.* **iye** [˙˙] and **erha** [˙˙]; **oded-ɛɽiʊ̃i** [˙˙.˙.] senior of the **Ɔvia** [.˙]-society; *v.* **ekeze** [..˙], **iye** [˙˙].

odɛ [.˙] (1) general term for way, road. (2) a cleared bushpath; **od-abɔtɔ** [.↘..] a short-cut not known to the public; **od-ɔfiãmu** [.↘.˙] short way (general term); *cf.* **fiã** [˙], **mu** [˙]; *v.* **okuo** [.↘]; **od-oɽe** [.˙˙] entrance to the compound (from the street); *v.* **obɛlɛ** [˙..], **ukpo** [˙.], **fiã** [˙].

obɔkɛʋ̃ɛ [˩ ˩ \ ˩] quickness; alertness; **obɔkɛʋ̃-ɔ̃ɽ̃ɛ̃ ʋ-eʋ̃i n-aɽu yɛ ʋ̃ɛ nɛ gbe** [˩ ˩ ˥ ˩ ˩ ˩ ˩ ˩ ˥ / ˧ (3-1) ˥] “his quickness in doing things pleases me much in him (**n**ɛ [\ ])”; *cf.* **obɔ** [˩ ˥], **kɛe 2** [/].

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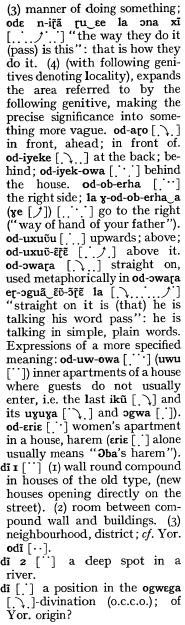
odede [˥ ˩ ˩] senior; grand-, in names of relationship, *v.* **iye** [˥ ˥] and **erha** [˥ ˥]; **oded-ɛɽ̃iʋ̃i** [˥ ˥ ˩ ˥ ˩] senior of the **Ɔvia** [˩ ˥]-society; *v.* **ekeze** [˩ ˩ ˥], **iye** [˥ ˥].

odɛ [˩ ˥] (1) general term for way, road. (2) a cleared bushpath; **od-abɔtɔ** [˩ \ ˩ ˩] a short-cut not known to the public; **od-ɔfiãmu** [˩ \ ˩ ˥] short way (general term); *cf.* **fiã** [˥], **mu** [˥]; *v.* **okuo** [˩ \ ]; **od-oɽe** [˩ ˥ ˥] entrance to the compound (from the street); *v.* **obɛlɛ** [˥ ˩ ˩], **ukpo** [˥ ˩], **fiã** [˥].

(3) manner of doing something; **odɛ n-iɽ̃ã ɽu͜ɛe la ɔna xĩ** [˩ ˩ ˥ ˩ ˩ / ˥ ˩ ˩ ˥] “the way they do it (pass) is this”: that is how they do it. (4) (with following genitives denoting locality), expands the area referred to by the following genitive, making the precise significance into something more vague. **od-aɽo** [˩ \ ˩] in front, ahead; in front of. **od-iyeke** [˩ \ ˩ ˩] at the back; behind; **od-iyek-owa** [˩ ˥ ˧ ˩ ˥] behind the house. **od-ob-erha** [˩ ˥ ˧ ˧] the right side; **la ɣ-od-ob-erha͜a** (**ɣe** [/]) [˩ ˩ ˥ ˧ ˩ ˥] go to the right (“way of hand of your father”). **od-uxuʊ̃u** [˩ ˥ ˩ ˩] upwards; above; **od-uxuʊ̃-ɛ̃ɽɛ̃** [˩ ˥ ˩



(3) manner of doing something; **odɛ n-iɽ̃ã ɽu͜ɛe la ɔna xĩ** [. ˙ . . ↗ ˙ . . ˙] “the way they do it (pass) is this”: that is how they do it. (4) (with following genitives denoting locality), expands the area referred to by the following genitive, making the precise significance into something more vague. **od-aɽo** [. ↘ .] in front, ahead; in front of. **od-iyeke** [. ↘ . .] at the back; behind; **od-iyek-owa** [. ˙ · . ˙] behind the house. **od-ob-erha** [. ˙ · ·] the right side; **la ɣ-od-ob-erha͜a** (**ɣe** [↗]) [. . ˙ · . ˙] go to the right (“way of hand of your father”). **od-uxuʊ̃u** [. ˙ . .] upwards; above; **od-uxuʊ̃-ɛ̃ɽɛ̃** [. ˙ . ↗ .] above it. **od-ɔwaɽa** [. ↘ . .] straight on, used metaphorically in **od-ɔwaɽa eɽ-ɔguã͜ɛ̃ʊ̃-ɔ̃ɽɛ̃ la** [. ↘ . . . ˙ . . . ↗ ˙] “straight on it is (that) he is talking his word pass”: he is talking in simple, plain words. Expressions of a more specified meaning: **od-uw-owa** [. ˙ · ˙] (**uwu** [˙ ˙]) inner apartments of a house where guests do not usually enter, i.e. the last **ikũ** [. ↘] and its **uɣuɣa** [˙ ↘ .] and **ɔgwa** [. ˙]). **od-ɛriɛ** [. ˙ ·] women's apartment in a house, harem (**ɛriɛ** [. ˙] alone usually means “**Ɔba**'s harem”).

odĩ 1 [˙ ˙] (1) wall round compound in houses of the old type, (new houses opening directly on the street). (2) room between compound wall and buildings. (3) neighbourhood, district; *cf.* Yor. **odĩ** [· ·].

odĩ 2 [˙ ˙] a deep spot in a river.

odĩ [. ˙] a position in the **ogwɛga** [. ↘ .]-divination (o.c.c.o.); of Yor. origin?

/ ˩] above it.

od-ɔ**waɽa** [˩ \ ˩ ˩] straight on, used metaphorically in **od-**ɔ**waɽa e**ɽ-ɔ**gu**ã͜ɛ̃ʊ̃-ɔ̃ɽ̃ɛ̃ **la** [˩ \ ˩ ˩ ˩ ˥ ˩ ˩ ˩ / ˥] “straight on it is (that) he is talking his word pass”: he is talking in simple, plain words. Expressions of a more specified meaning: **od-uw-owa** [˩ ˥ ˥ ˧] (**uwu** [˥ ˥]) inner apartments of a house where guests do not usually enter, i.e. the last **ikũ** [˩ \ ] and its **uɣuɣa** [˥ \ ˩] and ɔ**gwa** [˩ ˥] +.

od-ɛ**ri**ɛ [˩ ˥ ˧] women’s apartment in a house, harem (ɛ**ri**ɛ [˩ ˥] alone usually means “Ɔ**ba**’s harem”).

od̃i 1 [˥ ˥] (1) wall round compound in houses of the old type, (new houses opening directly on the street). (2) room between compound wall and buildings. (3) neighbourhood, district: *cf.* Yor. **oɗi** [˧ ˧].

oɗi 2 [˥ ˥] a deep spot in a river.

oɗi [˩ ˥] a position in the **ogwɛga** [˩ \ ˩]-divination (o.c.c.o.); of Yor. origin?

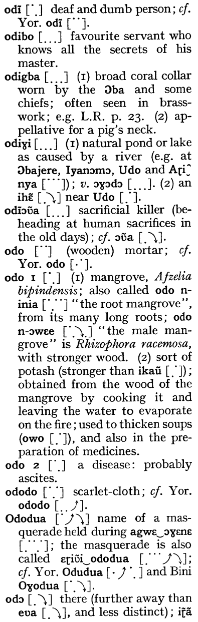
odĩ [˥ ˩] deaf and dumb person; *cf.* Yor. **odĩ** [˥ ˥].

odibo [˩ ˩ ˩] favourite servant who knows all the secrets of his master.

odigba [˩ ˩ ˩] (1) broad coral collar worn by the **Ɔba** and some chiefs; often seen in brass-work; e.g. L.R. p. 23. (2) appellative for a pig's neck.

odiɣi [˩ ˩ ˩] (1) natural pond or lake as caused by a river (e.g. at **Ɔbajere, Iyanɔmɔ, Udo** and **Aɽiˆ nya** [˥ ˥ ˥]); *v.* **ɔɣɔdɔ** [˩ ˩ ˩]. (2) an **ihɛ̃** [˩ \ ] near **Udo** [˩ ˥].

odĩɔʊ̃a [˩ ˩ ˩] sacrificial killer (beheading at human sacrifices in the old days); *cf.*



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odĩɔʊ̃a [...] sacrificial killer (beheading at human sacrifices in the old days); *cf.* **ɔʊ̃a** [.↘].

odo [˙˙] (wooden) mortar; *cf.* Yor. **odo** [·˙].

odo 1 [˙.] (1) mangrove, *Afzelia bipindensis*; also called **odo n-inia** [˙.˙˙] "the root mangrove", from its many long roots; **odo n-ɔwɛe** [˙.↘.] "the male mangrove" is *Rhizophora racemosa*, with stronger wood. (2) sort of potash (stronger than **ikaũ** [.˙]); obtained from the wood of the mangrove by cooking it and leaving the water to evaporate on the fire; used to thicken soups (**owo** [.˙]), and also in the preparation of medicines.

odo 2 [˙.] a disease: probably ascites.

ododo [˙.˙] scarlet-cloth; *cf.* Yor. **ododo** [..↗].

Ododua [˙↗↘] name of a masquerade held during **agwɛ‿ɔɣɛnɛ** [.˙˙.˙]; the masquerade is also called **ɛɽiʊ̃i‿ododua** [.˙˙˙↗↘]; *cf.* Yor. **Odudua** [·↗˙.] and Bini **Oɣodua** [˙.↘].

odɔ [.↘] there (further away than **eʊa** [.↘], and less distinct); **iɽã**

ɔũ**a** [˩ \ ].

odo [˥ ˥] (wooden) mortar; *cf.* Yor. **odo** [˧ ˥].

odo 1 [˥ ˩] (1) mangrove, *Afzelia bipindensis*; also called **odo n-inia** [˥ ˩ ˥ ˥] “the root mangrove”, from its many long roots; **odo n-ɔwɛe** [˥ ˩ \ ˩] “the male mangrove” is *Rhizophora racemosa,* with stronger wood. (2) sort of potash (stronger than **ikaũ** [˩ ˥]); obtained from the wood of the mangrove by cooking it and leaving the water to evaporate on the fire; used to thicken soups (**owo** [˩ ˥]), and also in the preparation of medicines.

odo 2 [˥ ˩] a disease: probably ascites.

ododo [˥ ˩ ˥] scarlet-cloth; *cf.* **Yor.** **ododo** [˩ ˩ /].

Ododua [˥ / \ ] name of a masquerade held during **agw**ɛ͜ɔɣɛ**n**ɛ [˩ ˥ ˥ ˩ ˥]; the masquerade is also called ɛɽ**i**ʊ̃**i͜ododua** [˩ ˥ ˥ ˥ / \ ]; *cf.* **Yor. Odudua** [˧ / ˥ ˩] and Bini **O**ɣ**odua** [˥ ˩ \ ].

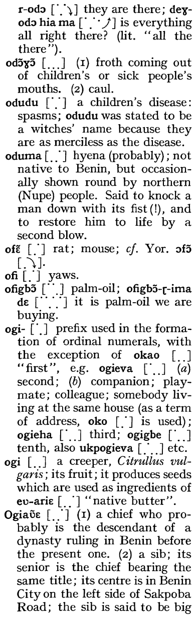
odɔ [˩ \ ] there (further away than **e**ʊ**a** [˩ \ ], and less distinct); **i**ɽ̃**ã**

r-odɔ [˥ ˩ ˥ (4-1)] they are there; **deɣ-odɔ hia ma** [˥ ˩ ˥ ˧ /] is everything all right there? (lit. “all the there”).

odɔ̃ɣɔ̃ [˩ ˩ ˩] (1) froth coming out of children’s or sick people’s mouths. (2) caul.

odudu [˥ ˩ ˥] a children’s disease: spasms; **odudu** was stated to be a witches’ name because they are as merciless as the disease.

oduma [˩ ˩ ˥] hyena (probably); not native to Benin, but occasionally shown round by northern (Nupe) people. Said to knock a man down with its fist (!), and to restore him to life by a second blow.



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ofɛ̃ [.˙] rat; mouse; *cf.* Yor. **ɔfɔ̃** [.↘].

ofi [.˙] yaws.

ofigbɔ̃ [˙˙.] palm-oil; **ofigbɔ̃-ɽ-ima dɛ** [˙˙..˙] it is palm-oil we are buying.

ogi- [˙.] prefix used in the formation of ordinal numerals, with the exception of **okao** [..] “first”, e.g. **ogieva** [˙..] (*a*) second; (*b*) companion; playmate; colleague; somebody living at the same house (as a term of address, **oko** [.˙] is used); **ogieha** [˙..] third; **ogigbe** [˙..] tenth, also **ukpogieva** [.˙..] etc.

ogi [..] a creeper, *Citrullus vulgaris*; its fruit; it produces seeds which are used as ingredients of **eʋ-ariɛ** [..˙] “native butter”.

Ogiaʋ̃ɛ [..˙] (1) a chief who probably is the descendant of a dynasty ruling in Benin before the present one. (2) a sib; its senior is the chief bearing the same title; its centre is in Benin City on the left side of Sakpoba Road; the sib is said to be big

ofɛ̃ [˩ ˥] rat; mouse; *cf.* Yor. ɔfɔ̃ [˩ /].

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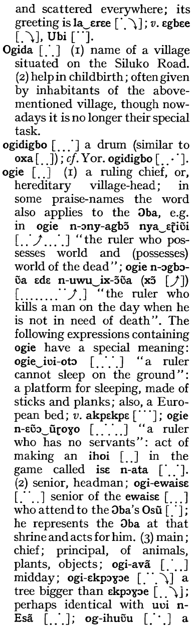
Ogida [˩ ˥ ˩] (1) name of a village situated on the Siluko Road. (2) help in childbirth; often given by inhabitants of the above-mentioned village, though nowadays it is no longer their special task.

ogidigbo [˩ ˩ ˩ ˥] a drum (similar to **oxa** [˩ ˩]); *cf.* Yor. **ogidigbo** [˩ ˩ ˧ ˥].

ogie [˩ ˩] (1) a ruling chief, or, hereditary village-head; in some praise-names the word also applies to the **Ɔba**, e.g. in **ogie n-ɔny-agbɔ̃ nya‿ɛɽ̃iʊ̃i** [˩ ˩ ˥ / ˩ ˩ ˩ ˥ ˩] “the rule who pos-



and scattered everywhere; its greeting is **la‿ɛrɛe** [˙.↘]; *v.* **ɛgbɛe** [.↘], **Ubi** [˙˙].

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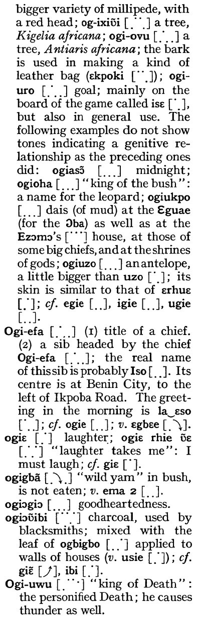

bigger variety of millipede, with a red head; **og-ixiʊ̃i** [.˙˙.] a tree, *Kigelia africana*; **ogi-ovu** [.˙..] a tree, *Antiaris africana*; the bark is used in making a kind of leather bag (**ɛkpoki** [˙˙.]); **ogi-uro** [.˙..] goal; mainly on the board of the game called **isɛ** [˙.], but also in general use. The following examples do not show tones indicating a genitive relationship as the preceding ones did: **ogiasɔ̃** [...] midnight; **ogioha** [...] "king of the bush": a name for the leopard; **ogiukpo** [...] dais (of mud) at the **Ɛguae** (for the **Ɔba**) as well as at the **Ezɔmɔ**'s [˙˙˙] house, at those of some big chiefs, and at the shrines of gods; **ogiuzo** [...] an antelope, a little bigger than **uzo** [˙.]; its skin is similar to that of **ɛrhuɛ** [.˙]; *cf.* **egie** [..], **igie** [..], **ugie** [..].

Ogi-efa [.˙..] (1) title of a chief. (2) a sib headed by the chief **Ogi-efa** [.˙..]; the real name of this sib is probably **Iso** [..]. Its centre is at Benin City, to the left of Ikpoba Road. The greeting in the morning is **la‿ɛso** [˙..]; *cf.* **ogie** [..]; *v.* **ɛgbɛe** [.↘].

ogiɛ [.˙] laughter; **ogiɛ rhie ʊ̃ɛ** [.˙.˙] "laughter takes me": I must laugh; *cf.* **giɛ** [˙].

ogigbã [.↘.] "wild yam" in bush, is not eaten; *v.* **ema 2** [..].

ogiɔgiɔ [....] goodheartedness.

ogiɔʊ̃ibi [˙˙.˙] charcoal, used by blacksmiths; mixed with the leaf of **ogbigbo** [..˙] applied to walls of houses (*v.* **usie** [.˙]); *cf.* **giɛ̃** [↗], **ibi** [.˙].

Ogi-uwu [.˙˙˙] "king of Death": the personified Death; he causes thunder as well.

and at the shrines of gods; **ogiuzo** [˩ ˩ ˩] an antelope, a little bigger than **uzo** [˥ ˩]; its skin is similar to that of ɛ**rhu**ɛ [˩ ˥]; *cf.* **egie** [˩ ˩], **igie** [˩ ˩], **ugie** [˩ ˩].

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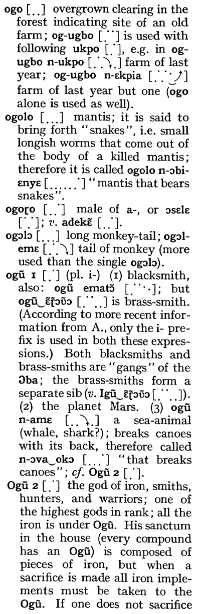
Ogi-uwu [˩ ˥ ˥ ˧] “king of Death”: the personified Death; he causes thunder as well.

ogo [˩ ˩] overgrown clearing in the forest indicating site of an old farm; **og-ugbo** [˩ ˥ ˥] is used with following **ukpo** [˩ ˥], e.g. in **og-ugbo n-ukpo** [˩ ˥ ˩ \ ˩] farm of last year; **og-ugbo n-ɛkpia** [˩ ˥ ˩ ˥ ˦‿╱] farm of last year but one (**ogo** alone is used as well).

ogolo [˩ ˩ ˩] mantis; it is said to bring forth “snakes”, i.e. small longish worms that come out of the body of a killed mantis; therefore it is called **ogolo n-ɔbi-ɛnyɛ** [˩ ˩ ˩ ˩ ˩ ˩ ˥] “mantis that bears snakes”.

ogoɽo [˩ ˩ ˥] male of **a-**, or **ɔsɛlɛ** [˥ ˩ ˥]; *v.* **adekɛ̃** [˩ ˩ ˥].

ogɔlɔ [˩ ˩ ˩] long



ogo [..] overgrown clearing in the forest indicating site of an old farm; **og-ugbo** [.˙˙] is used with following **ukpo** [.˙], e.g. in **og-ugbo n-ukpo** [.˙.↘.] farm of last year; **og-ugbo n-ɛkpia** [.˙.˙‿↗] farm of last year but one (**ogo** alone is used as well).

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ogoɽo [..˙] male of **a-**, or **ɔsɛlɛ** [˙.˙]; *v.* **adekɛ̃** [..˙].

ogɔlɔ [...] long monkey-tail; **ogɔl-emɛ** [.˙.↘] tail of monkey (more used than the single **ogɔlɔ**).

ogũ 1 [.˙] (pl. **i-**) (1) blacksmith, also: **ogũ ematɔ̃** [.˙˙˙·]; but **ogũ‿ɛ̃ɽɔʊ̃ɔ** [.˙˙..] is brass-smith. (According to more recent information from A., only the **i-** prefix is used in both these expressions.) Both blacksmiths and brass-smiths are “gangs” of the **Ɔba**; the brass-smiths form a separate sib (*v.* **Igũ‿ɛ̃ɽɔʊ̃ɔ** [.˙˙..]). (2) the planet Mars. (3) **ogũ n-amɛ** [..↘.] a sea-animal (whale, shark?); breaks canoes with its back, therefore called **n-ɔva‿okɔ** [...˙] “that breaks canoes”; *cf.* **Ogũ 2** [.˙].

Ogũ 2 [.˙] the god of iron, smiths, hunters, and warriors; one of the highest gods in rank; all the iron is under **Ogũ**. His sanctum in the house (every compound has an **Ogũ**) is composed of pieces of iron, but when a sacrifice is made all iron implements must be taken to the **Ogũ**. If one does not sacrifice monkey-tail; **ogɔl-emɛ** [˩ ˥ ˩ \ ] tail of monkey (more used than the single **ogɔlɔ**).

ogũ 1 [˩ ˥] (pl. **i-**) (1) blacksmith, also: **ogũ ematɔ̃** [˩ ˥ ˥ ˧ ˧]; but **ogũ͜ɛ̃ɽ̃ɔʊ̃ɔ** [˩ ˥ ˥ ˩ ˩] is brass-smith. (According to more recent information from A., only the **i-** prefix is used in both these expressions.) Both blacksmiths and brass-smiths are “gangs” of the **Ɔba**; the brass-smiths form a separate sib (*v.* **Igũ͜ɛ̃ɽ̃ɔʊ̃ɔ** [˩ ˥ ˥ ˩ ˩]). (2) the planet Mars. (3) **ogũ n-amɛ** [˩ ˩ \ ˩] a sea-animal (whale, shark?); breaks canoes with its back, therefore called **n-ɔva͜oko** [˩ ˩ ˩ ˥] “that breaks canoes”; *cf.* **Ogũ 2** [˩ ˥].

Ogũ 2 [˩ ˥] the god

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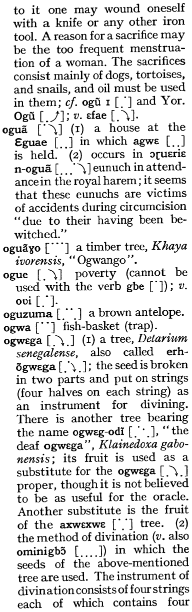
oguã [˥ \ ] (1) a house at the **Ɛguae** [˩ ˩] in which **agwɛ** [˩ ˩] is held. (2) occurs in **ɔɽuɛriɛ n-oguã** [˩ ˩ ˩ ˥ \ ] eunuch in attendance in the royal harem; it seems that these eunuchs are victims of accidents during circumcision “due to their having been bewitched.”



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oguãɣo [˥ ˥ ˥] a timber tree, *Khaya ivorensis*, “Ogwango”.

ogue [˩ \ ] poverty (cannot be used with the verb **gbe** [˥]); *v.* **oʋi** [˩ ˥].

oguzuma [˩ ˥ ˥ ˩] a brown antelope.

ogwa [˥ ˥] fish-basket (trap).

ogwɛga [˩ \ ˩] (1) a tree, *Detarium senegalense*, also called **erh-õgwɛga** [˩ ˥ \ ˩]; the seed is broken in two parts and put on strings (four halves on each string) as an instrument for divining. There is another tree bearing the name **ogwɛg-odĩ** [˩ ˥ ˥ ˩], “the deaf **ogwɛga**”, *Klainedoxa gabonensis*; its fruit is used as a substitute for the **ogwɛga** [˩ \ ˩] proper, though it is not believed to be as useful for the oracle. Another substitute is the fruit of the **axwɛxwɛ** [˥ ˩ ˥] tree. (2) the method of divination (*v.* also **ominigbɔ̃** [˩ ˩ ˩ ˩]) in which the seeds of the above-mentioned tree are used. The instrument of divination consists of four strings each of which contains four

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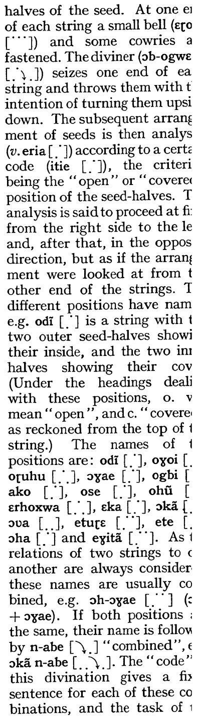

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other end of the strings. T
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(Under the headings deali
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mean “open”, and c. “covere
as reckoned from the top of t
string.) The names of t
positions are: **odĩ** [.˙], **oɣoi** [.
oʈuhu [.˙.], **ɔɣae** [.˙], **ogbi** [
ako [.˙], **ose** [.˙], **ohũ** [
ɛrhoxwa [.˙.], **ɛka** [.˙], **ɔkã** [.
ɔʋa [..], **etuʈɛ** [.˙˙], **ete** [.
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+ **ɔɣae**). If both positions a
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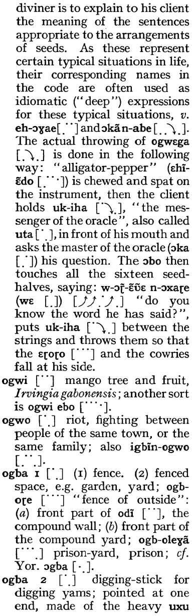
strings. The different positions have names, e.g. **oɗi** [˩ ˥] is a string with the two outer seed-halves showing their inside, and the two inner halves showing their cover. (Under the headings dealing with these positions, o. will mean “open”, and c. “covered”+, as reckoned from the top of the string.) The names of the positions are: **oɗi** [˩ ˥], **oɣoi** [˩ ˩], **oɽuhu** [˩ ˥ ˩], **ɔɣae** [˩ ˥], **ogbi** [˥ ˩], **ako** [˩ ˥], **ose** [˩ ˥], **ohũ** [˩ ˥], **ɛrhoxwa** [˩ ˥ ˩], **ɛka** [˩ ˥], **ɔkã** [˩ ˩], **ɔʊa** [˩ ˩], **etuɽɛ** [˩ ˥ ˥], **ete** [˩ ˩], **ɔha** [˩ ˥] and **eɣitã** [˩ ˥ ˥]. As the relations of two strings to one another are always considered, these names are usually combined, e.g. ɔ**h-**ɔɣ**ae** [˩ ˥ ˥] (ɔ**ha** + ɔɣ**ae**). If both positions are the same, their name is followed by **n-abe** [\ ˩] “combined”, e.g. ɔ**kã n-abe** [˩ ˩ \ ˩]. The “code” of this divination gives a fixed sentence for each of these combinations, and the task of the diviner is to explain to his client the meaning of the sentences appropriate to the arrangements of seeds. As these represent certain typical situations in life, their corresponding names in the code are often used as idiomatic (“deep”) expressions for these typical situations, *v.* **eh-ɔɣae** [˩ ˥ ˥] and ɔ**kã** **n-abe** [˩ ˩ \ ˩]. The actual throwing of **ogwɛga** [˩ \ ˩] is done in the following way: “alligator-pepper” (ɛ**hĩ-ɛ̃do** [˩ ˥ ˥ ˧]) is chewed and spat on the instrument, then the client holds **uk-iha** [˥ \ ˩], “the messenger of the oracle”, also called **uta** [˥ ˩], in front of his mouth and



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asks the master of the oracle (**ɔka** [.˙]) his question. The **ɔbo** then touches all the sixteen seed-halves, saying: **w-ɔɼ̃-ɛ̃ʊ̃ɛ n-ɔxaɼe** (**wɛ** [.]) [↗↗.˙↗.] “do you know the word he has said?”, puts **uk-iha** [˙↘.] between the strings and throws them so that the **ɛɼoɼo** [˙˙˙] and the cowries fall at his side.

ogwi [˙˙] mango tree and fruit, *Irvingia gabonensis*; another sort is **ogwi ebo** [˙˙˙·].

ogwo [˙.] riot, fighting between people of the same town, or the same family; also **igbĩn-ogwo** [.˙˙.].

ogba 1 [˙.] (1) fence. (2) fenced space, e.g. garden, yard; **ogb-oɼe** [˙˙˙] “fence of outside”: (*a*) front part of **odĩ** [˙˙], the compound wall; (*b*) front part of the compound yard; **ogb-oleɣã** [˙˙˙.] prison-yard, prison; *cf.* Yor. **ɔgba** [·.].

ogba 2 [˙.] digging-stick for digging yams; pointed at one end, made of the heavy **uxu**

asks the master of the oracle (ɔ**ka** [˩ ˥]) his question. The ɔ**bo** then touches all the sixteen seed-halves, saying: **w-**ɔɽ̃-ɛ̃ʊ̃ɛ **n-**ɔ**xaɽe** (**w**ɛ [˩]) [/ / ˩ ˥ / ˩] “do you know the word he has said?”, puts **uk-iha** [˥ \ ˩] between the strings and throws them so that the ɛɽ**o**ɽ**o** [˥ ˥ ˥] and the cowries fall at his side.

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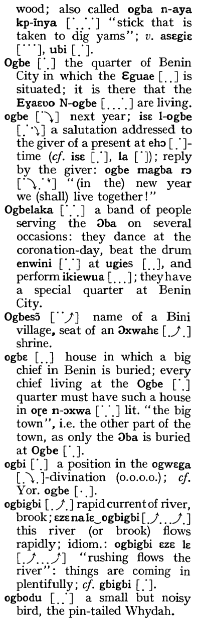
ogba 2 [˥ ˩] digging-stick for digging yams; pointed at one end, made of the heavy **uxu**

wood; also called **ogba n-aya kp-ĩnya** [˥ ˩ ˩ ˥ ˩ ˥] "stick that is taken to dig yams"; *v.* **asɛgiɛ** [˥ ˥ ˥], **ubi** [˩ ˥].

Ogbe [˥ ˩] the quarter of Benin City in which the **Ɛguae** [˩ ˩] is situated; it is there that the **Eɣaɛʋo N-ogbe** [˩ ˩ ˩ ˥ ˩] are living.

ogbe [˥ \ ] next year; **isɛ l-ogbe** [˩ ˥ ˧ (4-1)] a salutation addressed to the giver of a present at **ehɔ** [˩ ˥]-time (*cf.* **isɛ** [˩ ˥], **la** [˥]); reply by the giver: **ogbe magba rɔ** [˥ \ ˩ ˥ (5-4)] "(in the) new year we (shall) live together!"

Ogbelaka [˥ ˩ ˥ ˩] a band of people serving the **Ɔba** on several



wood; also called **ogba n-aya kp-ĩnya** [˙..˙.˙] "stick that is taken to dig yams"; *v.* **asɛgiɛ** [˙˙˙], **ubi** [.˙].

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Ogbelaka [˙.˙.] a band of people serving the **Ɔba** on several occasions: they dance at the coronation-day, beat the drum **enwini** [˙.˙] at **ugies** [..], and perform **ikiewua** [...]; they have a special quarter at Benin City.

Ogbesɔ̃ [˙˙↗] name of a Bini village, seat of an **Ɔxwahɛ** [.↗.] shrine.

ogbɛ [..] house in which a big chief in Benin is buried; every chief living at the **Ogbe** [˙.] quarter must have such a house in **oɽe n-ɔxwa** [˙.˙.] lit. "the big town", i.e. the other part of the town, as only the **Ɔba** is buried at **Ogbe** [˙.].

ogbi [˙.] a position in the **ogwɛga** [.↘.]-divination (o.o.o.o.); *cf.* Yor. **ogbe** [·.].

ogbigbi [.↗.] rapid current of river, brook; **ɛzɛ na lɛ‿ogbigbi** [.↗...↗.] this river (or brook) flows rapidly; idiom.: **ogbigbi ɛzɛ lɛ** [.↗...↗] "rushing flows the river": things are coming in plentifully; *cf.* **gbigbi** [.˙].

ogbodu [..˙] a small but noisy bird, the pin-tailed Whydah.

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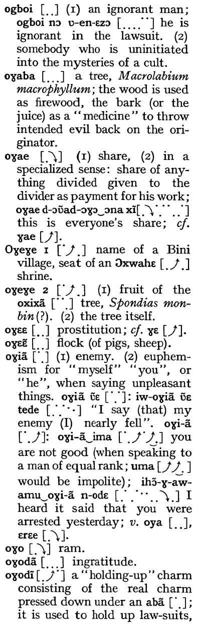
ogboi [˩ ˩] (1) an ignorant man; **ogboi nɔ ʋ-en-ɛzɔ** [˩ ˩ ˩ ˩ ˥ ˥] he is ignorant in the lawsuit. (2) somebody who is uninitiated into the mysteries of a cult.

oɣaba [˩ ˩ ˩] a tree, *Macrolabium macrophyllum*; the wood is used as firewood, the bark (or the juice) as a “medicine” to throw intended evil back on the originator.

oɣae [˩ \ ] (1) share, (2) in a specialized sense: share of anything divided given to the divider as payment for his work; **oɣae d-ɔʊ̃ad-ɔɣɔ‿ɔna xĩ** [˩ \ ˥ ˩ ˥ ˥ ˩ ˩ ˥] this is everyone’s share; *cf.* **ɣae** [/].



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Oɣeɣe 1 [˙↗.] name of a Bini village, seat of an **Ɔxwahɛ** [.↗.] shrine.

oɣeɣe 2 [˙↗.] (1) fruit of the **oxixã** [˙˙.] tree, *Spondias monbin* (?). (2) the tree itself.

oɣɛɛ [..] prostitution; *cf.* **ɣɛ** [↗].

oɣɛɛ̃ [..] flock (of pigs, sheep).

oɣiã [˙.] (1) enemy. (2) euphemism for "myself" "you", or "he", when saying unpleasant things. **oɣiã ʊ̃ɛ** [˙.˙]: **iw-oɣiã ʊ̃ɛ tede** [.˙.˙˙·] "I say (that) my enemy (I) nearly fell". **oɣi-ã** [˙.↗]: **oɣi-ã‿ima** [˙.↗˙↗.] you are not good (when speaking to a man of equal rank; **uma** [↗↗.] would be impolite); **ihɔ̃-ɣ-aw-amu‿oɣi-ã n-odɛ** [.˙.˙˙˙..↘.] I heard it said that you were arrested yesterday; *v.* **oya** [..], **ɛrɛe** [.↘].

oɣo [.↘] ram.

oɣodã [...] ingratitude.

oɣodĩ [.↗˙] a "holding-up" charm consisting of the real charm pressed down under an **abã** [˙.]; it is used to hold up law-suits,

Oɣeɣe 1 [˥ / ˩] name of a Bini village, seat of an **Ɔxwahε** [˩ / ˩] shrine.

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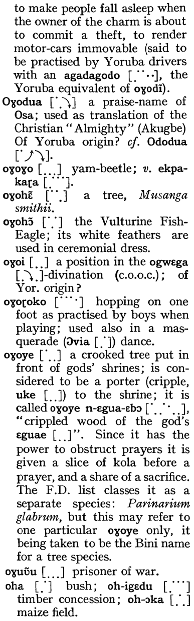
Oɣodua [˥ ˩ \ ] a praise-name of **Osa**; used as translation of the Christian "Almighty" (Akugbe) Of Yoruba origin? *cf.* **Ododua** [˥ / \ ].

oɣoɣo [˩ ˩ ˩] yam-beetle; *v.* **ekpakaɽa** [˩ ˥ ˥ ˥].

oɣohɛ̃ [˥ ˥ ˩] a tree, *Musanga* xxxxx *smithii.*

oɣohɔ̃ [˥ ˩ ˥] the Vulturine Fish-Eagle; its white



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oɣoɣo [...] yam-beetle; *v.* **ekpakaɽa** [.˙˙˙].

oɣohɛ̃ [˙˙.] a tree, *Musanga smithii.*

oɣohɔ̃ [˙.˙] the Vulturine Fish-Eagle; its white feathers are used in ceremonial dress.

oɣoi [..] a position in the **ogwɛga** [.↘.]-divination (c.o.o.c.); of Yor. origin?

oɣoɽoko [˙˙˙·] hopping on one foot as practised by boys when playing; used also in a masquerade (**Ɔvia** [.˙]) dance.

oɣoye [˙..] a crooked tree put in front of gods' shrines; is considered to be a porter (cripple, **uke** [..]) to the shrine; it is called **oɣoye n-ɛgua-ɛbɔ** [˙..˙˙..], "crippled wood of the god's **ɛguae** [..]". Since it has the power to obstruct prayers it is given a slice of kola before a prayer, and a share of a sacrifice. The F.D. list classes it as a separate species: *Parinarium glabrum*, but this may refer to one particular **oɣoye** only, it being taken to be the Bini name for a tree species.

oɣuɔ̃u [...] prisoner of war.

oha [.˙] bush; **oh-igɛdu** [.˙˙˙] timber concession; **oh-ɔka** [.˙.] maize field.

feathers are used in ceremonial dress.

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oγuʊ̃u [˩ ˩ ˩] prisoner of war.

oha [˩ ˥] bush; **oh-igɛdu** [˩ ˥ ˥ ˥] timber concession; **oh-ɔka** [˩ ˥ ˩] maize field.

ohã [˩ ˥] fear; **ohã-ţɛ̃ mu** ʊ̃ɛ [˩ / ˩ ˩ ˥] "his fear is gripping me": I am afraid of him; **ɔʊ̃a n-ohã mũ nɔ** [˩ ˩ ˩ ˩ ˥ ˧] "a man whom fear has gripped he is": he is a coward.

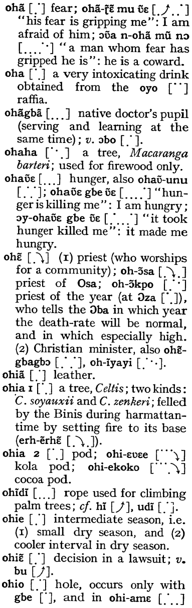
oha [˥ ˩] a very intoxicating drink obtained from the **oyo** [˥ ˥] raffia.

ohãgbã [˩ ˩ ˩] native doctor's pupil (serving and learning at the same time); *v.* **ɔbo** [˩ ˥].

ohaha [˥ ˧ ˩] a tree, *Macaranga barteri*; used for firewood only.

ohaʊ̃ɛ [˩ ˩ ˩] hunger, also **ohaʊ̃-unu** [˩ ˥ ˩ ˥]; **ohaʊ̃ɛ gbe** ʊ̃ɛ [˩ ˩ ˩ ˩ ˥] "hunger is killing me": I am hungry;

ɔy-ohaʊ̃ɛ gbe ʊ̃ɛ [



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ohɛ̃ [.↘] (1) priest (who worships for a community); **oh-ɔ̃sa** [.↘.] priest of **Osa**; **oh-ɔ̃kpo** [.˙˙] priest of the year (at **Ɔza** [˙.]), who tells the **Ɔba** in which year the death-rate will be normal, and in which especially high. (2) Christian minister, also **ohɛ̃gbagbɔ** [.˙.˙], **oh-ĩyayi** [.˙··].

ohiã [.˙] leather.

ohia 1 [˙.] a tree, *Celtis*; two kinds: *C. soyauxii* and *C. zenkeri*; felled by the Binis during harmattan-time by setting fire to its base (**erh-ẽrhɛ̃** [.↘.]).

ohia 2 [˙.] pod; **ohi-ɛʋɛɛ** [˙˙˙↘] kola pod; **ohi-ekoko** [˙˙˙.↘] cocoa pod.

ohĩdĩ [...] rope used for climbing palm trees; *cf.* **hĩ** [↗], **udĩ** [.˙].

ohie [.˙] intermediate season, i.e. (1) small dry season, and (2) cooler interval in dry season.

ohiɛ̃ [.˙] decision in a lawsuit; *v.* **bu** [↗].

ohio [.˙] hole, occurs only with **gbe** [˙], and in **ohi-amɛ** [.˙..]

˩ ˥ ˩ ˩ ˩ ˥] “it took hunger killed me”: it made me hungry.

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ohie [˩ ˥] intermediate season, i.e. (1) small dry season, and (2) cooler interval in dry season.

ohiɛ̃ [˩ ˥] decision in a lawsuit; *v.* **bu** [/].

ohio [˩ ˥] hole, occurs only with **gbe** [˥], and in **ohi-amɛ** [˩ ˥ ˩ ˩]

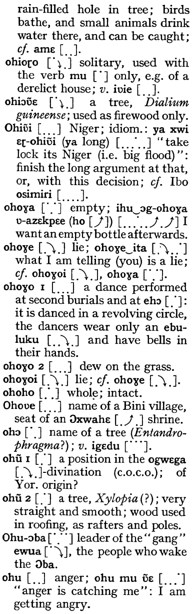
rain-filled hole in tree; birds bathe, and small animals drink water there, and can be caught; *cf.* **amɛ** [˩ ˩].

ohioɽo [˥ (4-1) ˩] solitary, used with the verb **mu** [˥] only, e.g. of a derelict house; *v.* **iʊie** [˩ ˩].

ohiɔʊ̃ɛ [˥ (4-1) ˩] a tree, *Dialium guineense*; used as firewood only.

Ohiʊ̃i [˩ ˩ ˩] Niger; idiom.: **ya xwi ɛɽ-ohiʊ̃i** (**ya** long) [˩ ˩ ˩ ˥ ˩ ˩] “take lock its Niger (i.e. big flood)”: finish the long argument at that, or, with this decision; *cf.* Ibo **osimiri** [˩ ˩ ˩ ˩].

ohoɣa [˥ ˩ ˥] empty; **ihu‿ɔg-ohoɣa ʊ-azɛkpɛe** (**ho** [/]) [˩ ˩ ˩ ˥ ˩ ˩ / ˩ /] I want an empty



rain-filled hole in tree; birds bathe, and small animals drink water there, and can be caught; *cf.* **amɛ** [..].

ohioɽo [˙↘.] solitary, used with the verb **mu** [˙] only, e.g. of a derelict house; *v.* **iʊie** [..].

ohiɔʊ̃ɛ [˙↘.] a tree, *Dialium guineense*; used as firewood only.

Ohiʊ̃i [...] Niger; idiom.: **ya xwi ɛɽ-ohiʊ̃i** (**ya** long) [...˙..] “take lock its Niger (i.e. big flood)”: finish the long argument at that, or, with this decision; *cf.* Ibo **osimiri** [....].

ohoɣa [˙.˙] empty; **ihu‿ɔg-ohoɣa ʊ-azɛkpɛe** (**ho** [↗]) [...˙..↗.↗] I want an empty bottle afterwards.

ohoɣe [.↘.] lie; **ohoɣe‿ita** [.↘..˙] what I am telling (you) is a lie; *cf.* **ohoɣoi** [.↘.], **ohoɣa** [˙.˙].

ohoɣo ɪ [...] a dance performed at second burials and at **ehɔ** [.˙]: it is danced in a revolving circle, the dancers wear only an **ebuluku** [..↘.] and have bells in their hands.

ohoɣo 2 [...] dew on the grass.

ohoɣoi [.↘.] lie; *cf.* **ohoɣe** [.↘.].

ohoho [.˙.] whole; intact.

Ohoʊe [...] name of a Bini village, seat of an **Ɔxwahɛ** [.↗.] shrine.

ohɔ [˙.] name of a tree (*Entandrophragma*?); *v.* **igɛdu** [˙˙˙].

ohũ ɪ [.˙] a position in the **ogwɛga** [.↘.]-divination (c.o.c.o.); of Yor. origin?

ohũ 2 [.˙] a tree, *Xylopia* (?); very straight and smooth; wood used in roofing, as rafters and poles.

Ohu-ɔba [˙.˙˙] leader of the “gang” **ewua** [˙↘], the people who wake the **Ɔba**.

ohu [..] anger; **ohu mu ʊ̃ɛ** [...˙] “anger is catching me”: I am getting angry.

bottle afterwards.

ohoɣe [˩ \ ˩] lie; **ohoɣe͜ita** [˩ \ ˩ ˩ ˥] what I am telling (you) is a lie; *cf.* **ohoɣoi** [˩ \ ˩], **ohoɣa** [˥ ˩ ˥].

ohoɣo 1 [˩ ˩ ˩] a dance performed at second burials and at **ehɔ** [˩ ˥]: it is danced in a revolving circle, the dancers wear only an **ebuluku** [˩ ˩ \ ˩] and have bells in their hands.

ohoɣo 2 [˩ ˩ ˩] dew on the grass.

ohoɣoi [˩ \ ˩] lie; *cf.* **ohoɣe** [˩ \ ˩].

ohoho [˩ ˥ ˩] whole; intact.

Ohoʋe [˩ ˩ ˩] name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

ohɔ [˥ ˩] name of a tree (*Entandrophragma*?); *v.* **igɛdu** [˥ ˥ ˥].

ohũ 1 [˩ ˥] a position in the **ogwɛga** [˩ \ ˩]-divination (c.o.c.o.); of Yor. origin?

ohũ 2 [˩ ˥] a tree, *Xylopia* (?); very straight and smooth; wood used in roofing, as rafters and poles.

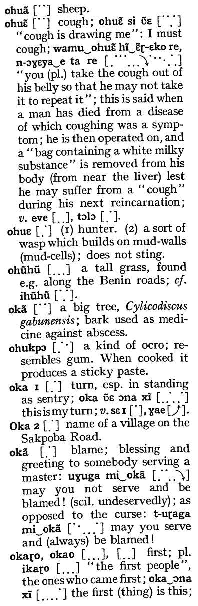
Ohu-ɔba [˥ ˩ ˥ ˥] leader of the “gang” **ewua** [˥ \ ], the people who wake the **Ɔba**.

ohu [˩ ˩] anger; **ohu mu** ʊ̃ɛ [˩ ˩ ˩ ˥] “anger is catching me”: I am getting angry.

ohuã [˥ ˥] sheep.

ohuɛ̃ [˥ ˥] cough; **ohuɛ̃ si** ʊ̃ɛ [˥ ˥ ˩ ˥] "cough is drawing me": I must cough; **wamu͜ohuɛ̃ hı̃͜ɛ̃ɽ-ɛko re, n-ɔɣɛya͜e ta re** [˩ ˥ ˥ ˥ ˩ ˩ ˩ \ ˥ ˧ ˧ ˩ ˥ ˩] "you (pl.) take the cough out of his belly so that he may not take it to repeat it"; this is said when a man has died from a disease of which coughing was a symptom; he is then operated on, and a "bag containing a white milky substance" is removed from his body (from near the liver) lest he may suffer from a "cough" during his next reincarnation; *v.* **eve** [˩ ˩], **tɔlɔ** [˩ ˥].

ohuɛ [˩ ˥] (1) hunter. (2) a sort of



ohuã [˙˙] sheep.

ohuɛ̃ [˙˙] cough; **ohuɛ̃ si ʊ̃ɛ** [˙˙.˙] "cough is drawing me": I must cough; **wamu͜ohuɛ̃ hı̃͜ɛ̃ɽ-ɛko re, n-ɔɣɛya͜e ta re** [.˙˙˙...↘˙˙˙..˙.] "you (pl.) take the cough out of his belly so that he may not take it to repeat it"; this is said when a man has died from a disease of which coughing was a symptom; he is then operated on, and a "bag containing a white milky substance" is removed from his body (from near the liver) lest he may suffer from a "cough" during his next reincarnation; *v.* **eve** [..], **tɔlɔ** [.˙].

ohuɛ [.˙] (1) hunter. (2) a sort of wasp which builds on mud-walls (mud-cells); does not sting.

ohũhũ [...] a tall grass, found e.g. along the Benin roads; *cf.* **ihũhũ** [˙.˙].

okã [˙˙] a big tree, *Cylicodiscus gabunensis*; bark used as medicine against abscess.

ohukpɔ [.˙˙] a kind of ocro; resembles gum. When cooked it produces a sticky paste.

oka 1 [.˙] turn, esp. in standing as sentry; **oka ʊ̃ɛ ɔna xĩ** [..˙..˙] this is my turn; *v.* **sɛ 1** [˙], **ɣae** [↗].

Oka 2 [.˙] name of a village on the Sakpoba Road.

okã [.˙] blame; blessing and greeting to somebody serving a master: **uɣuga mi͜okã** [.˙˙..↘] may you not serve and be blamed! (scil. undeservedly); as opposed to the curse: **t-uɽaga mi͜okã** [˙˙...˙] may you serve and (always) be blamed!

okaɽo, okao [...], [..] first; pl. **ikaɽo** [...] "the first people", the ones who came first; **oka͜ɔna xĩ** [....˙] the first (thing) is this;

wasp which builds on mud-walls (mud-cells); does not sting.

ohũhũ [˩ ˩ ˩] a tall grass, found e.g. along the Benin roads; *cf.* **ihũhũ** [˥ ˩ ˥].

okã [˥ ˥] a big tree, *Cylicodiscus gabunensis*; bark used as medicine against abscess.

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Oka 2 [˩ ˥] name of a village on the Sakpoba Road.

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okaɽo, **okao** [˩ ˩ ˩], [˩ ˩] first; pl. **ikaɽo** [˩ ˩ ˩] “the first people”, the ones who came first; **oka͜ɔna xĩ** [˩ ˩ ˩ ˩ ˥] the first (thing) is this;

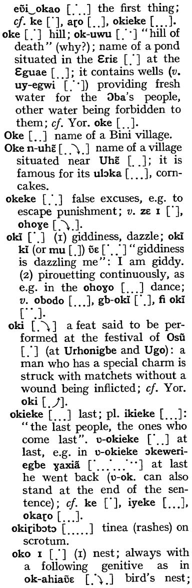
eʊ̃i͜okao [˩ ˥ ˩ ˩] the first thing; *cf.* **ke** [˥], **aɽo** [˩ ˩], **okieke** [˩ ˩ ˩].

oke [˩ ˥] hill; **ok-uwu** [˩ ˥ ˧] "hill of death" (why?); name of a pond situated in the **Ɛriɛ** [˩ ˥] at the **Ɛguae** [˩ ˩]; it contains wells (*v.* **uy-egwi** [˩ ˥ ˧]) providing fresh water for the **Ɔba**'s people, other water being forbidden to them; *cf.* Yor. **oke** [˩ ˩].

Oke [˩ ˩] name of a Bini village.

Oke n-uhɛ̃ [˩ ˩ \ ˩] name of a village situated near **Uhɛ̃** [˩ ˩]; it is famous for its **ulɔka** [˩ ˩ ˩], corn-cakes.

okeke [˩ ˥ ˩] false excuses, e.g. to escape punishment; *v.* **zɛ 1** [˥],



eʊ̃i͜okao [˙...] the first thing; *cf.* **ke** [˙], **aɽo** [..], **okieke** [...].

oke [.˙] hill; **ok-uwu** [.˙˙] "hill of death" (why?); name of a pond situated in the **Ɛriɛ** [.˙] at the **Ɛguae** [..]; it contains wells (*v.* **uy-egwi** [.˙˙]) providing fresh water for the **Ɔba**'s people, other water being forbidden to them; *cf.* Yor. **oke** [..].

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Oke n-uhɛ̃ [..↘.] name of a village situated near **Uhɛ̃** [..]; it is famous for its **ulɔka** [...], corn-cakes.

okeke [.˙.] false excuses, e.g. to escape punishment; *v.* **zɛ ɪ** [˙], **ohoɣe** [.↘.].

okĩ [˙.] (ɪ) giddiness, dazzle; **okĩ kĩ** (or **mu** [.]) **ʊ̃ɛ** [˙..˙] "giddiness is dazzling me": I am giddy. (2) pirouetting continuously, as e.g. in the **ohoɣo** [...] dance; *v.* **obodo** [...], **gb-okĩ** [˙.], **fi okĩ** [˙˙.].

oki [.↘] a feat said to be performed at the festival of **Osũ** [.˙] (at **Urhonigbe** and **Ugo**): a man who has a special charm is struck with matchets without a wound being inflicted; *cf.* Yor. **oki** [.↗].

okieke [...] last; pl. **ikieke** [...]: "the last people, the ones who come last". **ʋ-okieke** [˙..] at last, e.g. in **ʋ-okieke ɔkeweri-egbe ɣaxiã** [˙...˙...˙˙˙] at last he went back (**ʋ-ok.** can also stand at the end of the sentence); *cf.* **ke** [˙], **iyeke** [...], **okaɽo** [...].

okiɽibɔtɔ [.....] tinea (rashes) on scrotum.

oko ɪ [.˙] (ɪ) nest; always with a following genitive as in **ok-ahiaʊ̃ɛ** [.˙↘.] bird's nest;

ohoɣe [˩ \ ˩].

okĩ [˥ ˩] (1) giddiness, dazzle; **okĩ kĩ** (or **mu** [˩]) ʊ̃ɛ [˥ ˩ ˩ ˥] “giddiness is dazzling me”: I am giddy. (2) pirouetting continuously, as e.g. in the **ohoɣo** [˩ ˩ ˩] dance; *v.* **obodo** [˩ ˩ ˩], **gb-okĩ** [˥ ˩], **fi okĩ** [˥ ˥ ˩].

oki [˩ \ ] a feat said to be performed at the festival of **Osũ** [˩ ˥] (at **Urhonigbe** and **Ugo**): a man who has a special charm is struck with matchets without a wound being inflicted; *cf.* Yor. **oki** [˩ /].

okieke [˩ ˩ ˩] last; pl. **ikieke** [˩ ˩ ˩]: “the last people, the ones who come last”. **ʊ-okieke** [˥ ˩ ˩] at last, e.g. in **ʊ-okieke ɔkeweri-egbe ɣaxiã** [˥ ˩ ˩ ˩

˥ ˩ ˩ ˩ ˥ ˧ ˧] at last he went back (**ʊ-ok.** can also stand at the end of the sentence); *cf.* **ke** [˥], **iyeke** [˩ ˩ ˩], **okaɽo** [˩ ˩ ˩].

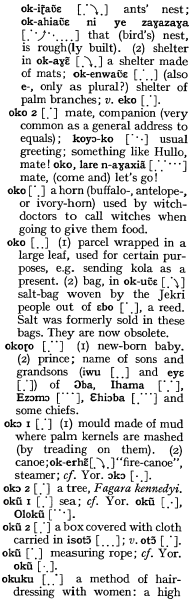
okiɽibɔtɔ [˩ ˩ ˩ ˩ ˩] tinea (rashes) on scrotum.

oko 1 [˩ ˥] (1) nest; always with a following genitive as in **ok-ahiaʊ̃**ɛ [˩ ˥ (4-1) ˩] bird’s nest;

ok-iɽaʊ̃ɛ [˩ ˥ \ ˩] ants’ nest; **ok-ahiaʊ̃ɛ ni ye zaɣazaɣa** [˩ ˥ ˦ / ˦ ˧ ˩ ˩ ˩ ˩] that (bird’s) nest, is rough(ly built). (2) shelter in **ok-aɣɛ̃** [˩ \ ˩] a shelter made of mats; **ok-enwaʊ̃ɛ** [˩ ˥ ˩ ˩] (also **e-**, only as plural?) shelter of palm branches; *v.* **eko** [˩ ˥].

oko 2 [˩ ˥] mate, companion (very common as a general address to equals); **koyɔ-ko** [˥ ˦ ˧] usual greeting; something like Hullo, mate! **oko**, **lare n-aɣaxiã** [˩ ˥ ˩ ˥ ˦ ˦ ˦] mate, (come and) let’s go!

oko [˥ ˩] a horn (buffalo-, antelope-, or ivory-horn) used by witch-doctors to call witches when



ok-iɽaʊ̃ɛ [.˙↘.] ants’ nest; **ok-ahiaʊ̃ɛ ni ye zaɣazaɣa** [.˙˙↗˙˙....] that (bird’s) nest, is rough(ly built). (2) shelter in **ok-aɣɛ̃** [.↘.] a shelter made of mats; **ok-enwaʊ̃ɛ** [.˙..] (also **e-**, only as plural?) shelter of palm branches; *v.* **eko** [.˙].

oko 2 [.˙] mate, companion (very common as a general address to equals); **koyɔ-ko** [˙˙·] usual greeting; something like Hullo, mate! **oko, lare n-aɣaxiã** [.˙.˙˙˙˙] mate, (come and) let’s go!

oko [˙.] a horn (buffalo-, antelope-, or ivory-horn) used by witch-doctors to call witches when going to give them food.

oko [..] (1) parcel wrapped in a large leaf, used for certain purposes, e.g. sending kola as a present. (2) bag, in **ok-uʊ̃ɛ** [.˙↘] salt-bag woven by the Jekri people out of **ɛbo** [˙.], a reed. Salt was formerly sold in these bags. They are now obsolete.

okoɽo [.˙˙] (1) new-born baby. (2) prince; name of sons and grandsons (**iwu** [..] and **eyɛ** [.˙]) of **Ɔba**, **Ihama** [˙.˙], **Ezɔmɔ** [˙˙˙], **Ɛhiɔba** [.˙˙˙] and some chiefs.

okɔ 1 [.˙] (1) mould made of mud where palm kernels are mashed (by treading on them). (2) canoe; **ok-erhɛ̃** [.↘.] “fire-canoe”, steamer; *cf.* Yor. **ɔkɔ** [·.].

okɔ 2 [.˙] a tree, *Fagara kennedyi*.

okũ 1 [.˙] sea; *cf.* Yor. **okũ** [.·], **Olokũ** [˙˙·].

okũ 2 [.˙] a box covered with cloth carried in **isotɔ̃** [...]; *v.* **otɔ̃** [.˙].

okũ [˙.] measuring rope; *cf.* Yor. **okũ** [·.].

okuku [..˙] a method of hair-dressing with women: a high going to give them food.

oko [˩ ˩] (1) parcel wrapped in a large leaf, used for certain purposes, e.g. sending kola as a present. (2) bag, in **ok-uʊ̃ɛ** [˩ ˥ (4-1)] salt-bag woven by the Jekri people out of **ɛbo** [˥ ˩], a reed. Salt was formerly sold in these bags. They are now obsolete.

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okɔ 1 [˩ ˥] (1) mould made of mud where palm kernels are mashed (by treading on them). (2) canoe; **ok-erhɛ̃** [˩ \ ˩] “fire-canoe”, steamer; *cf.* Yor. ɔkɔ [˧ ˩].

okɔ 2 [˩ ˥] a tree, *Fagara kennedyi.*

okũ 1 [˩ ˥] sea; *cf.* Yor. **okũ** [˩ ˧], **Olokũ** [˥ ˥ ˧].

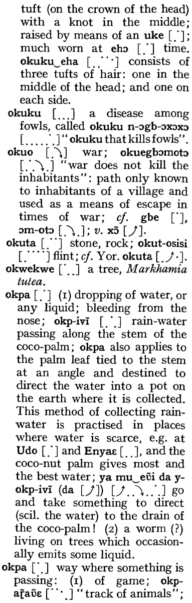
okũ 2 [˩ ˥] a box covered with cloth carried in **isotɔ̃** [˩ ˩ ˩]; *v.* **otɔ̃** [˩ ˥].

okũ [˥ ˩] measuring rope; *cf.* Yor. **okũ** [˧ ˩].

okuku [˩ ˩ ˥] a method of hair-dressing with women: a high tuft (on the crown of the head) with a knot in the middle; raised by means of an **uke** [˩ ˥]; much worn at **ehɔ** [˩ ˥] time. **okuku‿eha** [˩ ˩ ˥ ˥ ˧] consists of three tufts of hair: one in the middle of the head; and one on each side.

okuku [˩ ˩ ˩] a disease among fowls, called **okuku n-ɔgb-ɔxɔxɔ** [˩ ˩ ˩ ˩ ˩ ˥ ˩] “**okuku** that kills fowls”.

okuo [˩ \ ] war; **okuegbɔmotɔ** [˩ ˥ ˩ \ ˩] “war does not kill the inhabitants”: path only known to inhabitants of a village and used as a means of escape in times of war; *cf.* **gbe** [˥], **ɔm-otɔ** [˩ \ ˩]; *v.*



tuft (on the crown of the head) with a knot in the middle; raised by means of an **uke** [.˙]; much worn at **ehɔ** [.˙] time. **okuku‿eha** [..˙˙˙] consists of three tufts of hair: one in the middle of the head; and one on each side.

okuku [...] a disease among fowls, called **okuku n-ɔgb-ɔxɔxɔ** [......˙.] “**okuku** that kills fowls”.

okuo [.↘] war; **okuegbɔmotɔ** [.˙.↘.] “war does not kill the inhabitants”: path only known to inhabitants of a village and used as a means of escape in times of war; *cf.* **gbe** [˙], **ɔm-otɔ** [.↘.]; *v.* **xɔ̃** [↗].

okuta [.˙˙] stone, rock; **okut-osisi** [.˙˙˙˙] flint; *cf.* Yor. **okuta** [.↗·].

okwekwe [˙..] a tree, *Markhamia tutea.*

okpa [.˙] (I) dropping of water, or any liquid; bleeding from the nose; **okp-ivĩ** [.˙.] rain-water passing along the stem of the coco-palm; **okpa** also applies to the palm leaf tied to the stem at an angle and destined to direct the water into a pot on the earth where it is collected. This method of collecting rain-water is practised in places where water is scarce, e.g. at **Udo** [.˙] and **Enyaɛ** [..], and the coco-nut palm gives most and the best water; **ya mu‿eũi da y-okp-ivĩ** (**da** [↗]) [↗..↘..˙.] go and take something to direct (scil. the water) to the drain of the coco-palm! (2) a worm (?) living on trees which occasionally emits some liquid.

okpa [˙.] way where something is passing: (I) of game; **okp-aɽaũɛ** [˙˙.] “track of animals”;

xɔ̃ [/].

okuta [˩ ˥ ˥] stone, rock; **okut-osisi** [˩ ˥ ˥ ˥ ˥] flint; *cf.* Yor. **okuta** [˩ / ˧].

okwekwe [˥ ˩ ˩] a tree, *Markhamia tutea.*

okpa [˩ ˥] (1) dropping of water, or any liquid; bleeding from the nose; **okp-ivĩ** [˩ ˥ ˩] rain-water passing along the stem of the coco-palm; **okpa** also applies to the palm leaf tied to the stem at an angle and destined to direct the water into a pot on the earth where it is collected. This method of collecting rain-water is practised in places where water is scarce, e.g. at **Udo** [˩ ˥] and **Enyaɛ** [˩ ˩], and the coco-nut palm gives most and the best water; **ya**

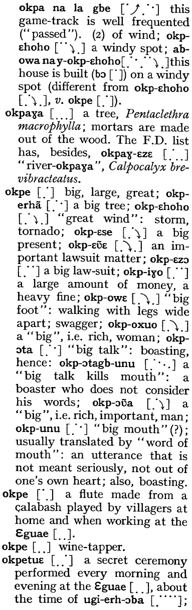
mu͜eʊ̃i da y-okp-ivĩ (**da** [/]) [/ ˩ ˩ \ ˩ ˩ ˥ ˩] go and take something to direct (scil. the water) to the drain of the coco-palm! (2) a worm (?) living on trees which occasionally emits some liquid.

okpa [˥ ˩] way where something is passing: (1) of game; **okp-aɽ̃aʊ̃ɛ** [˥ ˥ ˧ ˩] “track of animals”;

okpa na la gbe [˥ / ˩ ˥ ˧] this game-track is well frequented (“passed”). (2) of wind; **okp-ɛhoho** [˥ ˥ (4-1) ˩] a windy spot; **ab-owa na y-okp-ɛhoho** [˩ ˥ ˧ ˩ ˥ ˥ (4-1) ˩] this house is built (**bɔ** [˥]) on a windy spot (different from **okp-ɛhoho** [˩ ˥ (4-1) ˩], *v.* **okpe** [˩ ˥]).

okpaɣa [˩ ˩ ˩] a tree, *Pentaclethra macrophylla*; mortars are made out of the wood. The F.D. list has, besides, **okpaɣ-ɛzɛ** [˩ ˥ ˩ ˩] “river-**okpaɣa**”, *Calpocalyx brevibracteatus*.

okpe [˩ ˥] big, large, great; **okp-erhã** [˩ ˥ ˧] a big tree; **okp-ɛhoho** [˩ ˥ (4-1) ˩] “great wind”: storm, tornado; **okp-ɛse** [



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okpe [˙.] a flute made from a çalabash played by villagers at home and when working at the **Ɛguae** [..].

okpe [..] wine-tapper.

okpetuɛ [..˙] a secret ceremony performed every morning and evening at the **Ɛguae** [..], about the time of **ugi-erh-ɔba** [.˙˙˙˙];

˩ ˥ (4-1)] a big present; **okp-**ɛʋ̃ɛ [˩ \ ˩] an important lawsuit matter; **okp-**ɛzɔ [˩ ˥ ˥] a big lawsuit; **okp-iɣo** [˩ ˥ ˥] a large amount of money, a heavy fine; **okp-ow**ɛ [˩ \ ˩] “big foot”: walking with legs wide apart; swagger; **okp-oxuo** [˩ \ ˩] a “big”, i.e. rich, woman; **okp-**ɔ**ta** [˩ ˥ ˦] “big talk”: boasting, hence: **okp-**ɔ**tagb-unu** [˩ ˥ ˦ ˧ ˨] a “big talk kills mouth”: a boaster who does not consider his words; **okp-**ɔʋ̃**a** [˩ ˥ (4-1)] a “big”, i.e. rich, important, man; **okp-unu** [˩ ˥ ˦] “big mouth” (?); usually translated by “word of mouth”: an utterance that is not meant seriously, not out of one’s own heart; also, boasting.

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in former times every unauthorised witness of it was killed, later heavily fined (*v.* **ulɔʋ̃a** [˩ ˥ ˩]).

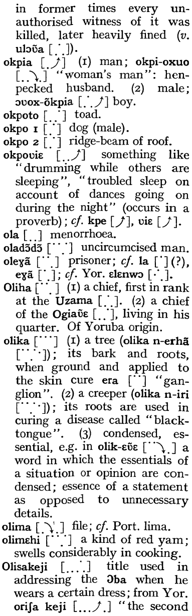
okpia [˩ /] (1) man; **okpi-oxuo** [˩ ˩ \ ˩] “woman’s man”: henpecked husband. (2) male; **ɔʋox-õkpia** [˩ ˥ ˩ /] boy.

okpoto [˩ ˩ ˥] toad.

okpo 1 [˩ ˥] dog (male).

okpo 2 [˩ ˥] ridge-beam of roof.

okpoʋiɛ [˩ ˩ /] something like “drumming while others are sleeping”, “troubled sleep on account of dances going on during the night” (occurs in a proverb); *cf.* **kpe** [/], ʋiɛ [/].



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ola [..] menorrhoea.

oladɔ̃dɔ̃ [˙˙.˙] uncircumcised man.

oleɣã [˙˙.] prisoner; *cf.* **la** [˙] (?), **eɣã** [˙.]; *cf.* Yor. **ɛlɛnwɔ** [·˙.].

Oliha [˙˙.] (1) a chief, first in rank at the **Uzama** [.˙.]. (2) a chief of the **Ogiaʋ̃ɛ** [..˙], living in his quarter. Of Yoruba origin.

olika [˙˙˙] (1) a tree (**olika n-erhã** [˙˙.˙·]); its bark and roots, when ground and applied to the skin cure **era** [˙˙] “ganglion”. (2) a creeper (**olika n-iri** [˙˙.˙·]); its roots are used in curing a disease called “black-tongue”. (3) condensed, essential, e.g. in **olik-ɛʋ̃ɛ** [˙˙↘.] a word in which the essentials of a situation or opinion are condensed; essence of a statement as opposed to unnecessary details.

olima [.↘˙.] file; *cf.* Port. lima.

olimɛhi [˙˙.˙] a kind of red yam; swells considerably in cooking.

Olisakeji [...˙.] title used in addressing the **Ɔba** when he wears a certain dress; from Yor. **oriʃa keji** [...↗.] “the second

ola [˩ ˩] menorrhoea.

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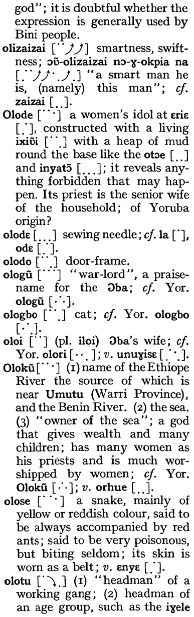
Olisakeji [˩ ˩ ˩ ˥ ˩] title used in addressing the Ɔ**ba** when he wears a certain dress; from Yor. **oriʃa keji** [˩ ˩ ˩ / ˩] “the second god"; it is doubtful whether the expression is generally used by Bini people.

olizaizai [˥ ˥ / /] smartness, swiftness; ɔʊ̃**-olizaizai** **nɔ-ɣ-okpia na** [˩ ˥ ˥ / / ˧ ˩ / ˩] "a smart man he is, (namely) this man"; *cf.* **zaizai** [˩ ˩].

Olode [˥ ˥ ˧] a women's idol at ɛ**ri**ɛ [˩ ˥], constructed with a living **ixiʊ̃i** [˥ ˥ ˩] with a heap of mud round the base like the **otɔe** [˩ ˩] and **inyatɔ̃** [˩ ˩ ˩]; it reveals anything forbidden that may happen. Its priest is the senior wife of the household; of Yoruba origin?

olodɛ [˩ ˩ ˩] sewing needle; *cf.* **la** [˥], **od**ɛ [˩ ˥].



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olodɛ [...] sewing needle; *cf.* **la** [˙], **odɛ** [.˙].

olodo [˙˙.] door-frame.

ologũ [˙˙˙] "war-lord", a praise-name for the **Ɔba**; *cf.* Yor. **ologũ** [·˙·].

ologbo [˙˙.] cat; *cf.* Yor. **ologbo** [·˙.].

oloi [˙˙] (pl. **iloi**) **Ɔba**'s wife; *cf.* Yor. **olori** [··.]; *v.* **unuɣisɛ** [.˙˙.].

Olokũ [˙˙˙] (1) name of the Ethiope River the source of which is near **Umutu** (Warri Province), and the Benin River. (2) the sea. (3) "owner of the sea"; a god that gives wealth and many children; has many women as his priests and is much worshipped by women; *cf.* Yor. **Olokũ** [·˙·]; *v.* **orhue** [..].

olose [˙˙˙] a snake, mainly of yellow or reddish colour, said to be always accompanied by red ants; said to be very poisonous, but biting seldom; its skin is worn as a belt; *v.* **ɛnyɛ** [.˙].

olotu [˙↘.] (1) "headman" of a working gang; (2) headman of an age group, such as the **iɣele**

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[˥ ˩ ˩] or **iɽoɣae** [˩ ˩ ˩]. (3) president of a society or "club"; *cf.* Yor. formations with **ol-**.

olɔ [˥ ˥] grind-stone; *cf.* Yor. ɔlɔ [˧ ˥].

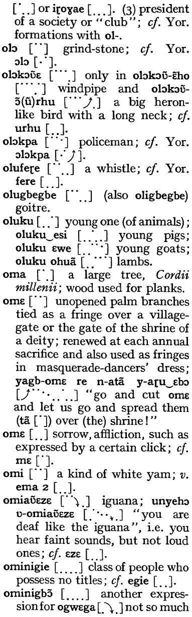
olɔkɔʊ̃ɛ [˥ ˥ ˥ ˩] only in **olɔkɔʊ̃-ɛ̃ho** [˥ ˥ ˥ ˩ ˥] windpipe and **olɔkɔʊ̃-ɔ̃(ũ)rhu** [˥ ˥ ˥ / ˩] a big heron-like bird with a long neck; *cf.* **urhu** [˩ ˩].

olɔkpa [˥ ˥ ˧] policeman; *cf.* Yor. **ɔlɔkpa** [˧ ˥ /].

olufeɽe [˥ ˥ ˩ ˩] a whistle; *cf.* Yor. **fere** [˩ ˩].

olugbegbe [˥ ˥ ˩ ˩] (also **oligbegbe**) goitre.

oluku [˩ ˩ ˥] young one (of animals); **oluku‿esi** [˩ ˩ ˥ ˩ ˩] young pigs; **oluku ɛwe** [˩ ˩ ˥ ˥



[˙..] or **iɽoɣae** [...]. (3) president of a society or "club"; *cf.* Yor. formations with **ol-**.

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oma [˙.] a large tree, *Cordii millenii*; wood used for planks.

omɛ [˙˙] unopened palm branches tied as a fringe over a village-gate or the gate of the shrine of a deity; renewed at each annual sacrifice and also used as fringes in masquerade-dancers' dress; **yagb-omɛ re n-atã y-aɽu‿ɛbɔ** [↗˙˙·..˙..] "go and cut **omɛ** and let us go and spread them (**tã** [˙]) over (the) shrine!"

omɛ [..] sorrow, affliction, such as expressed by a certain click; *cf.* **mɛ** [˙].

omi [˙˙] a kind of white yam; *v.* **ema 2** [..].

omiaʊ̃ɛzɛ [˙˙↘.] iguana; **unyehɔ ʋ-omiaʊ̃ɛzɛ** [.˙··↘.] "you are deaf like the iguana", i.e. you hear faint sounds, but not loud ones; *cf.* **ɛzɛ** [..].

ominigie [....] class of people who possess no titles; *cf.* **egie** [..].

ominigbɔ̃ [....] another expression for **ogwɛga** [.↘.] not so much

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ominigie [˩ ˩ ˩ ˩] class of people who possess no titles; *cf.* **egie** [˩ ˩].

ominigbɔ̃ [˩ ˩ ˩ ˩] another expression for **ogwɛga** [˩ \ ˩] not so much in use; said to be preferably used by masters (**ɔka** [˩ ˥]) of the art of **ogwɛga**-divination.

omu [˥ ˩] a tree, *Entandrophragma candollei*; similar to **ɛkpiro** [˥ ˩ ˩].

omuhɛ̃ [˩ ˩ /] beginning; *cf.* **mu 1** [˥], **hɛ̃** [/].

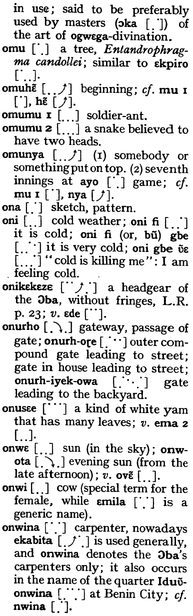
omumu 1 [˩ ˩ ˩] soldier-ant.

omumu 2 [˩ ˩ ˩] a snake believed to have two heads.

omunya [˩ ˩ /] (1) somebody or something put on top. (2) seventh innings at **ayo** [˥ ˩] game; *cf.* **mu 1** [˥], **nya** [/].

ona [˩ ˥] sketch, pattern.

oni [˩ ˩] cold



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ona [.˙] sketch, pattern.

oni [..] cold weather; **oni fi** [..˙] it is cold; **oni fi** (or, **bũ**) **gbe** [..˙˙] it is very cold; **oni gbe ʋ̃ɛ** [...˙] "cold is killing me": I am feeling cold.

onikɛkɛzɛ [˙˙↗.˙] a headgear of the **Ɔba**, without fringes, L.R. p. 23; *v.* **ɛde** [˙˙].

onurho [.↘.] gateway, passage of gate; **onurh-oɽe** [.˙˙˙] outer compound gate leading to street; gate in house leading to street; **onurh-iyek-owa** [.˙˙.˙] gate leading to the backyard.

onusɛɛ [˙˙˙] a kind of white yam that has many leaves; *v.* **ema 2** [..].

onwɛ [..] sun (in the sky); **onwota** [.↘.] evening sun (from the late afternoon); *v.* **ovɛ̃** [..].

onwi [..] cow (special term for the female, while **ɛmila** [˙.˙] is a generic name).

onwina [˙.˙] carpenter, nowadays **ekabita** [.↗˙.] is used generally, and **onwina** denotes the **Ɔba**'s carpenters only; it also occurs in the name of the quarter **Iduʋ̃-onwina** [..˙˙.˙] at Benin City; *cf.* **nwina** [.˙].

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onwɔ [˥ ˩] (1) (wild) bee; *v.* **uvũ** [˩ ˥]. (2) wax; *v.* also **ipapa** [˩ ˩ ˩]. (3) honey.

onwɔnwɔ [˩ ˩ ˩] toucan.

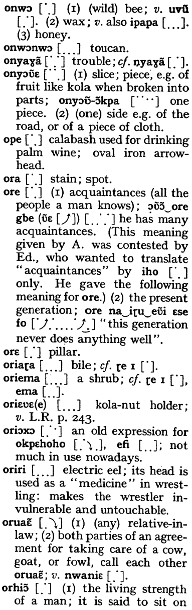
onyaɣã [˥ ˩ ˥] trouble; *cf.* **nyaɣã** [˩ ˥].

onyɔʊ̃ɛ [˥ ˥ ˩] (1) slice; piece, e.g. of fruit like kola when broken into parts; **onyɔʊ̃-ɔ̃kpa** [˥ ˥ ˧ ˧] one piece. (2) (one) side e.g. of the road, or of a piece of cloth.

ope [˥ ˩] calabash used for drinking palm wine; oval iron arrow-head.

ora [˥ ˩] stain; spot.

ore [˥ ˩] (1) acquaintances (all the people a man knows); ɔʊ̃ɔ̃‿**ore gbe** (ʊ̃ɛ [/]) [˩ ˩ ˥



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onwɔnwɔ [...] toucan.
onyaɣã [˙.˙] trouble; *cf.* **ŋyaɣã** [.˙].
onyɔʊ̃ɛ [˙˙.] (1) slice; piece, e.g. of fruit like kola when broken into parts; **onyɔʊ̃-ɔ̃kpa** [˙˙˙˙] one piece. (2) (one) side e.g. of the road, or of a piece of cloth.
ope [˙.] calabash used for drinking palm wine; oval iron arrow-head.
ora [˙.] stain; spot.
ore [˙.] (1) acquaintances (all the people a man knows); **ɔ̣ʊ̃ɔ̃‿ore gbe** (ʊ̃ɛ [↗]) [..˙.˙] he has many acquaintances. (This meaning given by A. was contested by Ed., who wanted to translate "acquaintances" by **iho** [˙.] only. He gave the following meaning for **ore**.) (2) the present generation; **ore na‿iɽu‿eʊ̃i ɛse fo** [˙↗˙.....˙↗.] "this generation never does anything well".
orɛ [.˙] pillar.
oriaɽa [...] bile; *cf.* **ɽe ɪ** [˙].
oriema [...] a shrub; *cf.* **ɽe ɪ** [˙], **ema** [..].
oriɛʋɛ(e) [...] kola-nut holder; *v.* L.R. p. 243.
oriɔxɔ [.˙˙] an old expression for **okpɛhoho** [.˙↘.], **efi** [..]; not much in use nowadays.
oriri [...] electric eel; its head is used as a "medicine" in wrestling: makes the wrestler invulnerable and untouchable.
oruaɛ̃ [.↘] (1) (any) relative-in-law; (2) both parties of an agreement for taking care of a cow, goat, or fowl, call each other **oruaɛ̃**; *v.* **nwaniɛ** [.˙].
orhiɔ̃ [.˙] (1) the living strength of a man; it is said to sit on

˩ ˥] he has many acquaintances. (This meaning given by A. was contested by Ed., who wanted to translate “acquaintances” by **iho** [˥ ˩] only. He gave the following meaning for **ore**.) (2) the present generation; **ore na͜iɽu͜eʊ̃i** **ɛsɛ** **fo** [˥ / ˩ ˥ ˩ ˩ ˩ ˩ ˥ / ‿˩] “this generation never does anything well”.

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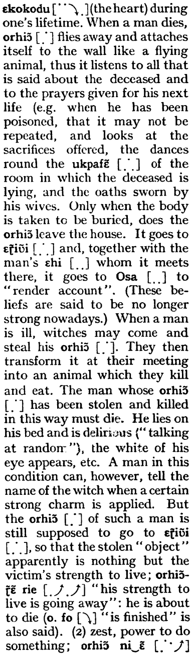
oruaɛ̃ [˩ \ ] (1) (any) relative-in-law; (2) both parties of an agreement for taking care of a cow, goat, or fowl, call each other **orua**ɛ̃; *v.* **nwani**ɛ [˩ ˥].

orhiɔ̃ [˩ ˥] (1) the living strength of a man; it is said to sit on

ɛkokodu [˥ ˥ \ ˩] (the heart) during one’s lifetime. When a man dies, **orhiɔ̃** [˩ ˥] flies away and attaches itself to the wall like a flying animal, thus it listens to all that is said about the deceased and to the prayers given for his next life (e.g. when he has been poisoned, that it may not be repeated) +, and looks at the sacrifices offered, the dances round the **ukpafɛ̃** [˩ ˥ ˩] of the room in which the deceased is lying, and the oaths sworn by his wives. Only when the body is taken to be buried, does the **orhiɔ̃** leave the house. It goes to **ɛr̃iʋ̃i** [˩ ˥ ˩] and, together with the man’s **ɛhi** [˩ ˩]



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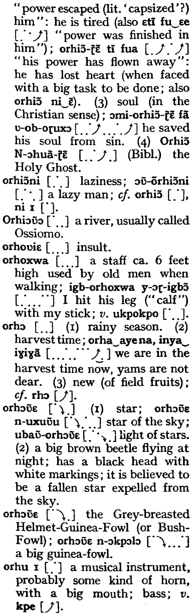
"power escaped (lit. 'capsized'?) him": he is tired (also ɛtĩ **fuɛe** [˩ ˥ ˧ /] "power was finished in him"); **orhiɔ̃-ɽ̃ɛ̃ tĩ fua** [˩ / ˩ ˥ /] "his power has flown away": he has lost heart (when faced with a big task to be done; also **orhiɔ̃ niɛ̃**). (3) soul (in the Christian sense); **ɔmi-orhiɔ̃-ɽ̃ɛ̃ fã ʋ-ob-oɽuxɔ** [˩ ˩ ˥ / ˩ ˩ ˩ ˥ ˩ /] he saved his soul from sin. (4) **Orhiɔ̃ N-ɔhuã-ɽ̃ɛ̃** [˩ ˩ ˥ / ˩] (Bibl.) the Holy Ghost.

orhiɔ̃ni [˩ ˥ ˩] laziness; **ɔʋ̃-õrhiɔ̃ni** [˩ ˥ ˧ ˩] a lazy man; *cf.* **orhiɔ̃** [˩ ˥], **ni 1** [˥].

Orhiɔʋ̃ɔ [˥ ˩ ˩] a river, usually called Ossiomo.

orhoʋiɛ [˩ ˩ ˩]



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orhoʋiɛ [...] insult.

orhoxwa [...] a staff ca. 6 feet high used by old men when walking; **igb-orhoxwa y-ɔɽ-igbɔ̃** [.˙...˙˙] I hit his leg ("calf") with my stick; *v.* **ukpokpo** [˙..].

orhɔ [..] (ɪ) rainy season. (2) harvest time; **orha‿ayena, inya‿iɣiɣã** [....˙..˙˙˙↗.] we are in the harvest time now, yams are not dear. (3) new (of field fruits); *cf.* **rhɔ** [↗].

orhɔʋ̃ɛ [˙↘.] (ɪ) star; **orhɔʋ̃ɛ n-uxuʋ̃u** [˙↘.˙..] star of the sky; **ubaʋ̃-orhɔʋ̃ɛ** [.˙˙↘.] light of stars. (2) a big brown beetle flying at night; has a black head with white markings; it is believed to be a fallen star expelled from the sky.

orhɔʋ̃ɛ [˙↘.] the Grey-breasted Helmet-Guinea-Fowl (or Bush-Fowl); **orhɔʋ̃ɛ n-ɔkpɔlɔ** [˙↘...˙] a big guinea-fowl.

orhu ɪ [.˙] a musical instrument, probably some kind of horn, with a big mouth; bass; *v.* **kpe** [↗].

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orhɔʊ̃ɛ [˥ (4-1) ˩] (1) star; **orhɔʊ̃ɛ n-uxuʊ̃u** [˥ (4-1) ˩ ˥ ˩ ˩] star of the sky; **ubaʊ̃-orhɔʊ̃ɛ** [˩ ˥ ˧ (3-1) ˩] light of stars.
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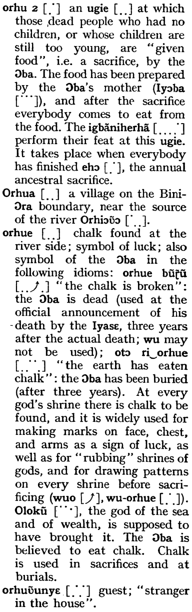
Orhua [˩ ˩] a village on the Bini-**Ɔra** boundary, near the source of the river **Orhiɔũɔ** [˥ ˩ ˩].

orhue [˩ ˩] chalk



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orhue [..] chalk found at the river side; symbol of luck; also symbol of the **Ɔba** in the following idioms: **orhue bũɽũ** [..↗.] “the chalk is broken”: the **Ɔba** is dead (used at the official announcement of his death by the **Iyasɛ**, three years after the actual death; **wu** may not be used); **otɔ ri‿orhue** [..˙˙.] “the earth has eaten chalk”: the **Ɔba** has been buried (after three years). At every god’s shrine there is chalk to be found, and it is widely used for making marks on face, chest, and arms as a sign of luck, as well as for “rubbing” shrines of gods, and for drawing patterns on every shrine before sacrificing (**wuo** [↗], **wu-orhue** [.˙.]). **Olokũ** [˙˙˙], the god of the sea and of wealth, is supposed to have brought it. The **Ɔba** is believed to eat chalk. Chalk is used in sacrifices and at burials.

orhuõunyɛ [.˙.˙] guest; “stranger in the house”.

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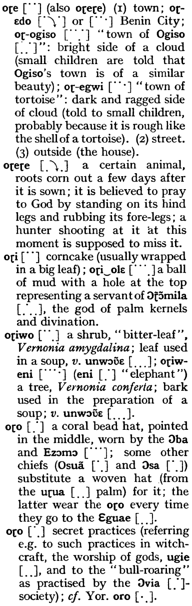
orhuʊ̃**uny**ɛ [˩ ˥ ˩ ˥] guest; “stranger in the house”.

oɽe [˥ ˥] (also **oɽeɽe**) (1) town; **oɽ-ɛdo** [˥ \ ˥] or [˥ ˥ ˧] Benin City; **oɽ-ogiso** [˥ ˥ ˩ ˥] “town of **Ogiso** [˩ ˩ ˥]”: bright side of a cloud (small children are told that **Ogiso**’s town is of a similar beauty); **oɽ-egwi** [˥ ˥ ˧] “town of tortoise”: dark and ragged side of cloud (told to small children, probably because it is rough like the shell of a tortoise). (2) street. (3) outside (the house).

oɽeɽe [˩ \ ˩] a certain animal, roots corn out a few days after it is sown; it is believed to pray to God by standing on its hind legs and rubbing its fore-legs; a hunter shooting at it at this



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oɽeɽe [.\.] a certain animal, roots corn out a few days after it is sown; it is believed to pray to God by standing on its hind legs and rubbing its fore-legs; a hunter shooting at it at this moment is supposed to miss it.

oɽi [˙˙] corncake (usually wrapped in a big leaf); **oɽi‿olɛ** [˙˙˙.] a ball of mud with a hole at the top representing a servant of **Ɔɽɔ̃mila** [.˙..], the god of palm kernels and divination.

oɽiwo [˙˙.] a shrub, “bitter-leaf”, *Vernonia amygdalina*; leaf used in a soup, *v.* **unwɔɔ̃ɛ** [...]; **oɽiw-eni** [˙˙˙·] (**eni** [.˙] “elephant”) a tree, *Vernonia conferta*; bark used in the preparation of a soup; *v.* **unwɔɔ̃ɛ** [...].

oɽo [.˙] a coral bead hat, pointed in the middle, worn by the **Ɔba** and **Ezɔmɔ** [˙˙˙]; some other chiefs (**Osuã** [˙.] and **Ɔsa** [˙.]) substitute a woven hat (from the **uɽua** [..] palm) for it; the latter wear the **oɽo** every time they go to the **Ɛguae** [..].

oɽo [˙.] secret practices (referring e.g. to such practices in witchcraft, the worship of gods, **ugie** [..], and to the “bull-roaring” as practised by the **Ɔvia** [.˙]-society); *cf.* Yor. **oro** [·.].

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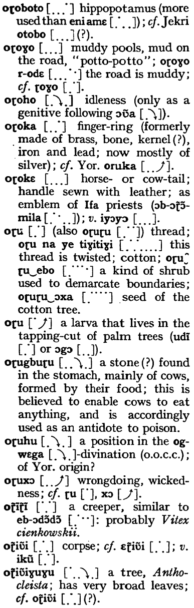
oɽoboto [˩ ˩ ˩ ˥] hippopotamus (more used than **eni amɛ** [˩ ˥ ˩ ˩]); *cf.* Jekri **otobo** [˩ ˩ ˩] (?).

oɽoɣo [˩ ˩ ˩] muddy pools, mud on the road, "potto-potto"; **oɽoɣo r-odɛ** [˩ ˩ ˩ ˥ ˧] the road is muddy; *cf.* **ɽoɣo** [˩ ˥].

oɽoho [˩ \ ˩] idleness (only as a genitive following **ɔʋ̃a** [˩ \ ]).

oɽoka [˩ ˩ ˥] finger-ring (formerly made of brass, bone, kernel (?), iron and lead; now mostly of silver); *cf.* Yor. **oruka** [˩ ˩ /].

oɽokɛ [˩ ˩ ˩] horse- or cow-tail; handle sewn with leather; as emblem of **Ifa** priests (ɔ**b-**ɔɽ̃ɔ̃-**mila** [˩ ˥ ˧ ˩ ˩]); *v.* **iyɔyɔ** [˩ ˩ ˩].



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oɽu [. ˙] (also **oɽuɽu** [. ˙ ˙]) thread; **oɽu na ye tiɣitiɣi** [. ˙ . ˙ . . . .] this thread is twisted; cotton; **oɽu‿ɽu‿ebo** [. ˙ ˙ ˙ ·] a kind of shrub used to demarcate boundaries; **oɽuɽu‿ɔxa** [. ˙ ˙ ˙ ˙] seed of the cotton tree.
oɽu [˙ ↗] a larva that lives in the tapping-cut of palm trees (**udĩ** [. ˙] or **ɔgɔ** [. .]).
oɽugbuɽu [. . ↘ .] a stone (?) found in the stomach, mainly of cows, formed by their food; this is believed to enable cows to eat anything, and is accordingly used as an antidote to poison.
oɽuhu [. ↘ .] a position in the **ogwɛga** [. ↘ .]-divination (o.o.c.c.); of Yor. origin?
oɽuxɔ [. . ↗] wrongdoing, wickedness; *cf.* **ɽu** [˙], **xɔ** [↗].
oɽ̃iɽ̃ĩ [˙ . ˙] a creeper, similar to **eb-ɔdɔ̃dɔ̃** [. ˙ · ·]: probably *Vitex cienkowskii*.
oɽ̃iʋ̃i [. ˙ .] corpse; *cf.* **ɛɽ̃iʋ̃i** [. ˙ .]; *v.* **ikũ** [. ˙].
oɽ̃iʋ̃iɣuɣu [˙ . . ↘ .] a tree, *Anthocleista*; has very broad leaves; *cf.* **oɽ̃iʋ̃i** [. ˙ .] (?).

oɽu [˩ ˥] (also **oɽuɽu** [˩ ˥ ˥]) thread; **oɽu na ye tiɣitiɣi** [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this thread is twisted; cotton; **oɽuˆ ɽu͜ebo** [˩ ˥ ˥ ˥ ˧] a kind of shrub used to demarcate boundaries; **oɽuɽu͜ɔxa** [˩ ˥ ˥ ˥ ˥] seed of the cotton tree.

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oɽugbuɽu [˩ ˩ \ ˩] a stone (?) found in the stomach, mainly of cows, formed by their food; this is believed to enable cows to eat anything, and is accordingly used as an antidote to poison.

oɽuhu [˩ \ ˩] a position in the **ogwɛga** [˩ \ ˩]-divination (o.o.c.c.); of Yor. origin?

oɽuxɔ [˩ ˩ /] wrongdoing, wickedness; *cf.* **ɽu** [˥], **xɔ** [/].

oɽ̃iɽ̃i [˥ ˩ ˥] a creeper, similar to **eb-ɔdɔ̃dɔ̃** [˩ ˥ ˧ ˧]: probably *Vitex cienkowskii.*

oɽ̃iʊ̃i [˩ ˥ ˩] corpse; *cf.* ɛ**ɽ̃iʊ̃i** [˩ ˥ ˩]; *v.* **ikũ** [˩ ˥].

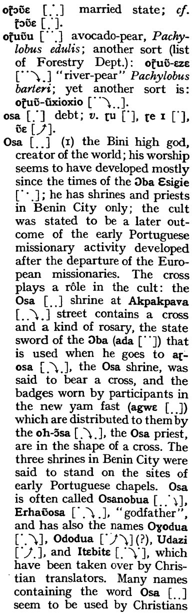
oɽ̃iʊ̃iɣuɣu [˥ ˩ ˩ \ ˩] a tree, *Anthocleista*; has very broad leaves; *cf.* **oɽ̃iʊ̃i** [˩ ˥ ˩] (?).

oɽɔʊ̃ɛ [˩ ˥ ˩] married state; *cf.* ɽ̃ɔʊ̃ɛ [˩ ˥].

oɽuʊ̃u [˥ ˥ ˩] avocado-pear, *Pachylobus edulis*; another sort (list of Forestry Dept.): **oɽuʊ̃-ɛzɛ** [˥ ˥ \ ˩] "river-pear" *Pachylobus barteri*; yet another sort is: **oɽuʊ̃-ũxioxio** [˥ ˥ \ ˩ ˩].

osa [˩ ˥] debt; *v.* **ɽu** [˥], **ɽe 1** [˥], ʊ̃ɛ [/].

Osa [˩ ˩] (1) the Bini high god, creator of the world; his worship seems to have developed mostly since the times of the **Ɔba Ɛsigie** [˥ ˦ ˩]; he has shrines and priests in Benin City only; the cult was stated to be a later outcome of the early Portugese



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Osa [..] (ɪ) the Bini high god, creator of the world; his worship seems to have developed mostly since the times of the **Ɔba Ɛsigie** [˙˙.]; he has shrines and priests in Benin City only; the cult was stated to be a later outcome of the early Portuguese missionary activity developed after the departure of the European missionaries. The cross plays a rôle in the cult: the **Osa** [..] shrine at **Akpakpava** [..↘.] street contains a cross and a kind of rosary, the state sword of the **Ɔba** (**ada** [˙˙]) that is used when he goes to **aɽ-osa** [.↘.], the **Osa** shrine, was said to bear a cross, and the badges worn by participants in the new yam fast (**agwɛ** [..]) which are distributed to them by the **oh-ɔ̃sa** [.↘.], the **Osa** priest, are in the shape of a cross. The three shrines in Benin City were said to stand on the sites of early Portuguese chapels. **Osa** is often called **Osanobua** [..˙↘], **Erhaʊ̃osa** [˙.↘.], "godfather", and has also the names **Oɣodua** [˙.↘], **Ododua** [˙↗↘] (?), **Udazi** [˙↗.], and **Itɛbitɛ** [.˙↘˙], which have been taken over by Christian translators. Many names containing the word **Osa** [..] seem to be used by Christians

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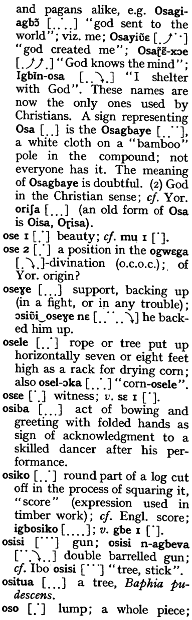
ose 1 [˩ ˥] beauty; *cf.* **mu 1** [˥].



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ose 2 [.˙] a position in the **ogwɛga** [.↘.]-divination (o.c.o.c.); of Yor. origin?

oseɣe [...] support, backing up (in a fight, or in any trouble); **ɔsiʊ̃i‿oseɣe nɛ** [..˙˙..↘] he backed him up.

osele [..˙] rope or tree put up horizontally seven or eight feet high as a rack for drying corn; also **osel-ɔka** [..˙.] “corn-**osele**”.

osɛe [˙.] witness; *v.* **sɛ 1** [˙].

osiba [...] act of bowing and greeting with folded hands as sign of acknowledgment to a skilled dancer after his performance.

osiko [..˙] round part of a log cut off in the process of squaring it, “score” (expression used in timber work); *cf.* Engl. score; **igbosiko** [....]; *v.* **gbe 1** [˙].

osisi [˙˙˙] gun; **osisi n-agbeva** [˙˙.↘..] double barrelled gun; *cf.* Ibo **osisi** [˙˙˙] “tree, stick”.

ositua [...] a tree, *Baphia pudescens.*

oso [.˙] lump; a whole piece;

ose 2 [˩ ˥] a position in the **ogw**ɛ**ga** [˩ \ ˩]-divination (o.c.o.c.); of Yor. origin?

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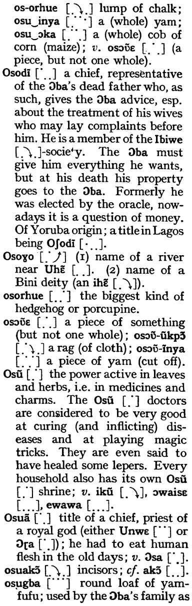
ositua [˩ ˩ ˩] a tree, *Baphia pudescens*.

oso [˩ ˥] lump; a whole piece;

os-orhue [˩ \ ˩] lump of chalk; **osu‿inya** [˩ ˥ ˥ ˧] a (whole) yam; **osu‿ɔka** [˩ ˥ ˥ ˩] a (whole) cob of corn (maize); *v.* **osɔʊ̃ɛ** [˩ ˥ ˩] (a piece, but not one whole).

Osodĩ [˥ ˩ ˩] a chief, representative of the **Ɔba**'s dead father who, as such, gives the **Ɔba** advice, esp. about the treatment of his wives who may lay complaints before him. He is a member of the **Ibiwe** [˩ \ ˩]-society. The **Ɔba** must give him everything he wants, but at his death his property goes to the **Ɔba**. Formerly he was elected by the oracle, nowadays it is a question of money. Of Yoruba origin; a title in Lagos



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Osoɣo [.˙↗] (1) name of a river near **Uhɛ̃** [..]. (2) name of a Bini deity (an **ihɛ̃** [.↘]).

osorhue [..˙] the biggest kind of hedgehog or porcupine.

osɔʊ̃ɛ [.˙.] a piece of something (but not one whole); **osɔʊ̃-ũkpɔ̃** [.˙↘.] a rag (of cloth); **osɔʊ̃-ĩnya** [.˙.˙] a piece of yam (cut off).

Osũ [.˙] the power active in leaves and herbs, i.e. in medicines and charms. The **Osũ** [.˙] doctors are considered to be very good at curing (and inflicting) diseases and at playing magic tricks. They are even said to have healed some lepers. Every household also has its own **Osũ** [.˙] shrine; *v.* **ikũ** [.↘], **ɔwaisɛ** [...], **ewawa** [...].

Osuã [˙.] title of a chief, priest of a royal god (either **Unwɛ** [˙˙] or **Ɔɽa** [˙.]); he had to eat human flesh in the old days; *v.* **Ɔsa** [˙.].

osuakɔ̃ [↘.] incisors; *cf.* **akɔ̃** [..].

osụgba [˙˙˙] round loaf of yam-fufu; used by the **Ɔba**'s family as being **Oʃodĩ** [˧ ˩ ˩].

Osoɣo [˩ ˥ /] (1) name of a river near **Uhɛ̃** [˩ ˩]. (2) name of a Bini deity (an **ihɛ̃** [˩ \ ]).

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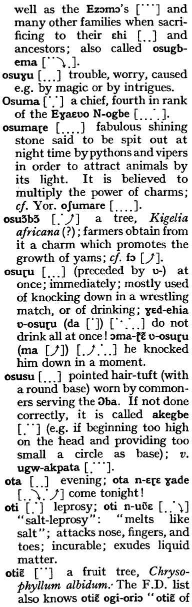
osugba [˥ ˥ ˥] round loaf of yam-fufu; used by the Ɔ**ba**'s family as well as the **Ezɔmɔ**'s [˥ ˥ ˥] and many other families when sacrificing to their **ɛhi** [˩ ˩] and ancestors; also called **osugbema** [˥ ˥ \ ˩].

osuɣu [˩ ˩ ˩] trouble, worry, caused e.g. by magic or by intrigues.

Osuma [˥ ˩ ˥] a chief, fourth in rank of the **Eɣaɛʋo N-ogbe** [˩ ˩ ˩ ˥ ˩].

osumaɽe [˩ ˩ ˩ ˩] fabulous shining stone said to be spit out at night time by pythons and vipers in order to attract animals by its light. It is believed to multiply the power of charms; *cf.* Yor. **oʃumare** [˩ ˩ ˩ ˩].

osuɔ̃bɔ̃ [˩ ˥ /] a tree, *Kigelia*



well as the **Ezɔmɔ**'s [˙˙˙] and many other families when sacrificing to their **ɛhi** [..] and ancestors; also called **osugbema** [˙˙↘.].

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osuɔ̃bɔ̃ [.˙↗] a tree, *Kigelia africana* (?); farmers obtain from it a charm which promotes the growth of yams; *cf.* **fɔ** [↗].

osuɽu [...] (preceded by ʋ-) at once; immediately; mostly used of knocking down in a wrestling match, or of drinking; **ɣɛd-ehia ʋ-osuɽu** (**da** [˙]) [˙·˙..] do not drink all at once! **ɔma-ɽ̃ɛ̃ ʋ-osuɽu** (**ma** [↗]) [.↗˙..] he knocked him down in a moment.

osusu [...] pointed hair-tuft (with a round base) worn by commoners serving the **Ɔba**. If not done correctly, it is called **akegbe** [.˙˙] (e.g. if beginning too high on the head and providing too small a circle as base); *v.* **ugw-akpata** [.˙˙˙].

ota [..] evening; **ota n-ɛɽɛ ɣade** [..↘.˙↗] come tonight!

oti [.˙] leprosy; **oti n-uʋ̃ɛ** [..˙↘] "salt-leprosy": "melts like salt"; attacks nose, fingers, and toes; incurable; exudes liquid matter.

otiɛ̃ [˙˙] a fruit tree, *Chrysophyllum albidum.* The F.D. list also knows **otiɛ̃ ogi-oriɔ** "**otiɛ̃** of *africana* (?); farmers obtain from it a charm which promotes the growth of yams; *cf.* **fɔ** [/].

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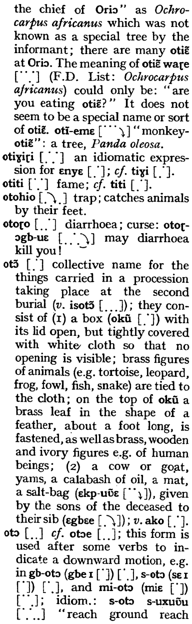
otiɛ̃ [˥ ˥] a fruit tree, *Chrysophyllum albidum.* The F.D. list also knows **oti**ɛ̃ **ogi-ori**ɔ “**oti**ɛ̃ of the chief of **Oriɔ**” as *Ochrocarpus africanus* which was not known as a special tree by the informant; there are many **otiɛ̃** at **Oriɔ**. The meaning of **otiɛ̃ waɽe** [˥ ˥ ˩ ˥] (F.D. List: *Ochrocarpus africanus*) could only be: “are you eating **otiɛ̃**?” It does not seem to be a special name or sort of **otiɛ̃**. **otĩ-emɛ** [˥ ˥ ˥ (4-1)] “monkey-**otiɛ̃**”: a tree, *Panda oleosa.*

otiɣiɽi [˩ ˥ ˩ ˥] an idiomatic expression for **ɛnyɛ** [˩ ˥]; *cf.* **tiɣi** [˩ ˥].

otiti [˥ ˩ ˥] fame; *cf.* **titi** [˩ ˥].

otohio [˩ \ ˩] trap; catches animals by their feet.

otoɽo [˩ ˩ ˥] diarrhoea; curse: **otoɽ-**



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otohio [.↘.] trap; catches animals by their feet.

otoɽo [..˙] diarrhoea; curse: **otoɽ-ɔgb-uɛ** [..˙↘] may diarrhoea kill you!

otɔ̃ [.˙] collective name for the things carried in a procession taking place at the second burial (*v.* **isotɔ̃** [...]); they consist of (1) a box (**okũ** [.˙]) with its lid open, but tightly covered with white cloth so that no opening is visible; brass figures of animals (e.g. tortoise, leopard, frog, fowl, fish, snake) are tied to the cloth; on the top of **okũ** a brass leaf in the shape of a feather, about a foot long, is fastened, as well as brass, wooden and ivory figures e.g. of human beings; (2) a cow or goat, yams, a calabash of oil, a mat, a salt-bag (**ɛkp-uʊ̃ɛ** [˙˙↓]), given by the sons of the deceased to their sib (**ɛgbɛe** [.↘]); *v.* **ako** [.˙].

otɔ [..] *cf.* **otɔe** [..]; this form is used after some verbs to indicate a downward motion, e.g. in **gb-otɔ** (**gbe ɪ** [˙]) [˙.], **s-otɔ** (**sɛ ɪ** [˙]) [˙.], and **mi-otɔ** (**miɛ** [˙]) [˙˙.]; idiom.: **s-otɔ s-uxuʊ̃u** [˙.˙..] “reach ground reach

ɔgb-uε [˩ ˩ ˥ ˩‿\ ] may diarrhoea kill you!

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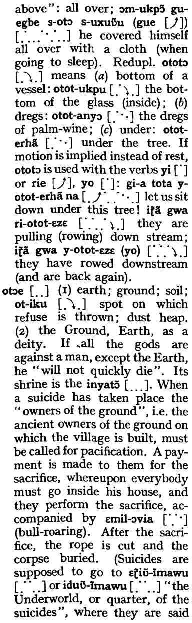
otɔ [˩ ˩] *cf.* **otɔe** [˩ ˩]; this form is used after some verbs to indicate a downward motion, e.g. in **gb-otɔ** (**gbe 1** [˥]) [˥ ˩], **s-otɔ** (**s**ɛ **1** [˥]) [˥ ˩], and **mi-otɔ** (**mi**ɛ [˥]) [˥ ˥ ˩]; idiom.: **s-otɔ s-uxuʊ̃u** [˥ ˩ ˥ ˩ ˩] "reach ground reach above”: all over; **ɔm-ukpɔ̃ gu-egbe s-otɔ s-uxuʊ̃u** (**gue** [/]) [˩ ˥ ˩ ˩ ˩ ˥ ˦ ˩ ˥ ˩ ˩] he covered himself all over with a cloth (when going to sleep). Redupl. **ototɔ** [˩ \ ˩] means (*a*) bottom of a vessel: **otot-ukpu** [˩ ˥ (4-1) ˩] the bottom of the glass (inside); (*b*) dregs: **otot-anyɔ** [˩ ˥ ˦ ˧] the dregs of palm-wine; (*c*) under: **otot-erhã** [˩ ˥ ˦ ˧] under the tree. If motion is implied instead of rest, **ototɔ** is used with the verbs **yi** [˥] or **rie** [/], **yo** [˥]: **gi-a tota y-otot-erhã na** [˩ / ˥ ˩ ˩ ˥ ˦ ˧ ˩] let us sit down under this tree! **iɽ̃ã gwa ri-otot-ɛzɛ** [˥ ˩ ˥ ˩ ˩ ˥ (4-1) ˩] they are pulling (rowing) down stream; **iɽ̃ã gwa y-otot-ɛzɛ**



above”: all over; **ɔm-ukpɔ̃ gu-egbe s-otɔ s-uxuʊ̃u** (**gue** [↗]) [.˙...˙.˙..] he covered himself all over with a cloth (when going to sleep). Redupl. **ototɔ** [.↘.] means (*a*) bottom of a vessel: **otot-ukpu** [.˙↘.] the bottom of the glass (inside); (*b*) dregs: **otot-anyɔ** [.˙˙·] the dregs of palm-wine; (*c*) under: **otot-erhã** [.˙˙·] under the tree. If motion is implied instead of rest, **ototɔ** is used with the verbs **yi** [˙] or **rie** [↗], **yo** [˙]: **gi-a tota y-otot-erhã na** [.↗˙..˙˙.] let us sit down under this tree! **iɽ̃ã gwa ri-otot-ɛzɛ** [˙.˙..˙↘.] they are pulling (rowing) down stream; **iɽ̃ã gwa y-otot-ɛzɛ** (**yo**) [˙.˙.˙↘.] they have rowed downstream (and are back again).

otɔe [..] (1) earth; ground; soil; **ot-iku** [.↘.] spot on which refuse is thrown; dust heap. (2) the Ground, Earth, as a deity. If all the gods are against a man, except the Earth, he “will not quickly die”. Its shrine is the **inyatɔ̃** [...]. When a suicide has taken place the “owners of the ground”, i.e. the ancient owners of the ground on which the village is built, must be called for pacification. A payment is made to them for the sacrifice, whereupon everybody must go inside his house, and they perform the sacrifice, accompanied by **ɛmil-ɔvia** [˙.˙] (bull-roaring). After the sacrifice, the rope is cut and the corpse buried. (Suicides are supposed to go to **ɛɽ̃iʊ̃-ĩmawu** [.˙˙..] or **iduʊ̃-ĩmawu** [.˙˙..] “the Underworld, or quarter, of the suicides”, where they are said (**yo**) [˥ ˩ ˥ ˩ ˥ (4-1) ˩] they have rowed downstream (and are back again).

otɔe [˩ ˩] (1) earth; ground; soil;
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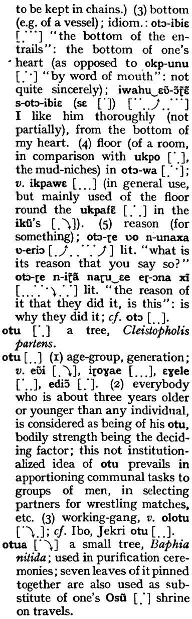
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otu [˙.] a tree, *Cleistopholis partens.*

otu [..] (1) age-group, generation; *v.* **eʊ̃i** [.↘], **iɽoɣae** [...], **ɛɣele** [˙..], **ediɔ̃** [.˙]. (2) everybody who is about three years older or younger than any individual, is considered as being of his **otu,** bodily strength being the deciding factor; this not institutionalized idea of **otu** prevails in apportioning communal tasks to groups of men, in selecting partners for wrestling matches, etc. (3) working-gang, *v.* **olotu** [˙↘.]; *cf.* Ibo, Jekri **otu** [..].

otua [˙↘] a small tree, *Baphia nitida*; used in purification ceremonies; seven leaves of it pinned together are also used as substitute of one’s **Osũ** [.˙] shrine on travels.

˥ /] lit. “what is its reason that you say so?” **otɔ-ɽe n-iɽ̃ã naɽu̯͜ɛe eɽ-ɔna xĩ** [˩ ˩ ˩ ˥ ˩ ˥ ˧ (4-1) ˩ ˥ ˩ ˥] lit. “the reason of it that they did it, is this”: is why they did it; *cf.* **otɔ** [˩ ˩].

otu [˥ ˩] a tree, *Cleistopholis partens*.

otu [˩ ˩] (1) age-group, generation; *v.* **eũi** [˩ \ ], **iɽoɣae** [˩ ˩ ˩], ɛ**ɣele** [˥ ˩ ˩], **edi**ɔ̃ [˩ ˥]. (2) everybody who is about three years older or younger than any individual, is considered as being of his **otu**, bodily strength being the deciding factor; this not institutionalized idea of **otu** prevails in apportioning communal tasks to groups of men, in selecting partners for wrestling matches, etc. (3) working-gang, *v.* **olotu** [˥ \ ˩]; *cf.* Ibo, Jekri **otu** [˩ ˩].

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otuɛ [˩ ˥] salutation; **otu-owiɛ** [˩ ˥ ˥ ˧] morning salutation (i.e. the general term, not a formula); *cf.* **tuɛ** [˥].

ovalɔ [˩ ˩ ˩] a tree, *Trichilia heudelotii.* The F.D. list has **ogi-ovalɔ.**

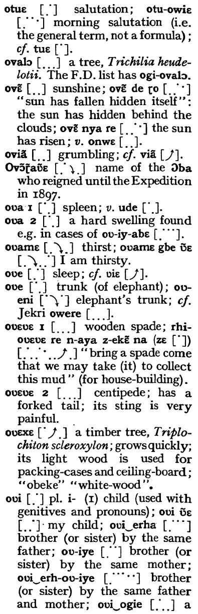
ovɛ̃ [˩ ˩] sunshine; **ovɛ̃ de ɽo** [˩ ˩ ˥ ˧] “sun has fallen hidden itself”: the sun has hidden behind the clouds; **ovɛ̃ nya re** [˩ ˩ ˥ ˧] the sun han risen; *v.* **onwɛ** [˩ ˩].

oviã [˩ ˩] grumbling; *cf.* **viã** [/].

Ovɔ̃ɽaʊ̃ɛ [˩ ˥ (4-1) ˩] name of the **Ɔba** who reigned until the Expedition in 1897.

oʊa 1 [˥ ˩] spleen; *v.* **ude** [˥ ˩].

oʊa 2 [˥ ˩] a hard



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Ovɔ̃ɽaʊ̃ɛ [.˙↘.] name of the **Ɔba** who reigned until the Expedition in 1897.

oʊa 1 [˙.] spleen; *v.* **ude** [˙.].

oʊa 2 [˙.] a hard swelling found e.g. in cases of **oʊ-iy-abɛ** [.˙˙˙].

oʊamɛ [.↘.] thirst; **oʊamɛ gbe ʊ̃ɛ** [.↘..˙] I am thirsty.

oʊe [.˙] sleep; *cf.* **ʊiɛ** [↗].

oʊe [˙.] trunk (of elephant); **oʊ-eni** [˙↘˙] elephant’s trunk; *cf.* Jekri **owere** [...].

oʊɛʊɛ 1 [...] wooden spade; **rhi-oʊɛʊɛ re n-aya z-ekɛ̃ na** (**zɛ** [˙]) [.˙..˙..↗.] “bring a spade come that we may take (it) to collect this mud” (for house-building).

oʊɛʊɛ 2 [...] centipede; has a forked tail; its sting is very painful.

oʊɛxɛ [˙↗.] a timber tree, *Triplochiton scleroxylon*; grows quickly; its light wood is used for packing-cases and ceiling-board; “obeke” “white-wood”.

oʊi [.˙] pl. **i-** (1) child (used with genitives and pronouns); **oʊi ʊ̃ɛ** [..˙] my child; **oʊi‿erha** [.˙˙˙] brother (or sister) by the same father; **oʊ-iye** [.˙˙] brother (or sister) by the same mother; **oʊi‿erh-oʊ-iye** [.˙˙˙˙˙] brother (or sister) by the same father and mother; **oʊi‿ogie** [.˙..] a swelling found e.g. in cases of **oʋ-iy-abɛ** [˩ ˥ ˥ ˥].

oʋamɛ [˩ \ ˩] thirst; **oʋamɛ gbe ʋ̃ɛ** [˩ \ ˩ ˩ ˥] I am thirsty.

oʋe [˩ ˥] sleep; *cf.* **ʋiɛ** [/].

oʋe [˥ ˩] trunk (of elephant); **oʋ-eni** [˥ \ ˥] elephant’s trunk; *cf.* Jekri **owere** [˩ ˩ ˩].

oʋɛʋɛ 1 [˩ ˩ ˩] wooden spade; **rhi-oʋɛʋɛ re n-aya z-ekɛ̃ na** (**zɛ** [˥]) [˩ ˥ ˩ ˩ ˥ ˧ ˩ ˩ / ˩] “bring a spade come that we may take (it) to collect this mud” (for house-building).

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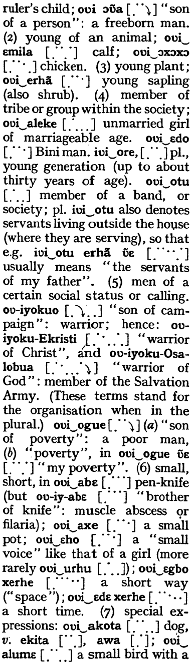
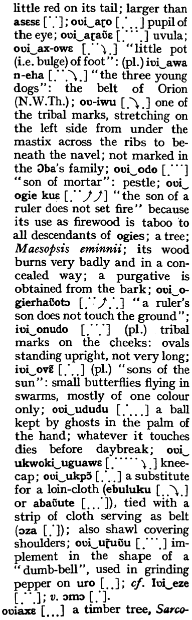

ruler's child; **oʋi ɔʋ̃a** [.˙˙↘] "son of a person": a freeborn man. (2) young of an animal; **oʋi‿ɛmila** [.˙˙.˙] calf; **oʋi‿ɔxɔxɔ** [.˙˙˙.] chicken. (3) young plant; **oʋi‿erhã** [.˙˙˙] young sapling (also shrub). (4) member of tribe or group within the society; **oʋi‿aleke** [.˙...] unmarried girl of marriageable age. **oʋi‿ɛdo** [.˙˙˙] Bini man. **iʋi‿ore,** [.˙˙.] pl., young generation (up to about thirty years of age). **oʋi‿otu** [.˙..] member of a band, or society; pl. **iʋi‿otu** also denotes servants living outside the house (where they are serving), so that e.g. **iʋi‿otu erhã ʋ̃ɛ** [.˙˙˙˙.˙] usually means "the servants of my father". (5) men of a certain social status or calling. **oʋ-iyokuo** [.↘..] "son of campaign": warrior; hence: **oʋ-iyoku-Ekristi** [.˙˙..˙.] "warrior of Christ", and **oʋ-iyoku-Osalobua** [.˙˙...˙↘] "warrior of God": member of the Salvation Army. (These terms stand for the organisation when in the plural.) **oʋi‿ogue** [.˙˙↘] (*a*) "son of poverty": a poor man, (*b*) "poverty", in **oʋi‿ogue ʋ̃ɛ** [.˙˙.˙] "my poverty". (6) small, short, in **oʋi‿abɛ** [.˙˙˙] pen-knife (but **oʋ-iy-abɛ** [.˙˙˙] "brother of knife": muscle abscess or filaria); **oʋi‿axe** [.˙˙˙] a small pot; **oʋi‿ɛho** [.˙˙˙] a "small voice" like that of a girl (more rarely **oʋi‿urhu** [.˙..]); **oʋi‿ɛgbo xerhe** [.˙˙˙˙˙] a short way ("space"); **oʋi‿ɛdɛ xerhe** [.˙˙˙˙˙] a short time. (7) special expressions: **oʋi‿akota** [.˙˙..] dog, *v.* **ekita** [˙˙.], **awa** [.˙]; **oʋi‿alumɛ** [.˙˙..] a small bird with a

servants of my father”. (5) men of a certain social status or calling. **oʊ-iyokuo** [˩ \ ˩ ˩] “son of campaign”: warrior; hence: **oʊ-iyoku-Ekristi** [˩ ˥ ˧ ˩ ˩ ˥ ˩] “warrior xxxxx of Christ”, and **oʊ-iyoku-Osalobua** [˩ ˥ ˧ ˩ ˩ ˩ ˥ (4-1)] “warrior of God”: member of the Salvation Army. (These terms stand for the organisation when in the plural.) **oʊi͜ogue** [˩ ˥ ˥ (4-1)] (*a*) “son of poverty”: a poor man, (*b*) “poverty”, in **oʊi͜ogue** ʊ̃ɛ [˩ ˥ ˥ ˩ ˥] “my poverty”. (6) small, short, in **oʊi͜abɛ** [˩ ˥ ˥ ˥] pen-knife (but **oʊ-iy-abɛ** [˩ ˥ ˥ ˥] “brother of knife”: muscle abscess or filaria); **oʊi͜axe** [˩ ˥ ˥ ˧] a small pot; **oʊi͜ɛho** [˩ ˥ ˥ ˧] a “small voice” like that of a girl (more rarely **oʊi͜urhu** [˩ ˥ ˩ ˩]); **oʊi͜ɛgbo xerhe** [˩ ˥ ˥ ˥ ˧ ˧] a short way (“space”); **oʊi͜ɛdɛ xerhe** [˩ ˥ ˥ ˧ ˧ ˧] a short time. (7) special expressions: **oʊi͜akota** [˩ ˥ ˥ ˩ ˩] dog, *v.* **ekita** [˥ ˥ ˩], **awa** [˩ ˥]; **oʊi͜ alumɛ** [˩ ˥ ˥ ˩ ˩] a small bird with a little red on its tail; larger than **asεsε** [˥ ˩ ˥]; **oʊi‿aɽo** [˩ ˥ ˩ ˩] pupil of the eye; **oʊi‿aɽaʊ̃ε** [˩ ˥ ˥ ˥ ˩] uvula; **oʊi‿ax-owε** [˩ ˥ ˥ (4-1) ˩] “little pot (i.e. bulge) of foot”: (pl.) **iʊi‿awa n-eha** [˩ ˥ ˥ ˩ \ ˩] “the three young dogs”: the belt of Orion (N.W.Th.); **oʊ-iwu** [˩ \ ˩] one of the tribal marks, stretching on the left side from under the mastix across the ribs to beneath the navel; not marked in the Ɔ**ba**’s family; **oʊi‿odo** [˩ ˥ ˥ ˥] “son of mortar”: pestle; **oʊi‿ ogie kuε** [˩ ˥ ˥ / /] “the son of a ruler does not set fire” because its use as firewood is taboo to all descendants of **ogies**; a tree;



little red on its tail; larger than **asεsε** [˥ ˩ ˥]; **oʊi‿aɽo** [˩ ˥ ˩ ˩] pupil of the eye; **oʊi‿aɽaʊ̃ε** [˩ ˥ ˥ ˥ ˩] uvula; **oʊi‿ax-owε** [˩ ˥ ˥ \ ˩] “little pot (i.e. bulge) of foot”: (pl.) **iʊi‿awa n-eha** [˩ ˥ ˥ ˩ \ ˩] “the three young dogs”: the belt of Orion (N.W.Th.); **oʊ-iwu** [˩ \ ˩] one of the tribal marks, stretching on the left side from under the mastix across the ribs to beneath the navel; not marked in the **Ɔba**’s family; **oʊi‿odo** [˩ ˥ ˥ ˥] “son of mortar”: pestle; **oʊi‿ ogie kuε** [˩ ˥ ˥ / /] “the son of a ruler does not set fire” because its use as firewood is taboo to all descendants of **ogies**; a tree; *Maesopsis eminnii*; its wood burns very badly and in a concealed way; a purgative is obtained from the bark; **oʊi‿ogierhaʊ̃otɔ** [˩ ˥ ˥ / ˥ ˩ ˩] “a ruler’s son does not touch the ground”; **iʊi‿onudo** [˩ ˥ ˥ ˩ ˥] (pl.) tribal marks on the cheeks: ovals standing upright, not very long; **iʊi‿ovε̃** [˩ ˥ ˩ ˩] (pl.) “sons of the sun”: small butterflies flying in swarms, mostly of one colour only; **oʊi‿ududu** [˩ ˥ ˩ ˩ ˩] a ball kept by ghosts in the palm of the hand; whatever it touches dies before daybreak; **oʊi‿ ukwoki‿uguawε** [˩ ˥ ˥ ˥ ˥ ˥ \ ˩] knee-cap; **oʊi‿ukpɔ̃** [˩ ˥ ˩ ˩] a substitute for a loin-cloth (**ebuluku** [˩ ˩ \ ˩] or **abaʊ̃ute** [˩ ˩ ˩ ˥]), tied with a strip of cloth serving as belt (**ɔza** [˩ ˥]); also shawl covering shoulders; **oʊi‿uɽuʊ̃u** [˩ ˥ ˥ ˥ ˩] implement in the shape of a “dumb-bell”, used in grinding pepper on **uro** [˩ ˩]; *cf.* **Iʊi‿eze** [˩ ˥ ˥ ˩]; *v.* **ɔmɔ** [˩ ˥].

oʊiaxε [˩ ˩ ˩] a timber tree, *Sarco-*

Maesopsis eminnii; its wood burns very badly and in a concealed way; a purgative is obtained from the bark; **oʊi͜ogierhaʊ̃otɔ** [˩ ˥ ˥ ∕ ˩ ˥ ˩] “a ruler’s son does not touch the ground”; **iʊi͜onudo** [˩ ˥ ˥ ˩ ˥] (pl.) tribal marks on the cheeks: ovals standing upright, not very long; **iʊi͜ovɛ̃** [˩ ˥ ˩ ˩] (pl.) “sons of the sun”: small butterflies flying in swarms, mostly of one colour only; **oʊi͜ududu** [˩ ˥ ˩ ˩ ˩] a ball kept by ghosts in the palm of the hand; whatever it touches dies before daybreak; **oʊi͜ukwoki͜uguawɛ** [˩ ˥ ˥ ˥ ˥ ˥ (4-1) ˩] knee-cap; **oʊi͜ukpɔ̃** [˩ ˥ ˩ ˩] a substitute for a loin-cloth (**ebuluku** [˩ ˩ ∖ ˩] or **abaʊ̃ute** [˩ ˩ ˩ ˥]), tied with a strip of cloth serving as belt (**ɔza** [˩ ˥]); also shawl covering shoulders; **oʊi͜uɾ̃uʊ̃u** [˩ ˥ ˥ ˥ ˩] implement in the shape of a “dumb-bell”, used in grinding pepper on **uro** [˩ ˩]; *cf.* **Iʊi͜eze** [˩ ˥ ˥ ˩]; *v.* **ɔmɔ** [˩ ˥].

oʊiaxɛ [˩ ˩ ˩] a timber tree, *Sarco-*

cephalus esculentus; though a deciduous tree, it is never quite leafless.

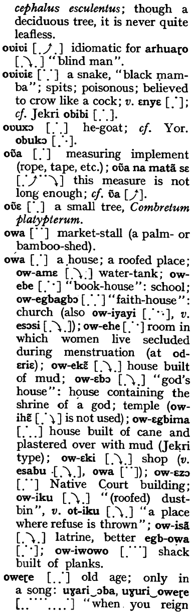
oʋiʋi [˩ / ˩] idiomatic for **arhuaɽo** [˩ \ ˩] “blind man”.

oʋiʋiɛ [˥ ˩ ˥] a snake, “black mamba”; spits; poisonous; believed to crow like a cock; *v.* **ɛnyɛ** [˩ ˥]; *cf.* Jekri **obibi** [˩ ˥ ˩].

oʋuxɔ [˩ ˥ ˩] he-goat; *cf.* Yor. **obukɔ** [˩ ˥ ˧].

oʋ̃a [˩ ˥] measuring implement (rope, tape, etc.); **oʋ̃a na matã sɛ** [˩ ˥ / ˥ ˥ \ ] this measure is not long enough; *cf.* **ʋ̃a** [/].

oʋ̃ɛ [˥ ˩] a small tree, *Combretum platypterum*.



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oʋ̃a [.˙] measuring implement (rope, tape, etc.); **oʋ̃a na matã sɛ** [.˙↗˙˙↘] this measure is not long enough; *cf.* **ʋ̃a** [↗].
oʋ̃ɛ [˙.] a small tree, *Combretum platypterum*.

owa [˙˙] market-stall (a palm- or bamboo-shed).

owa [.˙] a house; a roofed place; **ow-amɛ** [.↘.] water-tank; **ow-ebe** [.˙·] “book-house”: school; **ow-egbagbɔ** [.˙.˙] “faith-house”: church (also **ow-iyayi** [.˙·.], *v.* **esɔsi** [.↘.]); **ow-ehe** [.˙·] room in which women live secluded during menstruation (at **od-ɛriɛ**); **ow-ekɛ̃** [.↘.] house built of mud; **ow-ɛbɔ** [.↘.] “god’s house”: house containing the shrine of a god; temple (**ow-ihɛ̃** [.˙↘] is not used); **ow-ɛgbima** [.˙..] house built of cane and plastered over with mud (Jekri type); **ow-ɛki** [.↘.] shop (*v.* **esabu** [.↘.], **owa** [˙˙]); **ow-ɛzɔ** [.˙˙] Native Court building; **ow-iku** [.↘.] “(roofed) dust-bin”, *v.* **ot-iku** [.↘.] “a place where refuse is thrown”; **ow-isã** [.↘.] latrine, better **egb-owa** [.˙·]; **ow-iwowo** [.˙˙˙] shack built of planks.

oweɽe [..˙] old age; only in a song: **uɣari‿ɔba, uɣuri‿oweɽe** [..˙˙˙˙....˙] “when you reign

owa [˥ ˥] market-stall (a palm- or bamboo-shed).

owa [˩ ˥] a house; a roofed place; **ow-amɛ** [˩ \ ˩] water-tank; **ow-ebe** [˩ ˥ ˧] “book-house”: school; **ow-egbagbɔ** [˩ ˥ ˩ ˥] “faith-house”: church (also **ow-iyayi** [˩ ˥ ˧ ˧], *v.* **ɛsɔsi** [˩ \ ˩]); **ow-ehe** [˩ ˥ ˧] room in which women live secluded during menstruation (at **od-ɛriɛ**); **ow-ekɛ̃** [˩ \ ˩] house built of mud; **ow-ɛbɔ** [˩ \ ˩] “god’s house”: house containing the shrine of a god; temple (**ow-ihɛ̃** [˩ ˥ (4-1)] is not used); **ow-ɛgbima** [˩ ˥ ˩ ˩] house built of cane and plastered over with mud (Jekri type); **ow-ɛki** [˩ \ ˩] shop (*v.* **esabu** [˩ \ ˩], **owa** [˥ ˥]); **ow-ɛzɔ** [˩ ˥ ˥] Native Court building;

ow-iku [˩ \ ˩] “(roofed) dustbin”, *v.* **ot-iku** [˩ \ ˩] “a place where refuse is thrown”; **ow-isã** [˩ \ ˩] latrine, better **egb-owa** [˩ ˥ ˧]; **ow-iwowo** [˩ ˥ ˥ ˥] shack built of planks.

oweɽe [˩ ˩ ˥] old age; only in a song: **uɣari͜ɔba, uɣuri͜oweɽe** [˩ ˩ ˥ ˥ ˥ ˥ ˩ ˩ ˩ ˩ ˥] “when you reign as Ɔ**ba**, you must attain (eat) old age” and in **ɔdiɔ̃weɽe** [˩ ˥ ˩ ˥].

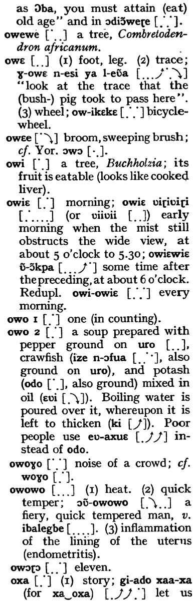
owewe [˥ ˩ ˩] a tree, *Combretodendron africanum.*

owɛ [˩ ˩] (1) foot, leg. (2) trace; **ɣ-owɛ n-esi ya l-eʊ̃a** [˩ ˩ ˩ / ˥ ˩ \ ] “look at the trace that the (bush-) pig took to pass here”. (3) wheel; **ow-ikɛkɛ** [˩ ˥ ˩ ˥] bicycle-wheel.

owɛe [˥ \ ] broom, sweeping brush; *cf.* Yor. ɔwɔ [˧ ˩].

owi [˥ ˩] a tree, *Buchholzia*; its fruit is eatable (looks like cooked liver).

owiɛ [˩ ˥] morning; **owiɛ ʋiɽiʋiɽi** [˩ ˥ ˩ ˩ ˩ ˩] (or **ʋiiʋii** [˩ ˩]) early morning when the



as Ɔ**ba**, you must attain (eat) old age” and in **ɔdiɔ̃weɽe** [˙.˙.].

owewe [˙..] a tree, *Combretodendron africanum.*

owɛ [..] (1) foot, leg. (2) trace; **ɣ-owɛ n-esi ya l-eʊ̃a** [...↗˙.↘] “look at the trace that the (bush-) pig took to pass here”. (3) wheel; **ow-ikɛkɛ** [.˙.˙] bicycle-wheel.

owɛe [˙↘] broom, sweeping brush; *cf.* Yor. **ɔwɔ** [·.].

owi [˙.] a tree, *Buchholzia*; its fruit is eatable (looks like cooked liver).

owiɛ [.˙] morning; **owiɛ ʋiɽiʋiɽi** [.˙....] (or **ʋiiʋii** [..]) early morning when the mist still obstructs the wide view, at about 5 o’clock to 5.30; **owiɛwiɛ ʊ̃-ɔ̃kpa** [...↗˙] some time after the preceding, at about 6 o’clock. Redupl. **owi-owiɛ** [.˙.˙] every morning.

owo 1 [.˙] one (in counting).

owo 2 [.˙] a soup prepared with pepper ground on **uro** [..], crawfish (**ize n-ɔfua** [..˙˙], also ground on **uro**), and potash (**odo** [˙.], also ground) mixed in oil (**ɛʋi** [.↘]). Boiling water is poured over it, whereupon it is left to thicken (**ki** [↗]). Poor people use **eʋ-axuɛ** [.↗↗] instead of **odo**.

owoɣo [˙.˙] noise of a crowd; *cf.* **woɣo** [.˙].

owowo [...] (1) heat. (2) quick temper; **ɔʊ̃-owowo** [.↘..] a fiery, quick tempered man, *v.* **ibalegbe** [....]. (3) inflammation of the lining of the uterus (endometritis).

owɔɽɔ [..˙] eleven.

oxa [.˙] (1) story; **gi-ado xaa-xa** (for **xa‿oxa**) [.↗↗.˙] let us mist still obstructs the wide view, at about 5 o’clock to 5.30; **owiɛwiɛ ʊ̃-ɔ̃kpa** [˩ ˩ ˩ / ˥] some time after the preceding, at about 6 o’clock. Redupl. **owi-owiɛ** [˩ ˥ ˩ ˥] every morning.

owo 1 [˩ ˥] one (in counting).

owo 2 [˩ ˥] a soup prepared with pepper ground on **uro** [˩ ˩], crawfish (**ize n-ɔfua** [˩ ˩ ˥ ˧], also ground on **uro**), and potash (**odo** [˥ ˩], also ground) mixed in oil (**ɛʊi** [˩ \ ]). Boiling water is poured over it, whereupon it is left to thicken (**ki** [/]). Poor people use **eʊ-axuɛ** [˩ / /] instead of **odo**.

owoɣo [˥ ˩ ˥] noise of a crowd; *cf.* **woɣo** [˩ ˥].

owowo [˩ ˩ ˩] (1) heat. (2) quick temper; ɔʊ̃-**owowo** [˩ \ ˩ ˩] a fiery, quick tempered man, *v.* **ibalegbe** [˩ ˩ ˩ ˩]. (3) inflammation of the lining of the uterus (endometritis).

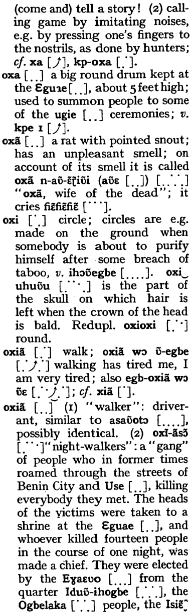
owɔɽɔ [˩ ˩ ˥] eleven.

oxa [˩ ˥] (1) story; **gi-ado xaa-xa** (for **xa͜oxa**) [˩ / / ˩ ˥] let us (come and) tell a story! (2) calling game by imitating noises, e.g. by pressing one's fingers to the nostrils, as done by hunters; *cf.* **xa** [/], **kp-oxa** [˩ ˥].

oxa [˩ ˩] a big round drum kept at the **Ɛguae** [˩ ˩], about 5 feet high; used to summon people to some of the **ugie** [˩ ˩] ceremonies; *v.* **kpe 1** [/].

oxã [˩ ˩] a rat with pointed snout; has an unpleasant smell; on account of its smell it is called **oxã n-aʊ̃-ɛ̃ɽiʊ̃i** (**aʊ̃ɛ** [˩ ˩]) [˩ ˩ ˥ ˩ ˥ ˩] "**oxã**, wife of the dead"; it cries **fiɛ̃fiɛ̃fiɛ̃** [˥ ˥ ˥].

oxi [˥ ˩] circle; circles are e.g. made on the


(come and) tell a story! (2) calling game by imitating noises, e.g. by pressing one's fingers to the nostrils, as done by hunters; *cf.* **xa** [↗], **kp-oxa** [.˙].

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oxi [˙.] circle; circles are e.g. made on the ground when somebody is about to purify himself after some breach of taboo, *v.* **ihɔʊ̃egbe** [....]. **oxi‿uhuʊ̃u** [.˙˙˙.] is the part of the skull on which hair is left when the crown of the head is bald. Redupl. **oxioxi** [.˙˙] round.

oxiã [.˙] walk; **oxiã wɔ ʊ̃-egbe** [.˙↗.˙] walking has tired me, I am very tired; also **egb-oxiã wɔ ʊ̃ɛ** [.˙˙↗.˙]; *cf.* **xiã** [˙].

oxiã [..] (1) "walker": driver-ant, similar to **asaʊ̃otɔ** [....], possibly identical. (2) **oxĩ-ãsɔ̃** [.˙˙˙] "night-walkers": a "gang" of people who in former times roamed through the streets of Benin City and **Use** [..], killing everybody they met. The heads of the victims were taken to a shrine at the **Ɛguae** [..], and whoever killed fourteen people in the course of one night, was made a chief. They were elected by the **Eɣaɛʋo** [...] from the quarter **Iduʊ̃-ihogbe** [.˙.˙.], the **Ogbelaka** [˙.˙.] people, the **Isiɛ̃**

ground when somebody is about to purify himself after some breach of taboo, *v.* **ihɔʊ̃egbe** [˩ ˩ ˩ ˩]. **oxi‿ uhuʊ̃u** [˩ ˥ ˥ ˧ ˩] is the part of the skull on which hair is left when the crown of the head is bald. Redupl. **oxioxi** [˩ ˥ ˧] round.

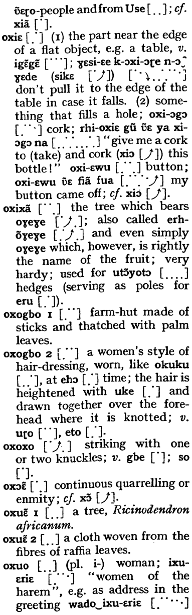
oxiã [˩ ˥] walk; **oxiã wɔ** ʊ̃**-egbe** [˩ ˥ / ˩ ˥] walking has tired me, I am very tired; also **egb-oxiã wɔ** ʊ̃ε [˩ ˥ ˧ /‿˩ ˥]; *cf.* **xiã** [˥].

oxiã [˩ ˩] (1) “walker”: driver-ant, similar to **asaʊ̃otɔ** [˩ ˩ ˩ ˩], possibly identical. (2) **oxĩ-ãsɔ̃** [˩ ˥ ˥ ˧] “night-walkers”: a “gang” of people who in former times roamed through the streets of Benin City and **Use** [˩ ˩], killing everybody they met. The heads of the victims were taken to a shrine at the **Ɛguae** [˩ ˩], and whoever killed fourteen people in the course of one night, was made a chief. They were elected by the **Eɣaɛʋo** [˩ ˩ ˩] from the quarter **Iduʋ̃-ihogbe** [˩ ˥ ˩ ˥ ˩], the **Ogbelaka** [˥ ˩ ˥ ˩] people, the **Isiɛ̃ˆ**

ʊ̃ɛɽo-people and from **Use** [˩ ˩]; *cf.* **xiã** [˥].

oxiɛ [˩ ˥] (1) the part near the edge of a flat object, e.g. a table, *v.* **igɛ̃gɛ̃** [˥ ˥ ˥]; **ɣɛsi-ɛe k-ɔxi-ɔɽe n-ɔˆ ɣɛde (sikɛ** [˥ /]) [˥ ˧ (4-1) ˩ ˩ ˥ ˩ ˥ ˥ ˧] don't pull it to the edge of the table in case it falls. (2) something that fills a hole; **oxi-ɔgɔ** [˩ ˥ ˥ ˧] cork; **rhi-oxiɛ gũ ʊ̃ɛ ya xi-ɔgɔ na** [˩ ˩ ˥ ˩ ˥ ˩ ˩ ˩ ˥ ˩] "give me a cork to (take) and cork (**xiɔ** [/]) this bottle!" **oxi-ɛwu** [˩ ˥ ˥ ˩] button; **oxi-ɛwu ʊ̃ɛ fiã fua** [˩ ˥ ˥ ˩ ˥ ˧ /] my button came off; *cf.* **xiɔ** [/].

oxixã [˥ ˥ ˩] the tree which bears **oɣeɣe** [˥ / ˩]; also called **erh-õɣeɣe** [˩ ˥ / ˩] and even simply


ʊ̃ɛɽo-people and from **Use** [. .]; *cf.* **xiã** [˙].
oxiɛ [.˙] (1) the part near the edge of a flat object, e.g. a table, *v.* **igɛ̃gɛ̃** [˙˙˙]; **ɣɛsi-ɛe k-ɔxi-ɔɽe n-ɔ̑ ɣɛde** (**sikɛ** [˙↗]) [˙˙↘. . .˙˙˙] don't pull it to the edge of the table in case it falls. (2) something that fills a hole; **oxi-ɔgɔ** [.˙˙˙] cork; **rhi-oxiɛ gũ ʊ̃ɛ ya xi-ɔgɔ na** [. .˙.˙. . .˙.] "give me a cork to (take) and cork (**xiɔ** [↗]) this bottle!" **oxi-ɛwu** [.˙˙.] button; **oxi-ɛwu ʊ̃ɛ fiã fua** [.˙˙.˙˙↗] my button came off; *cf.* **xiɔ** [↗].
oxixã [˙˙.] the tree which bears **oɣeɣe** [˙↗.]; also called **erh-õɣeɣe** [.˙↗.] and even simply **oɣeɣe** which, however, is rightly the name of the fruit; very hardy; used for **utɔ̃yotɔ** [. . . .] hedges (serving as poles for **eru** [.˙]).
oxogbo 1 [.˙˙] farm-hut made of sticks and thatched with palm leaves.
oxogbo 2 [.˙˙] a women's style of hair-dressing, worn, like **okuku** [. .˙], at **ehɔ** [.˙] time; the hair is heightened with **uke** [.˙] and drawn together over the forehead where it is knotted; *v.* **uɽo** [˙˙], **eto** [.˙].
oxoxo [˙↗.] striking with one or two knuckles; *v.* **gbe** [˙]; **so** [˙].
oxɔɛ̃ [˙.] continuous quarrelling or enmity; *cf.* **xɔ̃** [↗].
oxuɛ̃ 1 [. .] a tree, *Ricinodendron africanum.*
oxuɛ̃ 2 [. .] a cloth woven from the fibres of raffia leaves.
oxuo [. .] (pl. i-) woman; **ixu-ɛriɛ** [.˙˙˙] "women of the harem", e.g. as address in the greeting **wado‿ixu-ɛriɛ** [.˙˙˙˙]

oɣeɣe which, however, is rightly the name of the fruit; very hardy; used for **utɔ̃yotɔ** [˩ ˩ ˩ ˩] hedges (serving as poles for **eru** [˩ ˥]).

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oxoxo [˥ / ˩] striking with one or two knuckles; *v.* **gbe** [˥]; **so** [˥].

oxɔɛ̃ [˥ ˩] continuous quarrelling or enmity; *cf.* **xɔ̃** [/].

oxuɛ̃ 1 [˩ ˩] a tree, *Ricinodendron africanum.*

oxuɛ̃ 2 [˩ ˩] a cloth woven from the fibres of raffia leaves.

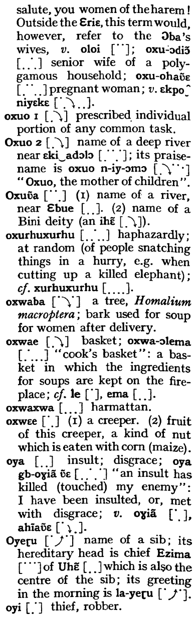
oxuo [˩ ˩] (pl. **i-**) woman; **ixuɛriɛ** [˩ ˥ ˥ ˧] “women of the harem”, e.g. an address in the greeting **wado͜ixuɛriɛ** [˩ ˥ ˥ ˧ ˧ ˧]

salute, you women of the harem! Outside the **Ɛriɛ**, this term would, however, refer to the **Ɔba**’s wives, *v.* **oloi** [˥ ˥]; **oxu-ɔdiɔ̃** [˩ ˩ ˥ ˩] senior wife of a polygamous household; **oxu-ohaʊ̃ɛ** [˩ ˥ ˥ ˩ ˩] pregnant woman; *v.* **ɛkpoˆ niyɛkɛ** [˥ ˩ \ ˩ ˩].

oxuo 1 [˩ \ ] prescribed individual portion of any common task.

Oxuo 2 [˩ \ ] name of a deep river near **ɛki‿adɔlɔ** [˩ ˥ ˥ ˩ ˥]; its praise-name is **oxuo n-iy-ɔmɔ** [˩ \ ˥ ˥ ˧] “Oxuo, the mother of children”.

Oxuʊ̃a [˥ ˥ ˩] (1) name of a river, near **Ɛbue** [˩ ˩]. (2) name of a Bini deity (an **ihɛ̃** [˩ \ ]).



salute, you women of the harem! Outside the **Ɛriɛ**, this term would, however, refer to the **Ɔba**’s wives, *v.* **oloi** [˙˙]; **oxu-ɔdiɔ̃** [..˙.] senior wife of a polygamous household; **oxu-ohaʊ̃ɛ** [.˙˙..] pregnant woman; *v.* **ɛkpô̭ niyɛkɛ** [˙.↘..].

oxuo 1 [.↘] prescribed individual portion of any common task.

Oxuo 2 [.↘] name of a deep river near **ɛki‿adɔlɔ** [.˙˙.˙]; its praise-name is **oxuo n-iy-ɔmɔ** [.↘˙˙˙] “**Oxuo**, the mother of children”.

Oxuʊ̃a [˙˙.] (1) name of a river, near **Ɛbue** [..]. (2) name of a Bini deity (an **ihɛ̃** [.↘]).

oxurhuxurhu [..˙..] haphazardly; at random (of people snatching things in a hurry, e.g. when cutting up a killed elephant); *cf.* **xurhuxurhu** [....].

oxwaba [˙↘˙] a tree, *Homalium macroptera*; bark used for soup for women after delivery.

oxwae [.↘] basket; **oxwa-ɔlema** [.˙...] “cook’s basket”: a basket in which the ingredients for soups are kept on the fire-place; *cf.* **le** [˙], **ema** [..].

oxwaxwa [...] harmattan.

oxwɛe [˙.] (1) a creeper. (2) fruit of this creeper, a kind of nut which is eaten with corn (maize).

oya [..] insult; disgrace; **oya gb-oɣiã ʊ̃ɛ** [..˙.˙] “an insult has killed (touched) my enemy”: I have been insulted, or, met with disgrace; *v.* **oɣiã** [˙.], **ahĩaʊ̃ɛ** [˙↓.].

Oyeɽu [˙↗˙] name of a sib; its hereditary head is chief **Ezima** [˙˙˙] of **Uhɛ̃** [..] which is also the centre of the sib; its greeting in the morning is **la-yeɽu** [˙↗˙].

oyi [.˙] thief, robber.

oxurhuxurhu [˩ ˩ ˥ ˩ ˩] haphazardly; at random (of people snatching things in a hurry, e.g. when cutting up a killed elephant); *cf.* **xurhuxurhu** [˩ ˩ ˩ ˩].

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oxwaxwa [˩ ˩ ˩] harmattan.

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oya [˩ ˩] insult;

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oyi [˩ ˥] thief, robber.

oyimaa [˥ ˩ ˩] exclamation of annoyance, damn!

oyiya [˩ ˩ ˩] comb; **oyiy-erhã** [˩ ˥ ˩ ˥] wooden comb; *cf.* Yor. **ooya** [˩ ˩].

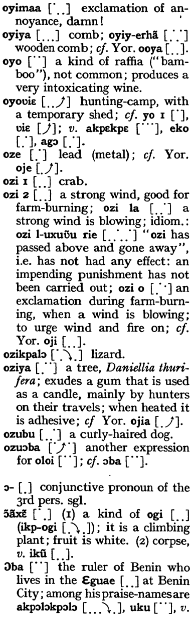
oyo [˥ ˥] a kind of raffia (“bamboo”), not common; produces a very intoxicating wine.

oyoʋiɛ [˩ ˩ /] hunting-camp, with a temporary shed; *cf.* **yo 1** [˥], ʋiɛ [/]; *v.* **akpɛkpɛ** [˥ ˥ ˥], **eko** [˩ ˥], **agɔ** [˩ ˥].

oze [˩ ˥] lead (metal); *cf.* Yor. **oje** [˩ /].

ozi 1 [˩ ˩] crab.

ozi 2 [˩ ˩] a strong wind, good for farm-burning; **ozi la** [˩ ˩ ˥] a strong wind is blowing; idiom.: **ozi l-uxuʋ̃u rie** [˩



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ozikpalɔ [˙.↘.] lizard.
oziya [.˙˙] a tree, *Daniellia thurifera*; exudes a gum that is used as a candle, mainly by hunters on their travels; when heated it is adhesive; *cf* Yor. **ojia** [.↗].
ozubu [..˙] a curly-haired dog.
ozuɔba [˙↗˙] another expression for **oloi** [˙˙]; *cf.* **ɔba** [˙˙].

ɔ- [.] conjunctive pronoun of the 3rd pers. sgl.
ɔ̃ãxɛ̃ [˙.] (1) a kind of **ogi** [..] (**ikp-ogi** [.↘.]); it is a climbing plant; fruit is white. (2) corpse, *v.* **ikũ** [..].
Ɔba [˙˙] the ruler of Benin who lives in the **Ɛguae** [..] at Benin City; among his praise-names are **akpɔlɔkpɔlɔ** [...↘.], **uku** [˙˙], *v.*

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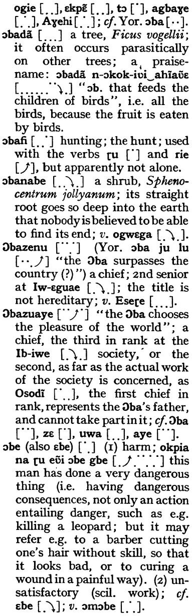
ogie [˩ ˩], **ɛkpɛ̃** [˩ ˩], **tɔ** [˥], **agbaɣe** [˩ ˥ ˩], **Aɣehi** [˩ ˥ ˩]; *cf.* Yor. **ɔba** [˧ ˧].

ɔbadã [˩ ˩ ˩] a tree, *Ficus vogellii*; it often occurs parasitically on other trees; a praise-name: **ɔbadã n-ɔkok-iʊi͜ahĩiaʊ̃ɛ** [˩ ˩ ˩ ˩ ˩ ˩ ˥ ˥ (4-1) ˩] "**ɔb.** that feeds the children of birds", i.e. all the birds, because the fruit is eaten by birds.

ɔbafi [˩ ˩ ˥] hunting; the hunt; used with the verbs **ɽu** [˥] and **rie** [/], but apparently not alone.

ɔbanabe [˩ ˩ \ ˩] a shrub, *Sphenocentrum jollyanum*; its straight root goes so deep into the earth that nobody is believed to be able to find its end; *v.*



ogie [..], **ɛkpɛ̃** [..], **tɔ** [˙], **agbaɣe** [.˙.], **Aɣehi** [.˙.]; *cf.* Yor. **ɔba** [··].

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Ɔbazenu [˙˙.˙] (Yor. **ɔba ju lu** [··.↗] "the **Ɔba** surpasses the country (?)") a chief; 2nd senior at **Iw-ɛguae** [.↘.]; the title is not hereditary; *v.* **Eseɽe** [...].

Ɔbazuaye [˙˙↗˙] "the **Ɔba** chooses the pleasure of the world"; a chief, the third in rank at the **Ib-iwe** [.↘.] society, or the second, as far as the actual work of the society is concerned, as **Osodĩ** [˙..], the first chief in rank, represents the **Ɔba**'s father, and cannot take part in it; *cf.* **Ɔba** [˙˙], **zɛ** [˙], **uwa** [..], **aye** [˙˙].

ɔbe (also **ɛbe**) [˙.] (1) harm; **okpia na ɽu eʊ̃i ɔbe gbe** [.↗˙.˙.˙] this man has done a very dangerous thing (i.e. having dangerous consequences, not only an action entailing danger, such as e.g. killing a leopard; but it may refer e.g. to a barber cutting one's hair without skill, so that it looks bad, or to curing a wound in a painful way). (2) unsatisfactory (scil. work); *cf.* **ɛbe** [.↘]; *v.* **ɔmɔbe** [.˙.].

ogwɛga [˩ \ ˩].

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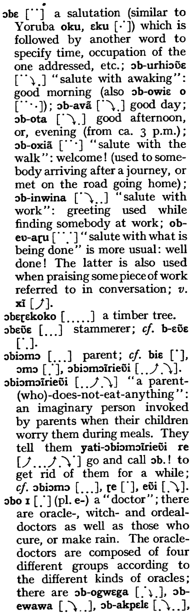
ɔbɛ [˥ ˥] a salutation (similar to Yoruba **oku**, **ɛku** [˧ ˥]) which is followed by another word to specify time, occupation of the one addressed, etc.; **ɔb-urhiɔʊ̃ɛ** [˥ ˥ (4-1) ˩] “salute with awaking”: good morning (also **ɔb-owiɛ o** [˥ ˥ ˧ ˧]); **ɔb-avã** [˥ \ ˩] good day; **ɔb-ota** [˥ \ ˩] good afternoon, or, evening (from ca. 3 p.m.); **ɔb-oxiã** [˥ ˥ ˧] “salute with the walk”: welcome! (used to somebody arriving after a journey, or met on the road going home); **ɔb-inwina** [˥ \ ˩ ˩] “salute with work”: greeting used while finding somebody at work; **ob-eʊ-aɽu** [˥ ˥ ˩ ˥] “salute with what is being done” is more



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ɔbɛɽɛkoko [.....] a timber tree.

ɔbɛʊ̃ɛ [...] stammerer; *cf.* **b-ɛʊ̃ɛ** [˙.].

ɔbiɔmɔ [...] parent; *cf.* **biɛ** [˙], **ɔmɔ** [.˙], **ɔbiɔmɔĩrieʊ̃i** [..↗.↘].

ɔbiɔmɔĩrieʊ̃i [..↗.↘] “a parent-(who)-does-not-eat-anything”: an imaginary person invoked by parents when their children worry them during meals. They tell them **yati-ɔbiɔmɔĩrieʊ̃i re** [↗...↗.↘˙] go and call **ɔb.**! to get rid of them for a while; *cf.* **ɔbiɔmɔ** [...], **ɽe** [˙], **eʊ̃i** [.↘].

ɔbo ɪ [.˙] (pl. **e-**) a “doctor”; there are oracle-, witch- and ordeal-doctors as well as those who cure, or make rain. The oracle-doctors are composed of four different groups according to the different kinds of oracles; there are **ɔb-ogwɛga** [.˙↘.], **ɔb-ewawa** [.↘..], **ɔb-akpɛlɛ** [.↘..], usual: well done! The latter is also used when praising some piece of work referred to in conversation; *v.* **xĩ** [/].

ɔbɛɽɛkoko [˩ ˩ ˩ ˩ ˩] a timber tree.

ɔbɛʊ̃ɛ [˩ ˩ ˩] stammerer; *cf.* **b-ɛʊ̃ɛ** [˥ ˩].

ɔbiɔmɔ [˩ ˩ ˩] parent; *cf.* **biɛ** [˥], **ɔmɔ** [˩ ˥], **ɔbiɔmɔ̃irieʊ̃i** [˩ ˩ / ˩ \ ].

ɔbiɔmɔ̃irieʊ̃i [˩ ˩ / ˩ \ ] “a parent-(who)-does-not-eat-anything”: an imaginary person invoked by parents when their children worry them during meals. They tell them **yati-ɔbiɔmɔ̃irieʊ̃i re** [/ ˩ ˩ ˩ / ˩ \ ˥] go and call **ɔb.**! to get rid of them for a while; *cf.* **ɔbiɔmɔ** [˩ ˩ ˩], **ɽe** [˥], **eʊ̃i** [˩ \ ].

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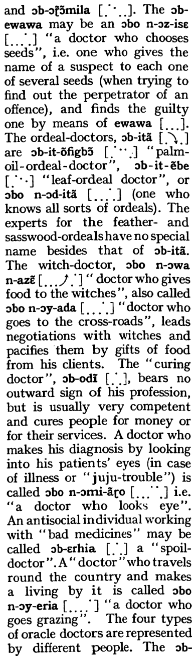
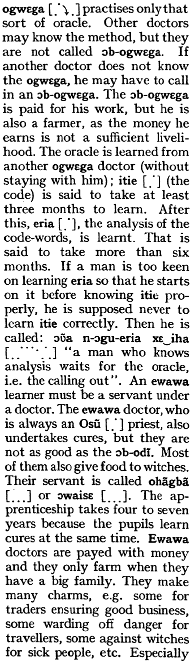


and **ɔb-ɔɽ̃ɔ̃mila** [.˙˙..]. The **ɔb-ewawa** may be an **ɔbo n-ɔz-isɛ** [...˙.] “a doctor who chooses seeds”, i.e. one who gives the name of a suspect to each one of several seeds (when trying to find out the perpetrator of an offence), and finds the guilty one by means of **ewawa** [...]. The ordeal-doctors, **ɔb-itã** [.↘.] are **ɔb-it-õfigbɔ̃** [.˙˙˙.] “palm-oil-ordeal-doctor”, **ɔb-it-ẽbe** [.˙˙·] “leaf-ordeal doctor”, or **ɔbo n-ɔd-itã** [...˙.] (one who knows all sorts of ordeals). The experts for the feather- and sasswood-ordeals have no special name besides that of **ɔb-itã**. The witch-doctor, **ɔbo n-ɔwa n-azɛ̃** [...↗.˙] “doctor who gives food to the witches”, also called **ɔbo n-ɔy-ada** [...˙.] “doctor who goes to the cross-roads”, leads negotiations with witches and pacifies them by gifts of food from his clients. The “curing doctor”, **ɔb-odĩ** [.˙.], bears no outward sign of his profession, but is usually very competent and cures people for money or for their services. A doctor who makes his diagnosis by looking into his patients’ eyes (in case of illness or “juju-trouble”) is called **ɔbo n-ɔmi-ãɽo** [...˙˙.] i.e. “a doctor who looks eye”. An antisocial individual working with “bad medicines” may be called **ɔb-ɛrhia** [.˙.] a “spoil-doctor”. A “doctor” who travels round the country and makes a living by it is called **ɔbo n-ɔy-eria** [....˙] “a doctor who goes grazing”. The four types of oracle doctors are represented by different people. The **ɔb-**

ɔbo n-ɔwa n-azɛ̃ [˩ ˩ ˩ / ˩ ˥] “doctor who gives food to the witches”, also called **ɔbo n-ɔy-ada** [˩ ˩ ˩ ˥ ˩] “doctor who goes to the crossroads”, leads negotiations with witches and pacifies them by gifts of food from his clients. The “curing doctor”, ɔ**b-oɗi** [˩ ˥ ˩], bears no outward sign of his profession, but is usully very competent and cures people for money or for their services. A doctor who makes his diagnosis by looking into his patients’ eyes (in case of illness or “juju-trouble”) is called ɔ**bo n-ɔmi-ãɽo** [˩ ˩ ˩ ˥ ˥ ˩] i.e. “a doctor who looks eye”. An antisocial individual working with “bad medicines” may be called ɔ**b-ɛrhia** [˩ ˥

˩] a “spoil-doctor”. A “doctor” who travels round the country and makes a living by it is called ɔ**bo n-ɔy-eria** [˩ ˩ ˩ ˩ ˥] “a doctor who goes grazing”. The four types of oracle doctors are represented by different people. The ɔ**b-**

ogwɛga [˩ ˥ (4-1) ˩] practises only that sort of oracle. Other doctors may know the method, but they are not called **ɔb-ogwɛga**. If another doctor does not know the **ogwɛga**, he may have to call in an **ɔb-ogwɛga**. The **ɔb-ogwɛga** is paid for his work, but he is also a farmer, as the money he earns is not a sufficient livelihood. The oracle is learned from another **ogwɛga** doctor (without staying with him); **itie** [˩ ˥] (the code) is said to take at least three months to learn. After this, **eria** [˩ ˥], the analysis of the code-words, is learnt. That is said to take more than six months. If a man is



ogwɛga [.˙↘.] practises only that sort of oracle. Other doctors may know the method, but they are not called **ɔb-ogwɛga**. If another doctor does not know the **ogwɛga,** he may have to call in an **ɔb-ogwɛga.** The **ɔb-ogwɛga** is paid for his work, but he is also a farmer, as the money he earns is not a sufficient livelihood. The oracle is learned from another **ogwɛga** doctor (without staying with him); **itie** [.˙] (the code) is said to take at least three months to learn. After this, **eria** [.˙], the analysis of the code-words, is learnt. That is said to take more than six months. If a man is too keen on learning **eria** so that he starts on it before knowing **itiɛ** properly, he is supposed never to learn **itie** correctly. Then he is called: **ɔʊ̃a n-ɔgu-eria xɛ‿iha** [..˙˙˙˙.˙.] "a man who knows analysis waits for the oracle, i.e. the calling out". An **ewawa** learner must be a servant under a doctor. The **ewawa** doctor, who is always an **Osũ** [.˙] priest, also undertakes cures, but they are not as good as the **ɔb-odĩ.** Most of them also give food to witches. Their servant is called **ohãgbã** [...] or **ɔwaisɛ** [...]. The apprenticeship takes four to seven years because the pupils learn cures at the same time. **Ewawa** doctors are payed with money and they only farm when they have a big family. They make many charms, e.g. some for traders ensuring good business, some warding off danger for travellers, some against witches for sick people, etc. Especially too keen on learning **eria** so that he starts on it before knowing **itie** properly, he is supposed never to learn **itie** correctly. Then he is called: **ɔʊ̃a n-ɔgueria xɛ͜iha** [˩ ˩ ˥ ˥ ˥ ˧ ˩ ˥ ˩] “a man who knows analysis waits for the oracle, i.e. the calling out”. An **ewawa** learner must be a servant under a doctor. The **ewawa** doctor, who is always an **Osũ** [˩ ˥] priest, also undertakes cures, but they are not as good as the **ɔb-odĩ**. Most of them also give food to witches. Their servant is called **ohãgbã** [˩ ˩ ˩] or **ɔwaisɛ** [˩ ˩ ˩]. The apprenticeship takes four to seven years because the pupils learn cures at the same time. **Ewawa** doctors are payed

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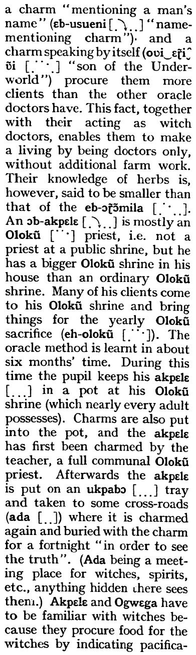
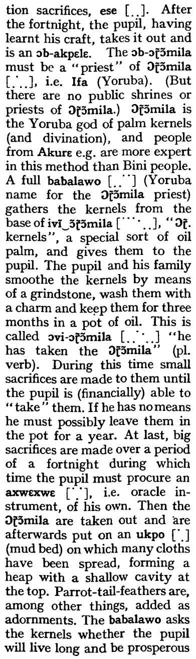
Especially

a charm “mentioning a man’s name” (ɛ**b-usueni** [˩ \ ˩ ˩] “name-mentioning charm”) and a charm speaking by itself (**oʊi̯ɛɽ̃iˆ ʊ̃i** [˩ ˥ ˥ ˦ ˩] “son of the Underworld”) procure them more clients than the other oracle doctors have. This fact, together with their acting as witch doctors, enables them to make a living by being doctors only, without additional farm work. Their knowledge of herbs is, however, said to be smaller than that of the **eb-ɔɽ̃ɔ̃mila** [˩ ˥ ˦ ˩ ˩]. An ɔ**b-akpɛl**ɛ [˩ \ ˩ ˩] is mostly an **Olokũ** [˥ ˥ ˦] priest, i.e. not a priest at a public shrine, but he has a bigger **Olokũ**



a charm “mentioning a man’s name” (**ɛb-usueni** [.\..] “name-mentioning charm”) and a charm speaking by itself (**oʊi‿ɛɽ̃i‿ʊ̃i** [.˙˙˙.] “son of the Underworld”) procure them more clients than the other oracle doctors have. This fact, together with their acting as witch doctors, enables them to make a living by being doctors only, without additional farm work. Their knowledge of herbs is, however, said to be smaller than that of the **eb-ɔɽ̃ɔ̃mila** [.˙˙..]. An **ɔb-akpɛlɛ** [.\..] is mostly an **Olokũ** [˙˙·] priest, i.e. not a priest at a public shrine, but he has a bigger **Olokũ** shrine in his house than an ordinary **Olokũ** shrine. Many of his clients come to his **Olokũ** shrine and bring things for the yearly **Olokũ** sacrifice (**eh-olokũ** [.˙˙·]). The oracle method is learnt in about six months’ time. During this time the pupil keeps his **akpɛlɛ** [...] in a pot at his **Olokũ** shrine (which nearly every adult possesses). Charms are also put into the pot, and the **akpɛlɛ** has first been charmed by the teacher, a full communal **Olokũ** priest. Afterwards the **akpɛlɛ** is put on an **ukpabɔ** [...] tray and taken to some cross-roads (**ada** [..]) where it is charmed again and buried with the charm for a fortnight “in order to see the truth”. (**Ada** being a meeting place for witches, spirits, etc., anything hidden there sees them.) **Akpɛlɛ** and **Ogwɛga** have to be familiar with witches because they procure food for the witches by indicating pacificashrine in his house than an ordinary **Olokũ** shrine. Many of his clients come to his **Olokũ** shrine and bring things for the yearly **Olokũ** sacrifice (**eh-olokũ** [˩ ˥ ˥ ˧]). The oracle method is learnt in about six months’ time. During this time the pupil keeps his **akpɛlɛ** [˩ ˩ ˩] in a pot at his **Olokũ** shrine (which nearly every adult possesses). Charms are also put into the pot, and the **akpɛlɛ** has first been charmed by the teacher, a full communal **Olokũ** priest. Afterwards the **akpɛlɛ** is put on an **ukpabɔ** [˩ ˩ ˩] tray and taken to some cross-roads (**ada** [˩ ˩]) where it is charmed again and buried with the charm for a fortnight “in order to see the truth”. (**Ada** being a meeting place for witches, spirits, etc., anything hidden there sees them.) **Akpɛlɛ** and **Ogwɛga** have to be familiar with witches because they procure food for the witches by indicating pacification sacrifices, **ese** [˩ ˩]. After the fortnight, the pupil, having learnt his craft, takes it out and is an ɔ**b-akpɛlɛ**. The ɔ**b-**ɔ**ɽ̃ɔ̃mila** must be a “priest” of Ɔ**ɽ̃ɔ̃mila** [˩ ˥ ˩ ˩], i.e. **Ifa** (Yoruba). (But there are no public shrines or priests of Ɔ**ɽ̃ɔ̃mila.)** Ɔ**ɽ̃ɔ̃mila** is the Yoruba god of palm kernels (and divination), and people from **Akur**ɛ e.g. are more expert in this method than Bini people. A full **babalawo** [˩ ˩ ˥ ˥] (Yoruba name for the Ɔ**ɽ̃ɔ̃mila** priest) gathers the kernels from the base of **ivi͜ɔ̃ɽ̃ɔ̃mila** [˥ ˥ ˥ ˧ ˩ ˩], “Ɔ**ɽ̃.** kernels”, a special sort of oil palm, and gives them to the pupil. The pupil


tion sacrifices, **ese** [..]. After the fortnight, the pupil, having learnt his craft, takes it out and is an **ɔb-akpɛlɛ.** The **ɔb-ɔɽ̃ɔ̃mila** must be a “priest” of **Ɔɽ̃ɔ̃mila** [˙..], i.e. **Ifa** (Yoruba). (But there are no public shrines or priests of **Ɔɽ̃ɔ̃mila.)** **Ɔɽ̃ɔ̃mila** is the Yoruba god of palm kernels (and divination), and people from **Akurɛ** e.g. are more expert in this method than Bini people. A full **babalawo** [..˙˙] (Yoruba name for the **Ɔɽ̃ɔ̃mila** priest) gathers the kernels from the base of **ivĩ͜ɔ̃ɽ̃ɔ̃mila** [˙˙˙˙..], “**Ɔɽ̃.** kernels”, a special sort of oil palm, and gives them to the pupil. The pupil and his family smoothe the kernels by means of a grindstone, wash them with a charm and keep them for three months in a pot of oil. This is called **ɔvi-ɔɽ̃ɔ̃mila** [..˙˙..] “he has taken the **Ɔɽ̃ɔ̃mila**” (pl. verb). During this time small sacrifices are made to them until the pupil is (financially) able to “take” them. If he has no means he must possibly leave them in the pot for a year. At last, big sacrifices are made over a period of a fortnight during which time the pupil must procure an **axwɛxwɛ** [˙.˙], i.e. oracle instrument, of his own. Then the **Ɔɽ̃ɔ̃mila** are taken out and are afterwards put on an **ukpo** [˙.] (mud bed) on which many cloths have been spread, forming a heap with a shallow cavity at the top. Parrot-tail-feathers are, among other things, added as adornments. The **babalawo** asks the kernels whether the pupil will live long and be prosperous

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Ɔbo 2 [.˙] name of a sib; their headman is the **ogi-ugo** [.˙..], and their greeting **la‿ɔbo** [˙˙˙]. They are said to be the best doctors among the Binis; their centre is **Ugo N-iyek-orhiɔɔ̃ɔ** [..˙˙˙..] which is one of the centres of the **Osũ** [.˙] cult as well. Not every "doctor" belongs to this sib; *v.* **ɛgbɛe** [.↘].

ɔbowa [...] house-builder; *cf.* **bɔ** [˙], **owa** [.˙].

ɔbɔdidi [..˙˙] (also **ɔbɔtidi**) bad luck; the term involves the idea that some "palaver" is the result of the bad luck or accident; idiom.: **ɔgb-obɔ y-ɔbɔdidi** [.˙˙..˙˙] "he knocked his hand into bad luck": he had an unlucky hand (said e.g. when something has slipped out of somebody's hand and broken); *v.* **ɔkpɛtu** [..˙].

ɔbuohiɛ̃ [...] (no pl.) "decider": judge; *cf.* **bu** [↗], **ohiɛ̃** [.˙]; *v.* **bu** [↗].

ɔdado [..˙] (a rather idiomatic word): a trader who trades on priests.

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ɔdado [˩ ˩ ˥] (a rather idiomatic word): a trader who trades on his own account; idiom.: **ɔkpɔʊ̃a xĩ-ɔ̃dado** [˩ ˩ ˩ ˩ ˥ ˩ ˥] a “helper” has become a trader of his own: a man who was a nobody before, has become important now.

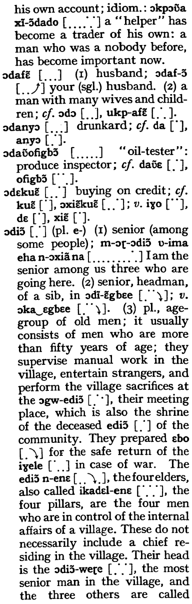
ɔdafɛ̃ [˩ ˩ ˩] (1) husband; **ɔdaf-ɔ̃** [˩ ˩ /] your (sgl.) husband. (2) a man with many wives and children; *cf.* **ɔdɔ** [˩ ˩], **ukp-afɛ̃** [˩ ˥ ˩].

ɔdanyɔ [˩ ˩ ˩] drunkard; *cf.* **da** [˥], **anyɔ** [˩ ˥].

ɔdaʊ̃ofigbɔ̃ [˩ ˩ ˩ ˩ ˩] “oil-tester”: produce inspector; *cf.* **daʊ̃ɛ** [˩ ˥], **ofigbɔ̃** [˥ ˥ ˩].

ɔdɛkuɛ̃ [˩ ˩ ˥] buying on credit; *cf.* **kuɛ̃** [˥], **ɔxiɛ̃kuɛ̃** [˩ ˩ ˥]; *v.* **iɣo** [˥ ˥], **dɛ** [˥], **xiɛ̃** [˥].

ɔdiɔ̃ [˩ ˥] (pl. **e-**) (1)



his own account; idiom.: **ɔkpɔʊ̃a xĩ-ɔ̃dado** [....˙.˙] a “helper” has become a trader of his own: a man who was a nobody before, has become important now.

ɔdafɛ̃ [...] (1) husband; **ɔdaf-ɔ̃** [..↗] your (sgl.) husband. (2) a man with many wives and children; *cf.* **ɔdɔ** [..], **ukp-afɛ̃** [.˙.].

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ɔdiɔ̃ [.˙] (pl. **e-**) (1) senior (among some people); **m-ɔɽ-ɔdiɔ̃ ʊ-ima eha n-ɔxiã na** [.........˙] I am the senior among us three who are going here. (2) senior, headman, of a sib, in **ɔdĩ-ɛ̃gbɛe** [.˙˙↘]; *v.* **ɔka‿ɛgbɛe** [.˙˙↘]. (3) pl., age-group of old men; it usually consists of men who are more than fifty years of age; they supervise manual work in the village, entertain strangers, and perform the village sacrifices at the **ɔgw-ediɔ̃** [.˙˙], their meeting place, which is also the shrine of the deceased **ediɔ̃** [.˙] of the community. They prepared **ɛbo** [.↘] for the safe return of the **iɣele** [˙..] in case of war. The **ediɔ̃ n-enɛ** [..↘.], the four elders, also called **ikadɛl-enɛ** [˙.˙.˙], the four pillars, are the four men who are in control of the internal affairs of a village. These do not necessarily include a chief residing in the village. Their head is the **ɔdiɔ̃-weɽe** [.˙.˙], the most senior man in the village, and the three others are called senior (among some people); **m-**ɔɽ-ɔ**di**ɔ̃ ʊ**-ima eha n-**ɔ**xi**ã **na** [˩ ˩ ˩ ˩ ˩ ˩ ˩ ˩ ˥ ˩] I am the senior among us three who are going here. (2) senior, headman, of a sib, in ɔ**dĩ-**ɛ̃**gb**ɛ**e** [˩ ˥ ˥ (4-1)]; *v.* ɔ**ka͜**ɛ**gb**ɛ**e** [˩ ˥ ˥ (4-1)]. (3) pl., age-group of old men; it usually consists of men who are more than fifty years of age; they supervise manual work in the village, entertain strangers, and perform the village sacrifices at the ɔ**gw-edi**ɔ̃ [˩ ˥ ˧], their meeting place, which is also the shrine of the deceased **edi**ɔ̃ [˩ ˥] of the community. They prepared ɛ**bo** [˩ \ ] for the safe return of the **iɣele** [˥ ˩ ˩] in case of war. The **edi**ɔ̃ **n-en**ɛ [˩ ˩ \ ˩], the four elders, also called **ikad**ɛ**l-**

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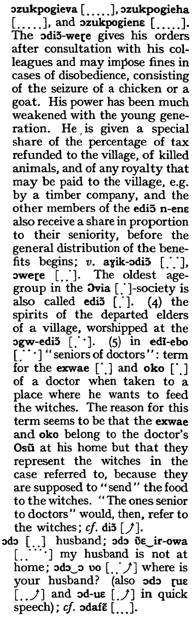
The **ɔdiɔ̃-weɽe** gives his orders after consultation with his colleagues and may impose fines in cases of disobedience, consisting of the seizure of a chicken or a goat. His power has been much weakened with the young generation. He is given a special share of the percentage of tax refunded to the village, of killed animals, and of any royalty that may be paid to the village, e.g. by a timber company, and the other members of the **ediɔ̃ n-enɛ** also receive a share in proportion to their seniority,



ɔzukpogieva [.....], **ɔzukpogieha** [.....], and **ɔzukpogienɛ** [.....]. The **ɔdiɔ̃-weɽe** gives his orders after consultation with his colleagues and may impose fines in cases of disobedience, consisting of the seizure of a chicken or a goat. His power has been much weakened with the young generation. He is given a special share of the percentage of tax refunded to the village, of killed animals, and of any royalty that may be paid to the village, e.g. by a timber company, and the other members of the **ediɔ̃ n-enɛ** also receive a share in proportion to their seniority, before the general distribution of the benefits begins; *v.* **aɣik-ɔdiɔ̃** [.˙.˙], **ɔweɽe** [..˙]. The oldest age-group in the **Ɔvia** [.˙]-society is also called **ediɔ̃** [.˙]. (4) the spirits of the departed elders of a village, worshipped at the **ɔgw-ediɔ̃** [.˙·]. (5) in **edĩ-ebo** [.˙˙·] "seniors of doctors": term for the **exwae** [˙.] and **oko** [˙.] of a doctor when taken to a place where he wants to feed the witches. The reason for this term seems to be that the **exwae** and **oko** belong to the doctor's **Osũ** at his home but that they represent the witches in the case referred to, because they are supposed to "send" the food to the witches. "The ones senior to doctors" would, then, refer to the witches; *cf.* **diɔ̃** [↗].

ɔdɔ [...] husband; **ɔdɔ ʋ̃ɛ‿ir-owa** [..˙˙˙·] my husband is not at home; **ɔdɔ‿ɔ ʋo** [..˙↗] where is your husband? (also **ɔdɔ ɽuɛ** [..↗] and **ɔd-uɛ** [.↗] in quick speech); *cf.* **ɔdafɛ̃** [...].

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ɔdɔlagbɔ̃ [˩ ˩ ˩ ˩] a “mend-the-world”: a reformer; a man who wants to better the world (Amad. Biogr.); *cf.* **dɔlɔ** [˩ ˥], **agbɔ̃** [˩ ˩].

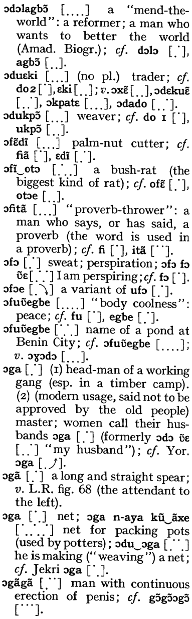
ɔduɛki [˩ ˩ ˩] (no pl.) trader; *cf.* **do2** [˥], **ɛki** [˩ ˩]; *v.* **ɔxɛ̃** [˩ ˩], **ɔdɛkuɛ̃** [˩ ˩ ˥], **ɔkpatɛ** [˩ ˩ ˩], **ɔdado** [˩ ˩ ˥].

ɔdukpɔ̃ [˩ ˩ ˩] weaver; *cf.* **do 1** [˥], **ukpɔ̃** [˩ ˩].

ɔfɛ̃dĩ [˩ ˩ ˩] palm-nut cutter; *cf.* **fiã** [˥], **ɛdĩ** [˩ ˥].

ɔfi͜otɔ [˩ ˥ ˩ ˩] a bush-rat (the biggest kind of rat); *cf.* **ofɛ̃** [˩ ˥], **otɔe** [˩ ˩].

ɔfitã [˩ ˩ ˩] “proverb-thrower”: a man who says, or has said, a proverb (the word



ɔdɔlagbɔ̃ [....] a “mend-the-world”: a reformer; a man who wants to better the world (Amad. Biogr.); *cf.* **dɔlɔ** [.˙], **agbɔ̃** [..].

ɔduɛki [...] (no pl.) trader; *cf.* **do 2** [˙], **ɛki** [..]; *v.* **ɔxɛ̃** [..], **ɔdɛkuɛ̃** [..˙], **ɔkpatɛ** [...], **ɔdado** [..˙].

ɔdukpɔ̃ [...] weaver; *cf.* **do 1** [˙], **ukpɔ̃** [..].

ɔfɛ̃dĩ [...] palm-nut cutter; *cf.* **fiã** [˙], **ɛdĩ** [.˙].

ɔfĩ‿otɔ [.˙..] a bush-rat (the biggest kind of rat); *cf.* **ofɛ̃** [.˙], **otɔe** [..].

ɔfitã [...] “proverb-thrower”: a man who says, or has said, a proverb (the word is used in a proverb); *cf.* **fi** [˙], **itã** [˙˙].

ɔfɔ [.˙] sweat; perspiration; **ɔfɔ fɔ ʋ̃ɛ** [.˙.˙] I am perspiring; *cf.* **fɔ** [˙].

ɔfɔe [.↘] a variant of **ufɔ** [.˙].

ɔfuʋ̃egbe [....] “body coolness”: peace; *cf.* **fu** [˙], **egbe** [.˙].

ɔfuʋ̃egbe [˙.˙..] name of a pond at Benin City; *cf.* **ɔfuʋ̃egbe** [....]; *v.* **ɔɣɔdɔ** [...].

ɔga [.˙] (1) head-man of a working gang (esp. in a timber camp). (2) (modern usage, said not to be approved by the old people) master; women call their husbands **ɔga** [.˙] (formerly **ɔdɔ ʋ̃ɛ** [..˙] “my husband”); *cf.* Yor. **ɔga** [.↗].

ɔgã [.˙] a long and straight spear; *v.* L.R. fig. 68 (the attendant to the left).

ɔga [˙.] net; **ɔga n-aya kũ‿ãxe** [˙..˙..˙] net for packing pots (used by potters); **ɔdu‿ɔga** [.˙˙.] he is making (“weaving”) a net; *cf.* Jekri **ɔga** [˙.].

ɔgãgã [.˙˙] man with continuous erection of penis; *cf.* **gɔ̃gɔ̃ɔgɔ̃** [˙˙˙].

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ɔfɔ [˩ ˥] sweat; perspiration; **ɔfɔ fɔ ʊ̃ɛ** [˩ ˥ ˩ ˥] I am perspiring; *cf.* **fɔ** [˥].

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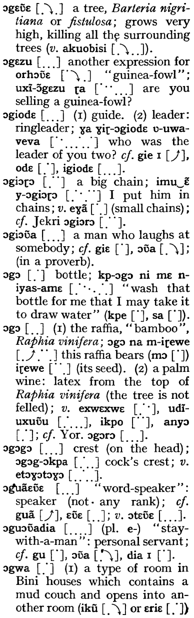
ɔgɛʊ̃ɛ [˩ \ ˩] a tree, *Barteria nigritiana* or *fistulosa*; grows very high, killing all the surrounding trees (*v.* **akuobisi** [˩ \ ˩ ˩]).

ɔgɛzu [˩ ˩ ˩] another expression for **orhɔʊ̃ɛ** [˥ \ ˩] “guinea-fowl”; **uxĩ-ɔ̃gɛzu ɽa** [˥ ˧ ˧ ˩ ˩ ˩] are you selling a guinea-fowl?

ɔgiodɛ [˩ ˩ ˩] (1) guide. (2) leader: ringleader; **ɣa ɣiɽ-ɔgiodɛ ʊ-uwa-veva** [˥ ˧ ˩ ˩ ˩ ˥ ˩ ˩ ˥] who was the leader of you two? *cf.* **gie 1** [/], **odɛ** [˩ ˥], **igiodɛ** [˩ ˩ ˩].

ɔgiɔɽɔ [˩ ˥ ˥] a big chain; **imu‿ɛ̃ y-ɔgiɔɽɔ** [˩ ˥ ˧ ˩ ˥ ˥] I put him in chains; *v.* **eɣã** [˥ ˩] (small chains); *cf.* Jekri **ɔgiɔrɔ** [˩ ˥ ˥].



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ɔgiɔɽɔ [.˙˙] a big chain; **imu‿ɛ̃ y-ɔgiɔɽɔ** [.˙˙.˙˙] I put him in chains; *v.* **eɣã** [˙.] (small chains); *cf.* Jekri **ɔgiɔrɔ** [.˙˙].

ɔgiɔʊ̃a [...] a man who laughs at somebody; *cf.* **giɛ** [˙], **ɔʊ̃a** [.↘]; (in a proverb).

ɔgɔ [.˙] bottle; **kp-ɔgɔ ni mɛ n-iyas-amɛ** [.˙˙...˙.] “wash that bottle for me that I may take it to draw water” (**kpe** [˙], **sa** [˙]).

ɔgɔ [..] (1) the raffia, “bamboo”, *Raphia vinifera*; **ɔgɔ na m-iɽewe** [.↗.˙˙.] this raffia bears (**mɔ** [˙]) **iɽewe** [˙˙.] (its seed). (2) a palm wine: latex from the top of *Raphia vinifera* (the tree is not felled); *v.* **exwɛxwɛ** [.˙˙], **udĩ-uxuʊ̃u** [.˙...], **ikpo** [˙˙], **anyɔ** [.˙]; *cf.* Yor. **ɔgɔrɔ** [...].

ɔgɔgɔ [...] crest (on the head); **ɔgɔg-ɔkpa** [.˙..] cock’s crest; *v.* **etɔɣɔtɔɣɔ** [..˙..].

ɔguãɛʊ̃ɛ [...] “word-speaker”: speaker (not any rank); *cf.* **guã** [↗], **ɛʊ̃ɛ** [..]; *v.* **ɔtɛʊ̃ɛ** [...].

ɔguɔʊ̃adia [.....] (pl. e-) “stay-with-a-man”: personal servant; *cf.* **gu** [˙], **ɔʊ̃a** [.↘], **dia 1** [˙].

ɔgwa [.˙] (1) a type of room in Bini houses which contains a mud couch and opens into another room (**ikũ** [.↘] or **ɛriɛ** [.˙])

ɔgiɔʊ̃a [˩ ˩ ˩] a man who laughs at somebody; *cf.* **giɛ** [˥], **ɔʊ̃a** [˩ \ ]; (in a proverb).

ɔgɔ [˩ ˥] bottle; **kp-ɔgɔ ni mɛ n-iyas-amɛ** [˩ ˥ ˦ ˧ ˨ ˩ ˥ ˩] “wash that bottle for me that I may take it to draw water” (**kpe** [˥], **sa** [˥]).

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ɔgɔgɔ [˩ ˩ ˩] crest (on the head); **ɔgɔg-ɔkpa** [˩ ˥ ˩ ˩] cock’s crest; *v.* **etɔɣɔtɔɣɔ** [˩ ˩ ˥ ˩ ˩

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ɔ**guã**ɛʊ̃ɛ [˩ ˩ ˩] “word-speaker”: speaker (not. any rank); *cf.* **guã** [/], ɛʊ̃ɛ [˩ ˩]; *v.* ɔ**t**ɛʊ̃ɛ [˩ ˩ ˩].

ɔ**gu**ɔʊ̃**adia** [˩ ˩ ˩ ˩] (pl. **e-**) “stay-with-a-man”: personal servant; *cf.* **gu** [˥], ɔʊ̃**a** [˩ \ ], **dia 1** [˥].

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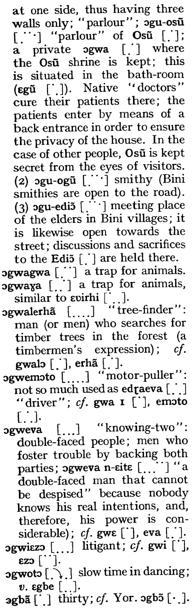
at one side, thus having three walls only; “parlour”; **ɔgu-osũ** [˩ ˥ ˥ ˧] “parlour” of **Osũ** [˩ ˥]; a private **ɔgwa** [˩ ˥] where the **Osũ** shrine is kept; this is situated in the bath-room (**ɛgũ** [˥ ˩]). Native “doctors” cure their patients there; the patients enter by means of a back entrance in order to ensure the privacy of the house. In the case of other people, **Osũ** is kept secret from the eyes of visitors. (2) **ɔgu-ogũ** [˩ ˥ ˥ ˧] smithy (Bini smithies are open to the road). (3) **ɔgu-ediɔ̃** [˩ ˥ ˥ ˧] meeting place of the elders in Bini villages; it is likewise open towards the street; discussions



at one side, thus having three walls only; “parlour”; **ɔgu-osũ** [.˙˙·] “parlour” of **Osũ** [.˙]; a private **ɔgwa** [.˙] where the **Osũ** shrine is kept; this is situated in the bath-room (**ɛgũ** [˙.]). Native “doctors” cure their patients there; the patients enter by means of a back entrance in order to ensure the privacy of the house. In the case of other people, **Osũ** is kept secret from the eyes of visitors. (2) **ɔgu-ogũ** [.˙˙·] smithy (Bini smithies are open to the road). (3) **ɔgu-ediɔ̃** [.˙˙·] meeting place of the elders in Bini villages; it is likewise open towards the street; discussions and sacrifices to the **Ediɔ̃** [.˙] are held there.

ɔgwagwa [.˙˙] a trap for animals.

ɔgwaɣa [..˙] a trap for animals, similar to **ɛʋirhi** [˙..].

ɔgwalerhã [....] “tree-finder”: man (or men) who searches for timber trees in the forest (a timbermen’s expression); *cf.* **gwalɔ** [.˙], **erhã** [.˙].

ɔgwemɔto [....] “motor-puller”: not so much used as **edɽaeva** [.˙.] “driver”; *cf.* **gwa ɪ** [˙], **emɔto** [.˙.].

ɔgweva [...] “knowing-two”: double-faced people; men who foster trouble by backing both parties; **ɔgweva n-ɛitɛ** [...˙˙] “a double-faced man that cannot be despised” because nobody knows his real intentions, and, therefore, his power is considerable); *cf.* **gwɛ** [˙], **eva** [.˙].

ɔgwiɛzɔ [...] litigant; *cf.* **gwi** [˙], **ɛzɔ** [˙˙].

ɔgwotɔ [.↘.] slow time in dancing; *v.* **ɛgbe** [..].

ɔgbã [˙.] thirty; *cf.* Yor. **ɔgbɔ̃** [·.].

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ɔgwiɛzɔ [˩ ˩ ˩] litigant; *cf.* **gwi** [˥], **ɛzɔ** [˥ ˥].

ɔgwotɔ [˩ \ ˩] slow time in dancing; *v.* **ɛgbe** [˩ ˩].

ɔgbã [˥ ˩] thirty; *cf.* Yor. **ɔgbɔ̃** [˧ ˩].

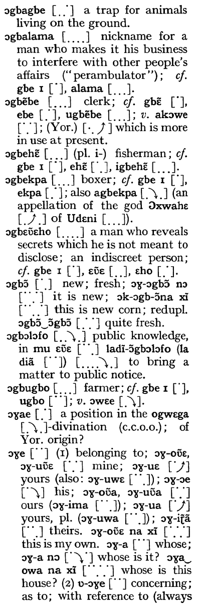
ɔgbagbe [˩ ˩ ˥] a trap for animals
living on the ground.

ɔgbalama [˩ ˩ ˩ ˩] nickname for a
man who makes it his business
to interfere with other people's
affairs ("perambulator"); *cf.*
gbe 1 [˥], **alama** [˩ ˩ ˩].

ɔgbẽbe [˩ ˩ ˩] clerk; *cf.* **gbɛ̃** [˥],
ebe [˩ ˥], **ugbẽbe** [˩ ˩ ˩]; *v.* **akɔwe**
[˥ ˩ ˥]; (Yor.) [˧ ˩ /] which is more
in use at present.

ɔgbehɛ̃ [˩ ˩ ˩] (pl. **i-**) fisherman; *cf.*
gbe 1 [˥], **ehɛ̃** [˥ ˩], **igbehɛ̃** [˩ ˩ ˩].

ɔgbekpa [˩ ˩ ˩] boxer; *cf.* **gbe 1** [˥],
ekpa [˩ ˥]; also **agbekpa** [˩ \ ˩] (an
appellation of the god **Ɔxwahɛ**
[˩ / ˩] of **Udɛni** [˩ ˩ ˩]).



ɔgbagbe [..˙] a trap for animals living on the ground.

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ɔgbehɛ̃ [...] (pl. i-) fisherman; *cf.* **gbe ɪ** [˙], **ehɛ̃** [˙.], **igbehɛ̃** [...].

ɔgbekpa [...] boxer; *cf.* **gbe ɪ** [˙], **ekpa** [.˙]; also **agbekpa** [.↘.] (an appellation of the god **Ɔxwahɛ** [.↗.] of **Udɛni** [...]).

ɔgbɛʋ̃ɛho [....] a man who reveals secrets which he is not meant to disclose; an indiscreet person; *cf.* **gbe ɪ** [˙], **ɛʋ̃ɛ** [..], **ɛho** [.˙].

ɔgbɔ̃ [˙.] new; fresh; **ɔɣ-ɔgbɔ̃ nɔ** [˙˙.˙] it is new; **ɔk-ɔgb-ɔ̃na xĩ** [˙˙..˙] this is new corn; redupl. **ɔgbɔ̃‿ɔ̃gbɔ̃** [.˙.˙] quite fresh.

ɔgbɔlɔfo [..↘.] public knowledge, in **mu ɛʋ̃ɛ** [˙˙.] **ladĩ-ɔ̃gbɔlɔfo** (**la diã** [˙˙]) [....↘.] to bring a matter to public notice.

ɔgbugbo [....] farmer; *cf.* **gbe ɪ** [˙], **ugbo** [˙˙˙]; *v.* **ɔwɛe** [.↘].

ɔɣae [.˙] a position in the **ogwɛga** [.↘.]-divination (c.c.o.o.); of Yor. origin?

ɔɣe [˙˙] (ɪ) belonging to; **ɔɣ-oʋ̃ɛ, ɔɣ-uʋ̃ɛ** [˙.˙] mine; **ɔɣ-uɛ** [˙↗] yours (also: **ɔɣ-uwɛ** [˙˙.]); **ɔɣ-ɔe** [˙↘] his; **ɔɣ-oʋ̃a, ɔɣ-uʋ̃a** [˙.˙] ours (**ɔɣ-ima** [˙˙.]); **ɔɣ-ua** [˙↗] yours, pl. (**ɔɣ-uwa** [˙˙.]); **ɔɣ-iɽ̃ã** [˙˙.] theirs. **ɔɣ-oʋ̃ɛ na xĩ** [˙..˙] this is my own. **ɔɣ-a** [˙˙] whose; **ɔɣ-a nɔ** [˙↘˙] whose is it? **ɔɣa‿owa na xĩ** [˙˙.˙.˙] whose is this house? (2) **ʋ-ɔɣe** [˙˙] concerning; as to; with reference to (always

ɔgbɛʊ̃ɛho [˩ ˩ ˩ ˩] a man who reveals secrets which he is not meant to disclose; an indiscreet person; *cf.* **gbe 1** [˥], ɛʊ̃ɛ [˩ ˩], ɛ**ho** [˩ ˥].

ɔgbɔ̃ [˥ ˩] new; fresh; ɔɣ-**ɔgbɔ̃ n**ɔ [˥ ˥ ˩ ˥] it is new; **ɔk-ɔgb-ɔ̃na xĩ** [˥ ˥ ˩ ˩ ˥] this is new corn; redupl. **ɔgbɔ̃͜ɔ̃gbɔ̃** [˩ ˥ ˩ ˥] quite fresh.

ɔgbɔlɔfo [˩ ˩ \ ˩] public knowledge, in **mu** ɛʊ̃ɛ [˥ ˥ ˩] **ladĩ-ɔ̃gbɔlɔfo (la diã** [˥ ˥]) [˩ ˩ ˩ ˩ \ ˩] to bring a matter to public notice.

ɔgbugbo [˩ ˩ ˩] farmer; *cf.* **gbe 1** [˥], **ugbo** [˥ ˥]; *v.* ɔ**w**ɛ**e** [˩ \ ].

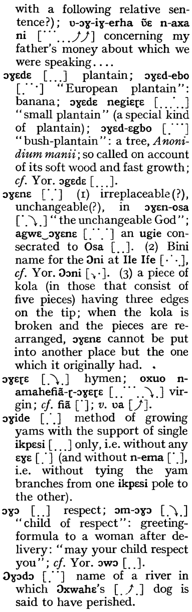
ɔ**ɣae** [˩ ˥] a position in the **ogw**ɛ**ga** [˩ \ ˩]-divination (c.c.o.o.); of Yor. origin?

ɔ**ɣe** [˥ ˥] (1)

belonging to; ɔɣ**-o**ʊ̃ɛ, ɔɣ**-u**ʊ̃ɛ [˥ ˩ ˥] mine; ɔɣ**-u**ɛ [˥ /] yours (also: ɔɣ**-uw**ɛ [˥ ˥ ˩]); ɔɣ-ɔ**e** [˥ \ ] his; ɔɣ**-o**ʊ̃**a**, ɔɣ**-u**ʊ̃**a** [˥ ˩ ˥] ours (ɔɣ**-ima** [˥ ˥ ˩]); ɔɣ**-ua** [˥ /] yours, pl. (ɔɣ**-uwa** [˥ ˥ ˩]); ɔɣ**-iɽ̃ã** [˥ ˥ ˩] theirs. ɔɣ-**o**ʊ̃ɛ **na xĩ** [˥ ˩ ˥ ˩ ˥] this is my own. ɔɣ-**a** [˥ ˥] whose; ɔɣ**-a n**ɔ [˥ \ ˥] whose is it? ɔɣa‿ **owa na xĩ** [˥ ˥ ˩ ˥ ˩ ˥] whose is this house? (2) ʊ-ɔɣ**e** [˥ ˥] concerning; as to; with reference to (always with a following relative sentence?); **ʋ-ɔɣ-iɣ-erha** ʋ̃ɛ **n-axa ni** [˥ ˥ ˥ ˩ ˩ ˩ / /] concerning my father's money about which we were speaking....

ɔɣɛ**d**ɛ [˩ ˩ ˩] plantain; ɔɣɛ**d-ebo** [˩ ˥ ˥ ˧] "European plantain": banana; ɔɣɛ**d**ɛ **negi**ɛɽɛ [˩ ˩ ˩ ˥ ˩ ˩] "small plantain" (a special kind of plantain); ɔɣɛ**d-**ɛ**gbo** [˩ ˥ ˥ ˥] "bush-plantain": a tree, *Anonidium manii*; so called on account of its soft wood and fast growth; *cf.* Yor. ɔ**g**ɛ**d**ɛ [˩ ˩ ˩].

ɔɣɛ**n**ɛ [˥ ˩ ˥] (1) irreplaceable (?), unchangeable (?), in ɔɣɛ**n-osa** [˥ ˩ \ ˩] "the unchangeable God"; **agw**ɛ‿ɔɣɛ**n**ɛ [˩ ˥ ˥ ˩ ˥] an **ugie** con-



with a following relative sentence?); **ʋ-ɔɣ-iɣ-erha ʋ̃ɛ n-axa ni** [˙˙˙...↗↗] concerning my father's money about which we were speaking....

ɔɣɛdɛ [...] plantain; **ɔɣɛd-ebo** [.˙˙·] "European plantain": banana; **ɔɣɛdɛ negiɛɽɛ** [...˙..] "small plantain" (a special kind of plantain); **ɔɣɛd-ɛgbo** [.˙˙˙] "bush-plantain": a tree, *Anonidium manii*; so called on account of its soft wood and fast growth; *cf.* Yor. **ɔgɛdɛ** [...].

ɔɣɛnɛ [˙.˙] (1) irreplaceable(?), unchangeable(?), in **ɔɣɛn-osa** [˙.↘.] "the unchangeable God"; **agwɛ‿ɔɣɛnɛ** [.˙˙.˙] an **ugie** con-secrated to **Osa** [..]. (2) Bini name for the **Ɔni** at **Ile Ife** [·˙·.], *cf.* Yor. **Ɔɔni** [↘·]. (3) a piece of kola (in those that consist of five pieces) having three edges on the tip; when the kola is broken and the pieces are rearranged, **ɔɣɛnɛ** cannot be put into another place but the one which it originally had.

ɔɣɛɽɛ [.↘.] hymen; **oxuo n-amahefiã-ɽ-ɔɣɛɽɛ** [..˙˙˙..↘.] virgin; *cf.* **fiã** [˙]; *v.* **ʋa** [↗].

ɔɣide [.˙.] method of growing yams with the support of single **ikpɛsi** [...] only, i.e. without any **ɛɣɛ** [.˙] (and without **n-ema** [˙.], i.e. without tying the yam branches from one **ikpɛsi** pole to the other).

ɔɣɔ [..] respect; **ɔm-ɔɣɔ** [.↘.] "child of respect": greeting-formula to a woman after delivery: "may your child respect you"; *cf.* Yor. **ɔwɔ** [..].

Ɔɣɔdɔ [.˙˙] name of a river in which **Ɔxwahɛ**'s [.↗.] dog is said to have perished.

secrated to **Osa** [˩ ˩]. (2) Bini name for the Ɔ**ni** at **Ile Ife** [˧ ˥ ˧ ˩], *cf.* Yor. Ɔɔ**ni** [(3-1) ˧]. (3) a piece of kola (in those that consist of five pieces) having three edges on the tip; when the kola is broken and the pieces are rearranged, ɔɣɛ**n**ɛ cannot be put into another place but the one which it originally had.

ɔɣɛɾɛ [˩ \ ˩] hymen; **oxuo n-amahefiã-**ɾ**-**ɔɣɛɾɛ [˩ ˩ ˥ ˥ ˥ ˩ ˩ \ ˩] virgin; *cf.* **fiã** [˥]; *v.* ʋ**a** [/].

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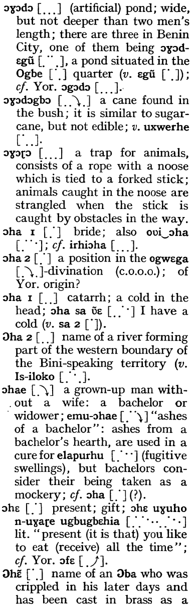
Ɔɣɔ**d**ɔ [˩ ˥ ˥] name of a river in which Ɔ**xwah**ɛ’s [˩ / ˩] dog is said to have perished.

ɔɣɔdɔ [˩ ˩ ˩] (artificial) pond; wide, but not deeper than two men's length; there are three in Benin City, one of them being **ɔɣɔd-εgũ** [˩ ˥ ˥ ˩], a pond situated in the **Ogbe** [˥ ˩] quarter (*v.* **εgũ** [˥ ˩]); *cf.* Yor. **ɔgɔdɔ** [˩ ˩ ˩].

ɔɣɔdɔgbɔ [˩ ˩ \ ˩] a cane found in the bush; it is similar to sugar-cane, but not edible; *v.* **uxwerhe** [˥ ˩ ˩].

ɔɣɔɽɔ [˩ ˩ ˩] a trap for animals, consists of a rope with a noose which is tied to a forked stick; animals caught in the noose are strangled when the stick is caught by obstacles in the way.

ɔha 1 [˩ ˥] bride;



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ɔha ɪ [. ˙] bride; also **oʋi‿ɔha** [. ˙ ˙ ˙]; *cf.* **irhiɔha** [. . .].

ɔha 2 [. ˙] a position in the **ogwεga** [. ↘ .]-divination (c.o.o.o.); of Yor. origin?

ɔha ɪ [. .] catarrh; a cold in the head; **ɔha sa ʋ̃ε** [. . ˙ ˙] I have a cold (*v.* **sa 2** [˙]).

Ɔha 2 [. .] name of a river forming part of the western boundary of the Bini-speaking territory (*v.* **Is-iloko** [. ˙ ˙ .].

ɔhae [. ↘] a grown-up man without a wife: a bachelor or widower; **emu-ɔhae** [. ˙ ˙ ↘] "ashes of a bachelor": ashes from a bachelor's hearth, are used in a cure for **elapurhu** [. ˙ ˙ ˙] (fugitive swellings), but bachelors consider their being taken as a mockery; *cf.* **ɔha** [. ˙] (?).

ɔhε [. ˙] present; gift; **ɔhε uɣuho n-uɣaɽe ugbugbεhia** [. ˙ . ˙ ˙ ˙ . . ˙ ˙ ˙] lit. "present (it is that) you like to eat (receive) all the time"; *cf.* Yor. **ɔfε** [. ↗].

Ɔhε̃ [˙ .] name of an **Ɔba** who was crippled in his later days and has been cast in brass as a also **oʊi͜ɔha** [˩ ˥ ˥ ˧]; *cf.* **irhiɔha** [˩ ˩ ˩].

ɔha 2 [˩ ˥] a position in the **ogwɛga** [˩ \ ˩]-divination (c.o.o.o.); of Yor. origin?

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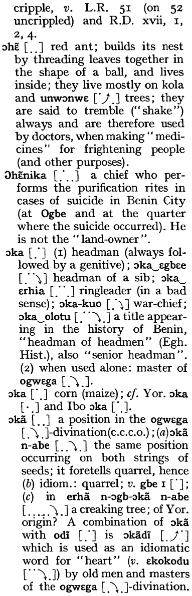
Ɔ**h**ɛ̃ [˥ ˩] name of an Ɔ**ba** who was crippled in his later days and has been cast in brass as a cripple, *v.* L.R. 51 (on 52 uncrippled) and R.D. xvii, 1, 2, 4.

ɔhɛ̃ [˩ ˩] red ant; builds its nest by threading leaves together in the shape of a ball, and lives inside; they live mostly on kola and **unwɔnwɛ** [˥ / ˩] trees; they are said to tremble ("shake") always and are therefore used by doctors, when making "medicines" for frightening people (and other purposes).

Ɔhɛ̃nika [˩ ˥ ˩ ˩] a chief who performs the purification rites in cases of suicide in Benin City (at **Ogbe** and at the quarter where the suicide occurred). He



cripple, *v.* L.R. 51 (on 52 uncrippled) and R.D. xvii, 1, 2, 4.

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is not the "land-owner".

ɔka [.˙] (1) headman (always followed by a genitive); **ɔka‿ɛgbɛe** [.˙˙↘] headman of a sib; **ɔka‿ɛrhia** [.˙˙.] ringleader (in a bad sense); **ɔka-kuo** [.˙↘] war-chief; **ɔka‿olotu** [.˙˙↘.] a title appearing in the history of Benin, "headman of headmen" (Egh. Hist.), also "senior headman". (2) when used alone: master of **ogwɛga** [.↘.].

ɔka [˙.] corn (maize); *cf.* Yor. **ɔka** [·.] and Ibo **ɔka** [˙.].

ɔkã [..] a position in the **ogwɛga** [.↘.]-divination(c.c.c.o.); (*a*) **ɔkã n-abe** [..↘.] the same position occurring on both strings of seeds; it foretells quarrel, hence (*b*) idiom.: quarrel; *v.* **gbe** 1 [˙]; (*c*) in **erhã n-ɔgb-ɔkã n-abe** [.....↘.] a creaking tree; of Yor. origin? A combination of **ɔkã** with **odĩ** [.˙] is **ɔkãdĩ** [.↗˙] which is used as an idiomatic word for "heart" (*v.* **ɛkokodu** [˙˙↘.]) by old men and masters of the **ogwɛga** [.↘.]-divination.

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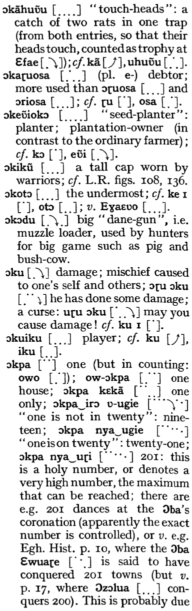
ɔkãhuʊ̃u [˩ ˩ ˩ ˩] “touch-heads”: a catch of two rats in one trap (from both entries, so that their heads touch, counted as trophy at **Ɛfae** [˩ \ ]); *cf.* **kã** [/], **uhuʊ̃u** [˩ ˥ ˩ ˩].

ɔkaɽuosa [˩ ˥ ˩ ˩] (pl. **e-**) debtor; more used than **ɔɽuosa** [˩ ˩ ˩] and **ɔriosa** [˩ ˩ ˩]; *cf.* **ɽu** [˥], **osa** [˩ ˥].

ɔkeʊ̃iokɔ [˩ ˩ ˩ ˩] “seed-planter”: planter; plantation-owner (in contrast to the ordinary farmer); *cf.* **kɔ** [˥], **eʊ̃i** [˩ \ ].

ɔkikũ [˩ ˩ ˩] a tall cap worn by warriors; *cf.* L.R. figs. 108, 136.

ɔkotɔ [˩ ˩ ˩] the undermost; *cf.* **ke 1** [˥], **otɔ** [˩ ˩]; *v.* **Eɣaɛʊo** [˩ ˩ ˩].



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ɔkotɔ [...] the undermost; *cf.* **ke 1** [˙], **otɔ** [..]; *v.* **Eɣaɛʊo** [...].

ɔkɔdu [.↘.] big “dane-gun”, i.e. muzzle loader, used by hunters for big game such as pig and bush-cow.

ɔku [.↘] damage; mischief caused to one’s self and others; **ɔɽu ɔku** [.˙˙↘] he has done some damage; a curse: **uɽu ɔku** [˙..↘] may you cause damage! *cf.* **ku 1** [˙].

ɔkuiku [...] player; *cf.* **ku** [↗], **iku** [..].

ɔkpa [˙˙] one (but in counting: **owo** [.˙]); **ow-ɔkpa** [.˙˙] one house; **ɔkpa kɛkã** [˙˙..] one only; **ɔkpa‿irɔ ʊ-ugie** [˙˙˙↘˙·] “one is not in twenty”: nineteen; **ɔkpa nya‿ugie** [˙˙··] “one is on twenty”: twenty-one; **ɔkpa nya‿uɽi** [˙˙··] 201: this is a holy number, or denotes a very high number, the maximum that can be reached; there are e.g. 201 dances at the **Ɔba**’s coronation (apparently the exact number is controlled), or *v.* e.g. Egh. Hist. p. 10, where the **Ɔba Ɛwuaɽe** [˙˙.] is said to have conquered 201 towns (but *v.* p. 17, where **Ɔzɔlua** [...] conquers 200). This is probably due

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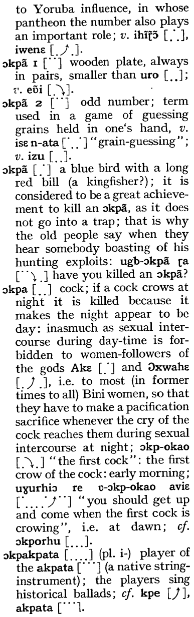
ɔkpã 1 [˥ ˥] wooden plate, always in pairs, smaller than **uro** [˩ ˩]; *v.* **eʋ̃i** [˩ \ ].

ɔkpã 2 [˥ ˥] odd number; term used in a game of guessing grains held in one'+s hand, *v.* **isɛ n-ata** [˥ ˩ ˩ ˥] “grain-guessing”; *v.* **izu** [˩ ˩].

ɔkpã [˩ ˥] a blue bird with a long red bill (a kingfisher?); it is considered to be a great achieve- ment to kill an **ɔkpã**, as it does not go into a trap; that is why the old people say when they hear somebody



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ɔkpã [.˙] a blue bird with a long red bill (a kingfisher?); it is considered to be a great achievement to kill an **ɔkpã**, as it does not go into a trap; that is why the old people say when they hear somebody boasting of his hunting exploits: **ugb-ɔkpã ɽa** [˙˙↘.] have you killed an **ɔkpã**?

ɔkpa [..] cock; if a cock crows at night it is killed because it makes the night appear to be day: inasmuch as sexual intercourse during day-time is forbidden to women-followers of the gods **Akɛ** [.˙] and **Ɔxwahɛ** [.↗.], i.e. to most (in former times to all) Bini women, so that they have to make a pacification sacrifice whenever the cry of the cock reaches them during sexual intercourse at night; **ɔkp-okao** [.↘.] “the first cock”: the first crow of the cock: early morning; **uɣurhiɔ re ʋ-ɔkp-okao aviɛ** [˙....˙↗˙˙] “you should get up and come when the first cock is crowing”, i.e. at dawn; *cf.* **ɔkporhu** [...].

ɔkpakpata [....] (pl. i-) player of the **akpata** [˙˙˙] (a native string-instrument); the players sing historical ballads; *cf.* **kpe** [↗], **akpata** [˙˙˙].

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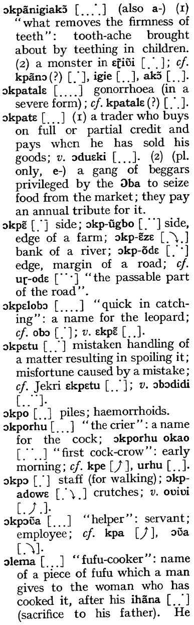
ɔkpãnigiakɔ̃ [˩ ˩ ˩ ˥ ˩] (also **a-**) (1) "what removes the firmness of teeth": tooth-ache brought about by teething in children. (2) a monster in **ɛʈ̃iʊ̃i** [˩ ˥ ˩]; *cf.* **kpãnɔ** (?) [˩ ˥], **igie** [˩ ˩], **akɔ̃** [˩ ˩].

ɔkpatalɛ [˩ ˩ ˩ ˩] gonorrhoea (in a severe form); *cf.* **kpatalɛ** (?) [˩ ˥ ˩].

ɔkpatɛ [˩ ˩ ˩] (1) a trader who buys on full or partial credit and pays when he has sold his goods; *v.* **ɔduɛki** [˩ ˩ ˩]. (2) (pl. only, **e-**) a gang of beggars privileged by the **Ɔba** to seize food from the market; they pay an annual tribute for it.

ɔkpɛ̃ [˩ ˥] side; **ɔkp-ũgbo** [˩ ˥ ˥] side,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ɔkpɛ̃ [.˙] side; **ɔkp-ũgbo** [.˙˙] side, edge of a farm; **ɔkp-ɛ̃zɛ** [.↘.] bank of a river; **ɔkp-õdɛ** [.˙˙] edge, margin of a road; *cf.* **uʈ-odɛ** [˙˙˙] "the passable part of the road".
ɔkpɛlobɔ [....] "quick in catching": a name for the leopard; *cf.* **obɔ** [.˙]; *v.* **ɛkpɛ̃** [..].
ɔkpɛtu [..˙] mistaken handling of a matter resulting in spoiling it; misfortune caused by a mistake; *cf.* Jekri **ɛkpɛtu** [..˙]; *v.* **ɔbɔdidi** [..˙˙].
ɔkpo [..] piles; haemorrhoids.
ɔkporhu [...] "the crier": a name for the cock; **ɔkporhu okao** [.˙˙..] "first cock-crow": early morning; *cf.* **kpe** [↗], **urhu** [..].
ɔkpɔ [.˙] staff (for walking); **ɔkp-adowɛ** [.˙↘.] crutches; *v.* **oʊiʊi** [.↗.].
ɔkpɔʊ̃a [...] "helper": servant; employee; *cf.* **kpa** [↗], **ɔʊ̃a** [.↘].
ɔlema [...] "fufu-cooker": name of a piece of fufu which a man gives to the woman who has cooked it, after his **ihãna** [..˙] (sacrifice to his father). He

edge of a farm; ɔ**kp-**ɛ̃**z**ɛ [˩ \ ˩] bank of a river; ɔ**kp-õd**ɛ [˩ ˥ ˧] edge, margin of a road; *cf.* **uɽ-od**ɛ [˥ ˥ ˧] “the passable part of the road”.

ɔ**kp**ɛ**lob**ɔ [˩ ˩ ˩ ˩] “quick in catching”: a name for the leopard; *cf.* **ob**ɔ [˩ ˥]; *v.* ɛ**kp**ɛ̃ [˩ ˩].

ɔ**kp**ɛ**tu** [˩ ˩ ˥] mistaken handling of a matter resulting in spoiling it; misfortune caused by a mistake; *cf.* Jekri ɛ**kp**ɛ**tu** [˩ ˩ ˥]; *v.* ɔ**b**ɔ**didi** [˩ ˩ ˥ ˥].

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ɔ**kp**ɔ [˩ ˥] staff (for

walking); ɔ**kpadow**ɛ [˩ ˥ (4-1) ˩] crutches; *v.* **o**ʊ**i**ʊ**i** [˩ / ˩].

ɔ**kp**ɔʊ̃**a** [˩ ˩ ˩] “helper”: servant; employee; *cf.* **kpa** [/], ɔʊ̃**a** [˩ \ ].

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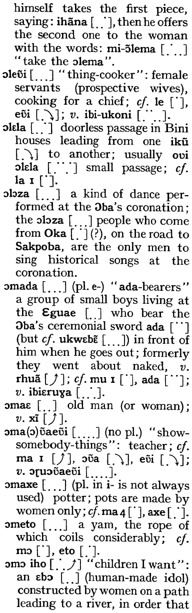
ɔleʊ̃i [˩ ˩ ˩] “thing-cooker”: female servants (prospective wives), cooking for a chief; *cf.* **le** [˥], **eʊ̃i** [˩ \ ]; *v.* **ibi-ukoni** [˩ ˥ ˥ ˩ ˩].

ɔlɛla [˩ ˩ ˥] doorless passage in Bini houses leading from one **ikũ** [˩ \ ] to another; usually **oʊi ɔlɛla** [˩ ˥ ˥ ˩ ˥] small passage; *cf.* **la 1** [˥].

ɔlɔza [˩ ˩ ˩] a kind of dance performed at the **Ɔba**’s coronation; the **ɔlɔza** [˩ ˩ ˩] people who come from **Oka** [˩ ˥] (?), on the road to



himself takes the first piece, saying: **ihãna** [..˙], then he offers the second one to the woman with the words: **mi-ɔ̃lema** [.˙..] “take the **ɔlema**”.

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ɔlɔza [...] a kind of dance performed at the **Ɔba**’s coronation; the **ɔlɔza** [...] people who come from **Oka** [.˙] (?), on the road to **Sakpoba**, are the only men to sing historical songs at the coronation.

ɔmada [...] (pl. e-) “**ada**-bearers” a group of small boys living at the **Ɛguae** [..] who bear the **Ɔba**’s ceremonial sword **ada** [˙˙] (but *cf.* **ukwɛbɛ̃** [...]) in front of him when he goes out; formerly they went about naked, *v.* **rhuã** [↗]; *cf.* **mu** I [˙], **ada** [˙˙]; *v.* **ibiɛruɣa** [..˙.].

ɔmaɛ [..] old man (or woman); *v.* **xĩ** [↗].

ɔma(ɔ)ʊ̃aeʊ̃i [....] (no pl.) “show-somebody-things”: teacher; *cf.* **ma** I [↗], **ɔʊ̃a** [.↘], **eʊ̃i** [.↘]; *v.* **ɔɽuɔʊ̃aeʊ̃i** [....].

ɔmaxe [...] (pl. in **i-** is not always used) potter; pots are made by women only; *cf.* **ma** 4 [˙], **axe** [.˙].

ɔmeto [...] a yam, the rope of which coils considerably; *cf.* **mɔ** [˙], **eto** [.˙].

ɔmɔ iho [˙..↗] “children I want”: an **ɛbɔ** [..] (human-made idol) constructed by women on a path leading to a river, in order that

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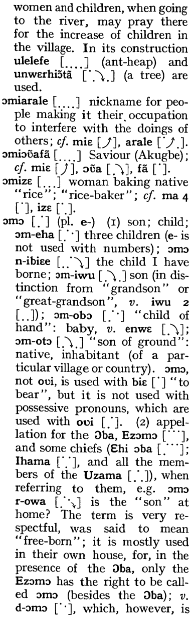
ɔmɔ iho [˩ ˥ ˩ /] “children I want”: an **ɛbɔ** [˩ ˩] (human-made idol) constructed by women on a path leading to a river, in order that women and children, when going to the river, may pray there for the increase of children in the village. In its construction **ulelefe** [˩ ˩ ˩ ˩] (ant-heap) and **unwɛrhiɔ̃tã** [˥ ˩ \ ˩] (a tree) are used.

ɔmiarale [˩ ˩ ˩ ˩] nickname for people making it their occupation to interfere with the doings of others; *cf.* **miɛ** [/], **arale** [˥ / ˩].

ɔmiɔʊ̃afã [˩ ˩ ˩ ˩] Saviour (Akugbe); *cf.* **miɛ** [/], **ɔʊ̃a** [˩ \ ], **fã** [˥].

ɔmizɛ [˩ ˩ ˩] woman baking native "rice"; "rice-baker"; *cf.* **ma 4** [˥], **izɛ** [˥ ˩].

ɔmɔ [˩ ˥] (pl. **e-**) (1) son; child; **ɔm-eha** [˩ ˥ ˧]



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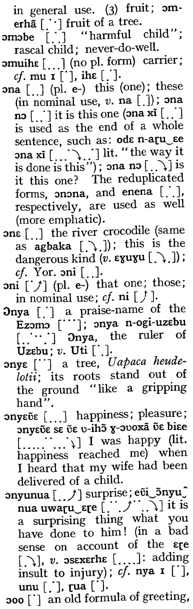
ɔmɔbe [˩ ˥ ˩] “harmful child”; rascal child; never-do-well.

ɔmuihɛ [˩ ˩ ˩] (no pl. form) carrier; *cf.* **mu 1** [˥], **ihɛ** [˩ ˥].

ɔna [˩ ˩] (pl. **e-**) this (one); these (in nominal use, *v.* **na** [˩]); **ɔna nɔ** [˩ ˩ ˥] it is this one (**ɔna xĩ** [˩ ˩ ˥] is used as the end of a whole sentence, such as: **odɛ n-aɽu͜ɛe ɔna xĩ** [˩ ˩ ˩ ˥ \ ˩ ˩ ˥] lit. “the way it is done is this”); **ɔna nɔ** [˩ ˩ \ ] is it this one? The reduplicated forms, **ɔnɔna**, and **enena** [˩ ˥ ˩], respectively, are used as well (more emphatic).



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ɔnɛ [..] the river crocodile (same as **agbaka** [.↘.]); this is the dangerous kind (*v.* **ɛɣuɣu** [.↘.]); *cf.* Yor. **ɔni** [..].

ɔni [˙↗] (pl. **e-**) that one; those; in nominal use; *cf.* **ni** [↗].

Ɔnya [.˙] a praise-name of the **Ezɔmɔ** [˙˙˙]; **ɔnya n-ogi-uzɛbu** [..˙˙˙.˙] **Ɔnya,** the ruler of **Uzɛbu**; *v.* **Uti** [˙.].

ɔnyɛ [˙˙] a tree, *Uapaca heudelotii*; its roots stand out of the ground “like a gripping hand”.

ɔnyɛʊ̃ɛ [...] happiness; pleasure; **ɔnyɛʊ̃ɛ sɛ ʊ̃ɛ ʊ-ihɔ̃ ɣ-ɔʊoxã ʊ̃ɛ biɛe** [.....˙˙...˙↘] I was happy (lit. happiness reached me) when I heard that my wife had been delivered of a child.

ɔnyunua [..↗] surprise; **eʊ̃i͜ɔ̃nyu͜nua uwaɽu͜ɛɽe** [.˙˙.↗˙˙..↘] it is a surprising thing what you have done to him! (in a bad sense on account of the **ɛɽe** [.↘], *v.* **ɔsɛxɛrhɛ** [....]: adding insult to injury); *cf.* **nya ɪ** [˙], **unu** [.˙], **ɽua** [˙].

ɔoo [˙] an old formula of greeting,

ɔnɛ [˩ ˩] the river crocodile (same as **agbaka** [˩ \ ˩]); this is the dangerous kind (*v.* **ɛɣuɣu** [˩ \ ˩]); *cf.* Yor. **ɔni** [˩ ˩].

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ɔnyunua [˩ ˩ /] surprise; **eʊ̃i͜ɔ̃nyuˆ nua uwaɽu͜ɛɽe** [˩ ˥ ˥ ˩ / ˥ ˥ ˩ ˩ \ ] it is a surprising thing what you have done to him! (in a bad sense on account of the **ɛɽe** [˩ \ ], *v.* **ɔsɛxɛrhɛ** [˩ ˩ ˩ ˩]: adding insult to injury); *cf.* **nya 1** [˥], **unu** [˩ ˥], **ɽua** [˥].

ɔoo [˥] an old formula of greeting, same as **doo** [˥]; it is still used by a few old men.

ɔpaxarha [˩ ˥ ˥ ˥] boastful (Egh. Hist.).

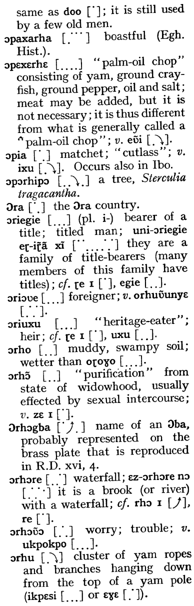
ɔpɛxɛrhɛ [˩ ˩ ˩ ˩] "palm-oil chop" consisting of yam, ground crayfish, ground pepper, oil and salt; meat may be added, but it is not necessary; it is thus different from what is generally called a "palm-oil chop"; *v.* **eʊ̃i** [˩ \ ].

ɔpia [˥ ˩] matchet; "cutlass"; *v.* **ixu** [˩ \ ]. Occurs also in Ibo.

ɔpɔrhipɔ [˩ ˩ \ ˩] a tree, *Sterculia tragacantha*.

Ɔra [˥ ˩] the **Ɔra** country.

ɔriegie [˩ ˩ ˩] (pl. **i-**) bearer of a



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Ɔra [˙.] the **Ɔra** country.

ɔriegie [...] (pl. **i-**) bearer of a title; titled man; **uni-ɔriegie eɽ-iɽã xĩ** [˙˙.....˙˙] they are a family of title-bearers (many members of this family have titles); *cf.* **ɽe ɪ** [˙], **egie** [..].

ɔriɔʋe [...] foreigner; *v.* **orhuʊ̃unyɛ** [.˙.˙].

ɔriuxu [...] "heritage-eater"; heir; *cf.* **ɽe ɪ** [˙], **uxu** [..].

ɔrho [..] muddy, swampy soil; wetter than **oɽoɣo** [...].

ɔrhɔ̃ [..] "purification" from state of widowhood, usually effected by sexual intercourse; *v.* **zɛ ɪ** [˙].

Ɔrhɔgba [˙↗.] name of an **Ɔba**, probably represented on the brass plate that is reproduced in R.D. xvi, 4.

ɔrhɔre [..˙] waterfall; **ɛz-ɔrhɔre nɔ** [.˙.˙.] it is a brook (or river) with a waterfall; *cf.* **rhɔ ɪ** [↗], **re** [˙].

ɔrhɔʊ̃ɔ [.˙.] worry; trouble; *v.* **ukpokpo** [...].

ɔrhu [.↘] cluster of yam ropes and branches hanging down from the top of a yam pole (**ikpɛsi** [...] or **ɛɣɛ** [.˙]).

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Ɔrhɔgba [˥ / ˩] name of an **Ɔba**, probably represented on the brass plate that is reproduced in R.D. xvi, 4.

ɔrhɔre [˩ ˩ ˥] waterfall; **ɛz-ɔrhɔre nɔ** [˩ ˥ ˩ ˥ ˧] it is a brook (or river) with a waterfall; *cf.* **rhɔ 1** [/], **re** [˥].

ɔrhɔʊ̃ɔ [˩ ˥ ˩] worry; trouble; *v.* **ukpokpo** [˩ ˩ ˩].

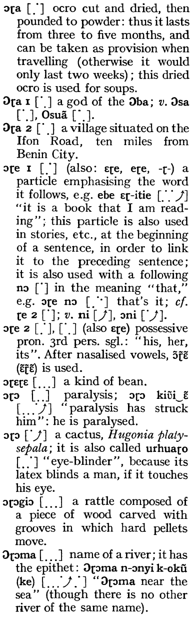
ɔrhu [˩ \ ] cluster of yam ropes and branches hanging down from the top of a yam pole (**ikpɛsi** [˩ ˩ ˩] or ɛɣɛ [˩ ˥]).

ɔɽa [˩ ˥] ocro cut and dried, then pounded to powder: thus it lasts from three to five months, and can be taken as provision when travelling (otherwise it would only last two weeks); this dried ocro is used for soups.

Ɔɽa 1 [˥ ˩] a god of the **Ɔba**; *v.* **Ɔsa** [˥ ˩], **Osuã** [˥ ˩].

Ɔɽa 2 [˥ ˩] a village situated on the Ifon Road, ten miles from Benin City.

ɔɽe 1 [˩ ˥] (also: **ɛɽe**, **eɽe**, **-ɽ-**) a particle emphasising the word it follows, e.g. **ebe ɛɽ-itie** [˩ ˥ ˩ ˥ /] "it is a book that I am reading"; this particle is also used in stories, etc., at the beginning



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Ɔɽa 2 [˙.] a village situated on the Ifon Road, ten miles from Benin City.

ɔɽe 1 [.˙] (also: **ɛɽe**, **eɽe**, **-ɽ-**) a particle emphasising the word it follows, e.g. **ebe ɛɽ-itie** [.˙.˙↗] "it is a book that I am reading"; this particle is also used in stories, etc., at the beginning of a sentence, in order to link it to the preceding sentence; it is also used with a following **nɔ** [˙] in the meaning "that," e.g. **ɔɽe nɔ** [.˙˙] that's it; *cf.* **ɽe 2** [˙]; *v.* **ni** [↗], **ɔni** [˙↗].

ɔɽe 2 [.˙], [˙.] (also **ɛɽe**) possessive pron. 3rd pers. sgl.: "his, her, its". After nasalised vowels, **ɔ̃ɽ̃ɛ̃** (**ɛ̃ɽ̃ɛ̃**) is used.

ɔɽɛɽɛ [...] a kind of bean.

ɔɽɔ [..] paralysis; **ɔɽɔ kiʊ̃i‿ɛ̃** [...˙↗] "paralysis has struck him": he is paralysed.

ɔɽɔ [˙↗] a cactus, *Hugonia platysepala*; it is also called **urhuaɽo** [..˙] "eye-blinder", because its latex blinds a man, if it touches his eye.

ɔɽɔgiɔ [...] a rattle composed of a piece of wood carved with grooves in which hard pellets move.

Ɔɽɔma [...] name of a river; it has the epithet: **Ɔɽɔma n-ɔnyi k-okũ (ke)** [...˙↗.˙] "**Ɔɽɔma** near the sea" (though there is no other river of the same name).

of a sentence, in order to link it to the preceding sentence; it is also used with a following **nɔ** [˥] in the meaning “that,” e.g. ɔɽ**e** **nɔ** [˩ ˥ ˧] that’s it; *cf.* ɽ**e 2** [˥]; *v.* **ni** [/], ɔ**ni** [˥ /].

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ɔɽɔ [˥ /] a cactus, *Hugonia platy-sepala*; it is also called **urhuaɽo** [˩ ˩ ˥] “eye-blinder”, because its latex blinds a man, if it touches his eye.

ɔɽɔ**gi**ɔ [˩ ˩ ˩] a rattle composed of a piece of wood carved with grooves in which hard pellets move.

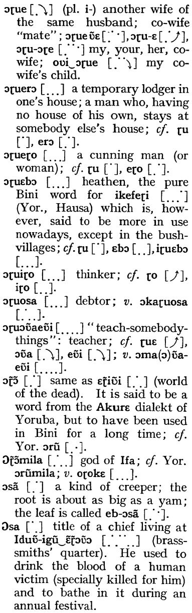
Ɔɽɔ**ma** [˩ ˩ ˩] name of a river; it has the epithet: Ɔɽɔ**ma n-**ɔ**nyi k-okũ** (**ke**) [˩ ˩ ˩ ˥ / ˩ ˥] “Ɔɽɔ**ma** near the sea” (though there is no other river of the same name).

ɔɽue [˩ \ ] (pl. **i-**) another wife of the same husband; co-wife "mate"; **ɔɽue** ʋ̃ɛ [˩ ˥ ˧], **ɔɽu-**ɛ [˩ ˥ /], **ɔɽu-ɔɽe** [˩ ˥ ˥ ˧] my, your, her, co-wife; **oʋi͜ɔɽue** [˩ ˥ ˥ (4-1)] my co-wife's child.

ɔɽuerɔ [˩ ˩ ˩] a temporary lodger in one's house; a man who, having no house of his own, stays at somebody else's house; *cf.* **ɽu** [˥], **er**ɔ [˩ ˥].

ɔɽueɽo [˩ ˩ ˩] a cunning man (or woman); *cf.* **ɽu** [˥], **eɽo** [˩ ˥].

ɔɽuɛ**b**ɔ [˩ ˩ ˩] heathen, the pure Bini word for **ikefeɽi** [˩ ˩ ˩ ˥] (Yor., Hausa) which is, however, said to be more in use nowadays, except in the bush-



ɔɽue [.↘] (pl. i-) another wife of the same husband; co-wife "mate"; ɔɽue ʋ̃ɛ [.˙˙], ɔɽu-ɛ [.˙↗], ɔɽu-ɔɽe [.˙˙˙] my, your, her, co-wife; oʋi͜ɔɽue [.˙˙↘] my co-wife's child.

ɔɽuerɔ [...] a temporary lodger in one's house; a man who, having no house of his own, stays at somebody else's house; *cf.* ɽu [˙], erɔ [.˙].

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ɔɽuɛbɔ [...] heathen, the pure Bini word for ikefeɽi [...˙] (Yor., Hausa) which is, however, said to be more in use nowadays, except in the bush-villages; *cf.* ɽu [˙], ɛbɔ [..], iɽuɛbɔ [...].

ɔɽuiɽo [...] thinker; *cf.* ɽo [↗], iɽo [..].

ɔɽuosa [...] debtor; *v.* ɔkaɽuosa [.˙..].

ɔɽuɔʋ̃aeʋ̃i [....] "teach-somebody-things": teacher; *cf.* ɽuɛ [↗], ɔʋ̃a [.↘], eʋ̃i [.↘]; *v.* ɔma(ɔ)ʋ̃a-eʋ̃i [....].

ɔɽ̃ɔ̃ [.˙] same as ɛɽ̃iʋ̃i [.˙.] (world of the dead). It is said to be a word from the **Akurɛ** dialekt of Yoruba, but to have been used in Bini for a long time; *cf.* Yor. ɔrũ [.·].

Ɔɽ̃ɔ̃mila [.˙..] god of **Ifa**; *cf.* Yor. ɔrũmila; *v.* oɽokɛ [...].

ɔsã [.˙] a kind of creeper; the root is about as big as a yam; the leaf is called eb-ɔsã [.˙·].

Ɔsa [˙.] title of a chief living at Iduʋ̃-igũ͜ɛ̃ɽɔʋ̃ɔ [.˙.˙˙..] (brass-smiths' quarter). He used to drink the blood of a human victim (specially killed for him) and to bathe in it during an annual festival.

villages; *cf.* **ɽu** [˥], **ɛbɔ** [˩ ˩], **iɽuɛbɔ** [˩ ˩ ˩].

ɔɽuiɽo [˩ ˩ ˩] thinker; *cf.* **ɽo** [/], **iɽo** [˩ ˩].

ɔɽuosa [˩ ˩ ˩] debtor; *v.* **ɔkaɽuosa** [˩ ˥ ˩ ˩].

ɔɽuɔʊ̃aeʊ̃i [˩ ˩ ˩ ˩] “teach-somebody-things”: teacher; *cf.* **ɽuɛ** [/], **ɔʊ̃a** [˩ \ ], **eʊ̃i** [˩ \ ]; *v.* **ɔma(ɔ)ʊ̃a-eʊ̃i** [˩ ˩ ˩ ˩].

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ɔsã [˩ ˥] a kind of creeper; the root is about as big as a yam; the leaf is called **eb-ɔsã** [˩ ˥ ˧].

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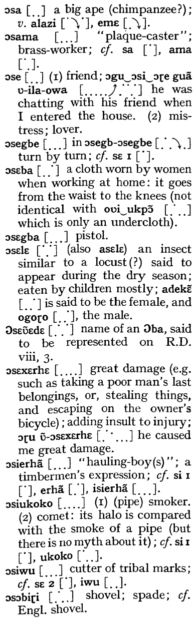
ɔsa [˩ ˩] a big ape (chimpanzee?);
v. **alazi** [˥ \ ˥], **emɛ** [˩ \ ].

ɔsama [˩ ˩ ˩] “plaque-caster”;
brass-worker; *cf.* **sa** [˥], **ama**
[˥ ˩].

ɔse [˩ ˩] (1) friend; **ɔgu‿ɔsi‿ɔɽe guã**
ʋ-ila-owa [˩ ˩ ˩ ˩ ˩ / ˩ ˥ ˥ ˩ ˥] he was
chatting with his friend when
I entered the house. (2) mis-
tress; lover.

ɔsegbe [˩ ˩ ˩] in **ɔsegb-ɔsegbe** [˩ ˥ ˩ \ ˩]
turn by turn; *cf.* **sɛ 1** [˥].

ɔsɛba [˩ ˩ ˥] a cloth worn by women
when working at home: it goes
from the waist to the knees (not
identical with **oʋi‿ukpɔ̃** [˩ ˥ ˩ ˩]
which is only an undercloth).



ɔsa [..] a big ape (chimpanzee?); *v.* **alazi** [˙↘˙], **emɛ** [.↘].

ɔsama [...] “plaque-caster”; brass-worker; *cf.* **sa** [˙], **ama** [˙.].

ɔse [..] (1) friend; **ɔgu‿ɔsi‿ɔɽe guã ʋ-ila-owa** [.....↗˙˙.˙] he was chatting with his friend when I entered the house. (2) mistress; lover.

ɔsegbe [...] in **ɔsegb-ɔsegbe** [.˙.↘.] turn by turn; *cf.* **sɛ 1** [˙].

ɔsɛba [..˙] a cloth worn by women when working at home: it goes from the waist to the knees (not identical with **oʋi‿ukpɔ̃** [.˙..] which is only an undercloth).

ɔsɛgba [...] pistol.

ɔsɛlɛ [˙.˙] (also **asɛlɛ**) an insect similar to a locust (?) said to appear during the dry season; eaten by children mostly; **adekɛ̃** [..˙] is said to be the female, and **ogoɽo** [..˙], the male.

Ɔsɛʋ̃ɛdɛ [.˙.˙] name of an **Ɔba**, said to be represented on R.D. viii, 3.

ɔsɛxɛrhɛ [....] great damage (e.g. such as taking a poor man's last belongings, or, stealing things, and escaping on the owner's bicycle); adding insult to injury; **ɔɽu ʋ̃-ɔsɛxɛrhɛ** [.˙˙...] he caused me great damage.

ɔsierhã [...] “hauling-boy(s)”; a timbermen's expression; *cf.* **si 1** [˙], **erhã** [.˙], **isierhã** [...].

ɔsiukoko [....] (1) (pipe) smoker. (2) comet: its halo is compared with the smoke of a pipe (but there is no myth about it); *cf.* **si 1** [˙], **ukoko** [˙..].

ɔsiwu [...] cutter of tribal marks; *cf.* **sɛ 2** [˙], **iwu** [..].

ɔsɔbiɽi [.˙..] shovel; spade; *cf.* Engl. shovel.

ɔsɛgba [˩ ˩ ˩] pistol.

ɔsɛlɛ [˥ ˩ ˥] (also **asɛlɛ**) an insect similar to a locust (?) said to appear during the dry season; eaten by children mostly; **adekɛ̃** [˩ ˩ ˥] is said to be the female, and **ogoɽo** [˩ ˩ ˥], the male.

Ɔsɛʋ̃ɛdɛ [˩ ˥ ˩ ˥] name of an **Ɔba**, said to be represented on R.D. viii, 3.

ɔsɛxɛrhɛ [˩ ˩ ˩ ˩] great damage (e.g. such as taking a poor man’s last belongings, or, stealing things, and escaping on the owner’s bicycle); adding insult to injury; **ɔɽu ʋ̃-ɔsɛxɛrhɛ** [˩ ˥ ˧ ˩ ˩ ˩] he caused me great damage.

ɔsierhã [˩ ˩ ˩] “hauling-boy(s)”; a timbermen’s expression; *cf.* **si 1**

[˥], **erhã** [˩ ˥], **isierhã** [˩ ˩ ˩].

ɔsiukoko [˩ ˩ ˩ ˩] (1) (pipe) smoker. (2) comet: its halo is compared with the smoke of a pipe (but there is no myth about it); *cf.* **si 1** [˥], **ukoko** [˥ ˩ ˩].

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ɔsɔbiɽi [˩ ˥ ˩ ˩] shovel; spade; *cf.* Engl. shovel.

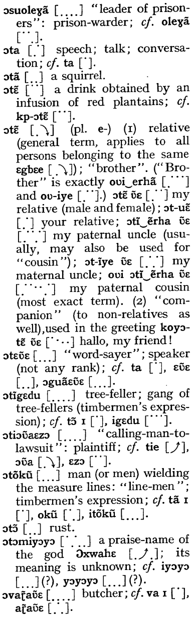
ɔsuoleɣã [˩ ˩ ˩ ˩] "leader of prisoners": prison-warder; *cf.* **oleɣã** [˥ ˥ ˩].

ɔta [˩ ˥] speech; talk; conversation; *cf.* **ta** [˥].

ɔtã [˩ ˩] a squirrel.

ɔtɛ̃ [˥ ˥] a drink obtained by an infusion of red plantains; *cf.* **kp-ɔtɛ̃** [˥ ˥].

ɔtɛ̃ [˩ \ ] (pl. **e-**) (1) relative (general term, applies to all persons belonging to the same **ɛgbɛe** [˩ \ ]); "brother". ("Brother" is exactly **oʊi͜erhã** [˩ ˥ ˥ ˥] and **oʊ-iye** [˩ ˥ ˥].) ɔtɛ̃ ʊ̃ɛ [˩ ˥ ˥] my relative (male and female): **ɔt-uɛ̃** [˩ ˥] your relative; **ɔti͜ẽrha** ʊ̃ɛ [˩ ˥ ˥ ˩ ˥] my paternal uncle (usually, may also be



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ɔtɛ̃ [.↘] (pl. **e-**) (1) relative (general term, applies to all persons belonging to the same **ɛgbɛe** [.↘]); "brother". ("Brother" is exactly **oʋi͜erhã** [.˙˙˙] and **oʋ-iye** [.˙˙].) **ɔtɛ̃ ʋ̃ɛ** [.˙˙] my relative (male and female); **ɔt-uɛ̃** [.˙] your relative; **ɔtĩ͜ẽrha ʋ̃ɛ** [.˙˙.˙] my paternal uncle (usually, may also be used for "cousin"); **ɔt-ĩye ʋ̃ɛ** [.˙.˙] my maternal uncle; **oʋi ɔtĩ͜ẽrha ʋ̃ɛ** [.˙˙˙.˙] my paternal cousin (most exact term). (2) "companion" (to non-relatives as well),used in the greeting **koyɔtɛ̃ ʋ̃ɛ** [˙˙..] hallo, my friend!

ɔtɛʋ̃ɛ [...] "word-sayer"; speaker (not any rank); *cf.* **ta** [˙], **ɛʋ̃ɛ** [..], **ɔguãɛʋ̃ɛ** [...].

ɔtĩgɛdu [....] tree-feller; gang of tree-fellers (timbermen's expression); *cf.* **tɔ̃ 1** [˙], **igɛdu** [˙˙˙].

ɔtiɔʋ̃aɛzɔ [....] "calling-man-to-lawsuit": plaintiff; *cf.* **tie** [↗], **ɔʋ̃a** [.↘], **ɛzɔ** [˙˙].

ɔtɔ̃kũ [...] man (or men) wielding the measure lines: "line-men"; timbermen's expression; *cf.* **tã 1** [˙], **okũ** [˙.], **itɔ̃kũ** [...].

ɔtɔ̃ [..] rust.

ɔtɔmiyɔyɔ [˙.˙..] a praise-name of the god **Ɔxwahɛ** [.↗.]; its meaning is unknown; *cf.* **iyɔyɔ** [...](?), **yɔyɔyɔ** [...](?).

ɔvaɽaʋ̃ɛ [....] butcher; *cf.* **va 1** [˙], **aɽaʋ̃ɛ** [.˙.].

used for “cousin”); ɔ**t-ĩye** ʊ̃ɛ [˩ ˥ ˩ ˥] my maternal uncle; **oʊi** ɔ**ti͜ẽrha** ʊ̃ɛ [˩ ˥ ˥ ˧ ˧ ˩ ˥] my paternal cousin (most exact term). (2) “companion” (to non-relatives as well), used in the greeting **koy**ɔ**-tẽ** ʊ̃ɛ [˥ ˧ ˧ ˧] hallo, my friend!

ɔtɛʊ̃ɛ [˩ ˩ ˩] “word-sayer”; speaker (not any rank); *cf.* **ta** [˥], ɛʊ̃ɛ [˩ ˩], ɔ**guã**ɛʊ̃ɛ [˩ ˩ ˩].

ɔ**tigɛdu** [˩ ˩ ˩ ˩] tree-feller; gang of tree-fellers (timbermen’s expression); *cf.* **t**ɔ̃ **1** [˥], **igɛdu** [˥ ˥ ˥].

ɔ**ti**ɔʊ̃**a**ɛ**z**ɔ [˩ ˩ ˩ ˩] “calling-man-to-lawsuit”: plaintiff; *cf.* **tie** [/], ɔʊ̃**a** [˩ \ ], ɛ**z**ɔ [˥ ˥].

ɔ**tõkũ** [˩ ˩ ˩] man (or men) wielding the measure lines:

“line-men”; timbermen’s expression; *cf.* **tã 1** [˥], **okũ** [˥ ˩], **itõkũ** [˩ ˩ ˩].

ɔtɔ̃ [˩ ˩] rust.

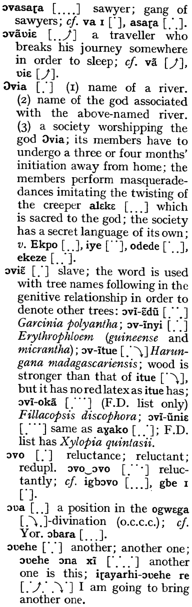
ɔtɔmiyɔyɔ [˥ ˩ ˥ ˩ ˩] a praise-name of the god **Ɔxwahɛ** [˩ / ˩]; its meaning is unknown; *cf.* **iyɔyɔ** [˩ ˩ ˩] (?), **yɔyɔyɔ** [˩ ˩ ˩] (?).

ɔvaɽ̃aʋ̃ɛ [˩ ˩ ˩ ˩] butcher; *cf.* **va 1** [˥], **aɽ̃aʋ̃ɛ** [˩ ˥ ˩].

ɔvasaɽa [˩ ˩ ˩ ˩] sawyer; gang of sawyers; *cf.* **va 1** [˥], **asaɽa** [˩ ˥ ˩].

ɔvãʋiɛ [˩ ˩ /] a traveller who breaks his journey somewhere in order to sleep; *cf.* **vã** [/], ʋiɛ [/].

Ɔvia [˩ ˥] (1) name of a river. (2) name of the god associated with the above-named river. (3) a society worshipping the god **Ɔvia**; its members have to undergo a three or four months' initiation away from home; the members perform masquerade-dances imitating the twisting of the creeper **alɛkɛ** [˩ ˩ ˩] which is sacred to the god; the society has a secret language of its own;



ɔvasaɽa [....] sawyer; gang of sawyers; *cf.* **va ɪ** [˙], **asaɽa** [.˙.].

ɔvãʋiɛ [..↗] a traveller who breaks his journey somewhere in order to sleep; *cf.* **vã** [↗], **ʋiɛ** [↗].

Ɔvia [.˙] (ɪ) name of a river. (2) name of the god associated with the above-named river. (3) a society worshipping the god **Ɔvia**; its members have to undergo a three or four months' initiation away from home; the members perform masquerade-dances imitating the twisting of the creeper **alɛkɛ** [...] which is sacred to the god; the society has a secret language of its own; *v.* **Ekpo** [..], **iye** [˙˙], **odede** [˙..], **ekeze** [..˙].

ɔviɛ̃ [.˙] slave; the word is used with tree names following in the genitive relationship in order to denote other trees: **ɔvĩ-ɛ̃dũ** [.˙˙.] *Garcinia polyantha*; **ɔv-ĩnyi** [.˙.] *Erythrophloem* (*guineense* and *micrantha*); **ɔv-ĩtue** [.˙↘] *Harungana madagascariensis*; wood is stronger than that of **itue** [˙↘], but it has no red latex as **itue** has; **ɔvĩ-okã** [.˙˙˙] (F.D. list only) *Fillacopsis discophora*; **ɔvĩ-ũniɛ** [.˙˙˙] same as **aɣako** [..˙]; F.D. list has *Xylopia quintasii*.

ɔvo [.˙] reluctance; reluctant; redupl. **ɔvo‿ɔvo** [.˙˙˙] reluctantly; *cf.* **igbɔvo** [...], **gbe ɪ** [˙].

ɔʋa [..] a position in the **ogwɛga** [.↘.]-divination (o.c.c.c.); *cf.* Yor. **ɔbara** [...].

ɔʋehe [˙.˙] another; another one; **ɔʋehe ɔna xĩ** [˙.˙..˙] another one is this; **iɽayarhi-ɔʋehe re** [.˙↗.˙.↘˙] I am going to bring another one.

v. **Ekpo** [˩ ˩], **iye** [˥ ˥], **odede** [˥ ˩ ˩], **ekeze** [˩ ˩ ˥].

ɔviɛ̃ [˩ ˥] slave; the word is used with tree names following in the genitive relationship in order to denote other trees: **ɔvĩ-ɛ̃dũ** [˩ ˥ ˥ ˩] *Garcinia polyantha*; **ɔv-ĩnyi** [˩ ˥ ˩] *Erythrophloem* (*guineense* and *micrantha*); **ɔv-ĩtue** [˩ ˥ \ ] *Harungana madagascariensis*; wood is stronger than that of **itue** [˥ \ ], but it has no red latex as **itue** has; **ɔvĩ-okã** [˩ ˥ ˥ ˥] (F.D. list only) *Fillacopsis discophora*; **ɔvĩ-ũniɛ** [˩ ˥ ˥ ˥] same as **aɣako** [˩ ˩ ˥]; F.D. list has *Xylopia quintasii*.

ɔvo [˩ ˥] reluctance; reluctant; redupl. **ɔvo͜ɔvo** [˩ ˥ ˥ ˧] reluctantly; *cf.* **igbɔvo** [

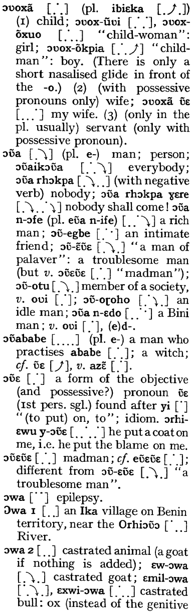
˩ ˩ ˩], **gbe 1** [˥].

ɔʋa [˩ ˩] a position in the **ogwɛga** [˩ \ ˩]-divination (o.c.c.c.); *cf.* Yor. **ɔbara** [˩ ˩ ˩].

ɔʋehe [˥ ˩ ˥] another; another one; **ɔʋehe ɔna xĩ** [˥ ˩ ˥ ˩ ˩ ˥] another one is this; **iɽayarhi-ɔʋehe re** [˩ ˥ / ˩ ˥ ˩ \ ˥] I am going to bring another one.

ɔʋoxã [˩ ˥ ˩] (pl. **ibiɛka** [˩ / ˩]) (1) child; **ɔʋox-ũʋi** [˩ ˥ ˩ ˥], **ɔʋox-õxuo** [˩ ˥ ˩ ˩] “child-woman”: girl; **ɔʋox-õkpia** [˩ ˥ ˩ /] “child-man”: boy. (There is only a short nasalised glide in front of the **-o.**) (2) (with possessive pronouns only) wife; **ɔʋoxã ʋ̃ɛ** [˩ ˩ ˩ ˥] my wife. (3) (only in the pl. usually) servant (only with possessive pronoun).

ɔʋ̃a [˩ \ ] (pl. **e-**) man; person; **ɔʋ̃aikɔʋ̃a** [˩ ˥ ˩ \ ] everybody; **ɔʋ̃a rhɔkpa** [˩ \ ˩ ˩] (with negative verb) nobody; ɔʋ̃a **rhɔkpa ɣɛre** [˩ \ ˩ ˩ ˥ (4-1)] nobody shall come! ɔʋ̃a **n-ɔfe** (pl. **eʋ̃a n-ife**) [˩ ˩ ˥ \ ] a rich man; ɔʋ̃**-egbe** [˩ ˥



ɔʋoxã [.˙.] (pl. **ibiɛka** [.↗.]) (1) child; **ɔʋox-ũʋi** [.˙.˙], **ɔʋox-õxuo** [.˙..] “child-woman”: girl; **ɔʋox-õkpia** [.˙.↗] “child-man”: boy. (There is only a short nasalised glide in front of the **-o.**) (2) (with possessive pronouns only) wife; **ɔʋoxã ʋ̃ɛ** [...˙] my wife. (3) (only in the pl. usually) servant (only with possessive pronoun).

ɔʋ̃a [.↘] (pl. **e-**) man; person; **ɔʋ̃aikɔʋ̃a** [.˙.↘] everybody; **ɔʋ̃a rhɔkpa** [.↘..] (with negative verb) nobody; **ɔʋ̃a rhɔkpa ɣɛre** [.↘..˙↘] nobody shall come! **ɔʋ̃a n-ɔfe** (pl. **eʋ̃a n-ife**) [..˙↘] a rich man; **ɔʋ̃-egbe** [.˙˙] an intimate friend; **ɔʋ̃-ɛ̃ʋ̃ɛ** [.↘.] “a man of palaver”: a troublesome man (but *v.* **ɔʋ̃ɛʋ̃ɛ** [.˙.] “madman”); **ɔʋ̃-otu** [.↘.] member of a society, *v.* **oʋi** [.˙]; **ɔʋ̃-oɽoho** [.˙↘.] an idle man; **ɔʋ̃a n-ɛdo** [..˙˙] a Bini man; *v.* **oʋi** [.˙], **(e)d-**.

ɔʋ̃ababe [....] (pl. **e-**) a man who practises **ababe** [.˙.]; a witch; *cf.* **ʋ̃ɛ** [↗], *v.* **azɛ̃** [.˙].

ɔʋ̃ɛ [.˙] a form of the objective (and possessive?) pronoun **ʋ̃ɛ** (1st pers. sgl.) found after **yi** [˙] “(to put) on, to”; idiom. **ɔrhi-ɛwu y-ɔʋ̃ɛ** [..˙..˙] he put a coat on me, i.e. he put the blame on me.

ɔʋ̃ɛʋ̃ɛ [.˙.] madman; *cf.* **eʋ̃ɛʋ̃ɛ** [.˙.]; different from **ɔʋ̃-ɛʋ̃ɛ** [.↘.] “a troublesome man”.

ɔwa [˙˙] epilepsy.

Ɔwa 1 [..] an **Ika** village on Benin territory, near the **Orhiɔʋ̃ɔ** [˙..] River.

ɔwa 2 [..] castrated animal (a goat if nothing is added); **ɛw-ɔwa** [.↘.] castrated goat; **ɛmil-ɔwa** [˙.↘.], **ɛxwi-ɔwa** [.˙..] castrated bull: ox (instead of the genitive

˧] an intimate friend; ɔʊ̃-ɛ̃ʊ̃ɛ [˩ \ ˩] “a man of palaver”: a troublesome man (but *v.* ɔʊ̃ɛʊ̃ɛ [˩ ˥ ˩] “madman”); ɔʊ̃-**otu** [˩ \ ˩] member of a society, *v.* **oʊi** [˩ ˥]; ɔʊ̃-**oɽoho** [˩ ˥ (4-1) ˩] an idle man; ɔʊ̃**a n-ɛdo** [˩ ˩ ˥ ˧] a Bini man; *v.* **oʊi** [˩ ˥], **(e)d-**.

ɔʊ̃**ababe** [˩ ˩ ˩ ˩] (pl. **e-**) a man who practises **ababe** [˩ ˥ ˩]; a witch; *cf.* ʊ̃ɛ [/], *v.* **azɛ̃** [˩ ˥].

ɔʊ̃ɛ [˩ ˥] a form of the objective (and possessive?) pronoun ʊ̃ɛ (1st pers. sgl.) found after **yi** [˥] “(to put) on, to”; idiom. ɔ**rhi-ɛwu y-**ɔʊ̃ɛ [˩ ˩ ˥ ˩ ˩ ˥] he put a coat on me, i.e. he put the blame on me.

ɔʊ̃ɛʊ̃ɛ [˩ ˥ ˩] madman; *cf.* **e**ʊ̃ɛʊ̃ɛ [˩ ˥ ˩];

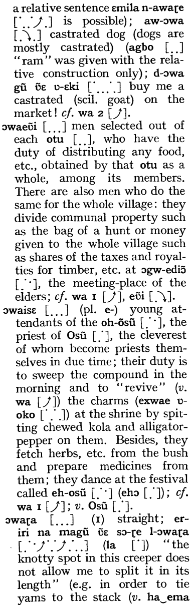
different from **ɔʊ̃-εʊ̃ε** [˩ \ ˩] “a troublesome man”.

ɔwa [˥ ˥] epilepsy.

Ɔwa 1 [˩ ˩] an **Ika** village on Benin territory, near the **Orhiɔʊ̃ɔ** [˥ ˩ ˩] River.

ɔwa 2 [˩ ˩] castrated animal (a goat if nothing is added); **εw-ɔwa** [˩ \ ˩] castrated goat; **εmil-ɔwa** [˥ ˩ \ ˩], **εxwi-ɔwa** [˩ ˥ ˩ ˩] castrated bull: ox (instead of the genitive a relative sentence **ɛmila n-awaɽe** [˥ ˩ ˩ ˥ / ˩] is possible); **aw-ɔwa** [˩ \ ˩] castrated dog (dogs are mostly castrated) (**agbo** [˩ ˩] "ram" was given with the relative construction only); **d-ɔwa gũ ʊ̃ɛ ʊ-ɛki** [˥ ˩ ˩ ˩ ˥ ˩] buy me a castrated (scil. goat) on the market! *cf.* **wa 2** [/].

ɔwaeʊ̃i [˩ ˩ ˩] men selected out of each **otu** [˩ ˩], who have the duty of distributing any food, etc., obtained by that **otu** as a whole, among its members. There are also men who do the same for the whole village: they divide communal property such as the bag of a hunt or money



a relative sentence **ɛmila n-awaɽe** [˙..˙↗.] is possible); **aw-ɔwa** [.↘.] castrated dog (dogs are mostly castrated) (**agbo** [..] "ram" was given with the relative construction only); **d-ɔwa gũ ʊ̃ɛ ʊ-ɛki** [˙...˙.] buy me a castrated (scil. goat) on the market! *cf.* **wa 2** [↗].

ɔwaeʊ̃i [...] men selected out of each **otu** [..], who have the duty of distributing any food, etc., obtained by that **otu** as a whole, among its members. There are also men who do the same for the whole village: they divide communal property such as the bag of a hunt or money given to the whole village such as shares of the taxes and royalties for timber, etc. at **ɔgw-ediɔ̃** [.˙˙], the meeting-place of the elders; *cf.* **wa 1** [↗], **eʊ̃i** [.↘].

ɔwaisɛ [...] (pl. **e-**) young attendants of the **oh-õsũ** [.˙˙], the priest of **Osũ** [.˙], the cleverest of whom become priests themselves in due time; their duty is to sweep the compound in the morning and to "revive" (*v.* **wa** [↗]) the charms (**exwae ʊ-oko** [˙.˙.]) at the shrine by spitting chewed kola and alligator-pepper on them. Besides, they fetch herbs, etc. from the bush and prepare medicines from them; they dance at the festival called **eh-osũ** [.˙˙] (**ehɔ** [.˙]); *cf.* **wa 1** [↗]; *v.* **Osũ** [.˙].

ɔwaɽa [...] (1) straight; **er-iri na magũ ʊ̃ɛ sɔ-ɽe l-ɔwaɽa** [.˙˙↗˙.˙↗˙...] (**la** [˙]) "the knotty spot in this creeper does not allow me to split it in its length" (e.g. in order to tie yams to the stack (*v.* **ha‿ema**

given to the whole village such as shares of the taxes and royalties for timber, etc. at **ɔgw-ediɔ̃** [˩ ˥ ˧], the meeting-place of the elders; *cf.* **wa 1** [/], **eʊ̃i** [˩ \ ].

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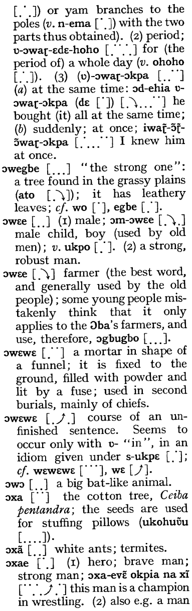
ɔwaɽa [˩ ˩ ˩] (1) straight; **eriri na magũ** ʊ̃ɛ **sɔɽe l-ɔwaɽa** [˩ ˥ ˧ / ˥ ˩ ˥ / ˩ ˥ ˩ ˩] (**la** [˥]) “the knotty spot in this creeper does not allow me to split it in its length” (e.g. in order to tie yams to the stack (*v.* **ha͜ema**

[˩ ˥ ˩]) or yam branches to the poles (*v.* **n-ema** [˥ ˩]) with the two parts thus obtained). (2) period; **ʋ-ɔwaɽ-ɛdɛ-hoho** [˩ ˥ ˥ ˩ ˥ ˩] for (the period of) a whole day (*v.* **ohoho** [˩ ˥ ˩]). (3) **(ʋ)-ɔwaɽ-ɔkpa** [˩ ˩ ˥ ˥] (*a*) at the same time: **ɔd-ehia ʋ-ɔwaɽ-ɔkpa** (**dɛ** [˥]) [˩ \ ˩ ˩ ˩ ˥ ˥] he bought (it) all at the same time; (*b*) suddenly; at once; **iwaɽ̃-ɔ̃ɽ̃-ɔ̃waɽ-ɔkpa** [˩ ˥ ˩ ˩ ˩ ˥ ˥] I knew him at once.

ɔwegbe [˩ ˩ ˩] “the strong one”: a tree found in the grassy plains (**ato** [˩ \ ]); it has leathery leaves: *cf.* **wo** [˥], **egbe** [˩ ˥].

ɔwɛe [˩ ˩] (1) male; **ɔm-ɔwɛe** [˩ \ ˩] male child, boy (used by old



[.˙.]) or yam branches to the poles (*v.* **n-ema** [˙.]) with the two parts thus obtained). (2) period; **ʋ-ɔwaɽ-ɛdɛ-hoho** [.˙˙.˙.] for (the period of) a whole day (*v.* **ohoho** [.˙.]). (3) **(ʋ)-ɔwaɽ-ɔkpa** [..˙˙] (*a*) at the same time: **ɔd-ehia ʋ-ɔwaɽ-ɔkpa** (**dɛ** [˙]) [.↘...˙˙] he bought (it) all at the same time; (*b*) suddenly; at once; **iwaɽ̃-ɔ̃ɽ̃-ɔ̃waɽ-ɔkpa** [.˙...˙˙] I knew him at once.

ɔwegbe [...] “the strong one”: a tree found in the grassy plains (**ato** [.↘]); it has leathery leaves; *cf.* **wo** [˙], **egbe** [.˙].

ɔwɛe [..] (1) male; **ɔm-ɔwɛe** [.↘.] male child, boy (used by old men); *v.* **ukpo** [.˙]. (2) a strong, robust man.

ɔwɛe [.↘] farmer (the best word, and generally used by the old people); some young people mistakenly think that it only applies to the **Ɔba**’s farmers, and use, therefore, **ɔgbugbo** [...].

ɔwɛwɛ [.˙˙] a mortar in shape of a funnel; it is fixed to the ground, filled with powder and lit by a fuse; used in second burials, mainly of chiefs.

ɔwɛwɛ [.↗.] course of an unfinished sentence. Seems to occur only with **ʋ-** “in”, in an idiom given under **s-ukpɛ** [.˙]; *cf.* **wɛwɛwɛ** [˙˙˙], **wɛ** [↗].

ɔwɔ [..] a big bat-like animal.

ɔxa [˙˙] the cotton tree, *Ceiba pentandra*; the seeds are used for stuffing pillows (**ukohuʋ̃u** [....]).

ɔxã [..] white ants; termites.

ɔxae [˙.] (1) hero; brave man; strong man; **ɔxa-evɛ̃ okpia na xĩ** [˙˙.˙.↗.˙] this man is a champion in wrestling. (2) also e.g. a man men); *v.* **ukpo** [˩ ˥]. (2) a strong, robust man.

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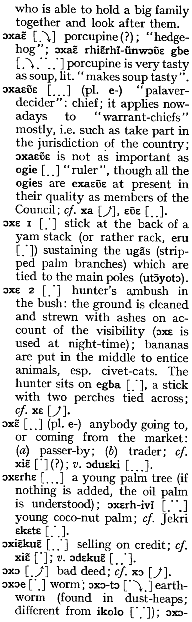
ɔ**xa**ɛ̃ [˩ \ ] porcupine (?); “hedge-hog”; ɔ**xa**ɛ̃ **rhi**ɛ̃**rhĩ-ũnw**ɔʊ̃ɛ **gbe** [˩ \ ˩ ˥ ˥ ˩ ˩ ˥] porcupine is very tasty as soup, lit. “makes soup tasty”.

ɔ**xa**ɛʊ̃ɛ [˩ ˩ ˩] (pl. **e-**) “palaver-decider”: chief; it applies nowadays to “warrant-chiefs” mostly, i.e. such as take part in the jurisdiction of the country; ɔ**xa**ɛʊ̃ɛ is not as important as **ogie** [˩ ˩] “ruler”, though all the **ogie**s are **exa**ɛʊ̃ɛ at present in their quality as members of the Council: *cf.* **xa** [/], ɛʊ̃ɛ [˩ ˩].

ɔxɛ **1** [˩ ˥] stick at the back of a



who is able to hold a big family together and look after them.

ɔxaɛ̃ [.↘] porcupine (?); “hedge-hog”; **ɔxaɛ̃ rhiɛ̃rhĩ-ũnwɔʊ̃ɛ gbe** [.↘.˙˙..˙] porcupine is very tasty as soup, lit. “makes soup tasty”.

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ɔxɛ 1 [.˙] stick at the back of a yam stack (or rather rack, **eru** [.˙]) sustaining the **ugãs** (stripped palm branches) which are tied to the main poles (**utɔ̃yotɔ**).

ɔxɛ 2 [.˙] hunter’s ambush in the bush: the ground is cleaned and strewn with ashes on account of the visibility (**ɔxɛ** is used at night-time); bananas are put in the middle to entice animals, esp. civet-cats. The hunter sits on **egba** [.˙], a stick with two perches tied across; *cf.* **xɛ** [↗].

ɔxɛ̃ [..] (pl. e-) anybody going to, or coming from the market: (*a*) passer-by; (*b*) trader; *cf.* **xiɛ̃** [˙] (?); *v.* **ɔduɛki** [...].

ɔxɛrhɛ [...] a young palm tree (if nothing is added, the oil palm is understood); **ɔxɛrh-ivĩ** [.˙˙.] young coco-nut palm; *cf.* Jekri **ɛkɛtɛ** [.˙.].

ɔxiɛ̃kuɛ̃ [..˙] selling on credit; *cf.* **xiɛ̃** [˙]; *v.* **ɔdɛkuɛ̃** [..˙].

ɔxɔ [.↗] bad deed; *cf.* **xɔ** [↗].

ɔxɔe [˙.] worm; **ɔxɔ-tɔ** [˙↘.] earthworm (found in dust-heaps; different from **ikolo** [˙.˙]); **ɔxɔ-**

yam stack (or rather rack, **eru** [˩ ˥]) sustaining the **ugã**s (stripped palm branches) which are tied to the main poles (**utɔ̃yotɔ**).

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ɔxɔ [˩ /] bad deed; *cf.* **xɔ** [/].

ɔxɔe [˥ ˩] worm; **ɔxɔ-tɔ** [˥ \ ˩] earth-worm (found in dust-heaps; different from **ikolo** [˥ ˩ ˥]); ɔxɔ-

erhã [˥ ˥ ˥ ˦] “wood-worm”: larvae of wood-beetles (?); ɔxɔ**-ehe** [˥ ˥ ˩ ˥] “menstruation worm”: pains before menstruation.

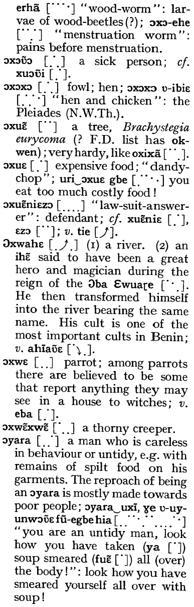
ɔxɔʊ̃ɔ [˩ ˥ ˩] a sick person; *cf.* **xuɔʊ̃i** [˩ ˥].

ɔxɔxɔ [˩ ˥ ˩] fowl; hen; ɔxɔxɔ ʊ**-ibiɛ** [˩ ˥ ˩ ˥ ˦] “hen and chicken”: the Pleiades (N.W.Th.).

ɔ**xuɛ̃** [˥ ˥] a tree, *Brachystegia eurycoma* (? F.D. list has **okwen**); very hardy, like **oxixã** [˥ ˥ ˩].

ɔ**xuɛ** [˩ ˥] expensive food; “dandy-chop”; **uri͜ɔxuɛ gbe** [˩ ˥ ˥ ˦ ˧] you eat too much costly food!

ɔ**xuɛ̃niɛzɔ** [˩ ˩ ˩ ˩] “law-suit-answerer”: defendant; *cf.* **xuɛ̃niɛ** [˩ ˥],



erhã [˙˙˙·] “wood-worm”: larvae of wood-beetles (?); **ɔxɔ-ehe** [˙˙.˙] “menstruation worm”: pains before menstruation.

ɔxɔʋ̃ɔ [.˙.] a sick person; *cf.* **xuɔʋ̃i** [.˙].

ɔxɔxɔ [.˙.] fowl; hen; **ɔxɔxɔ ʋ-ibiɛ** [.˙.˙·] “hen and chicken”: the Pleiades (N.W.Th.).

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ɔxuɛ̃niɛzɔ [....] “law-suit-answerer”: defendant; *cf.* **xuɛ̃niɛ** [.˙], **ɛzɔ** [˙˙]; *v.* **tie** [↗].

Ɔxwahɛ [.↗.] (1) a river. (2) an **ihɛ̃** said to have been a great hero and magician during the reign of the **Ɔba Ɛwuaɽe** [˙·.]. He then transformed himself into the river bearing the same name. His cult is one of the most important cults in Benin; *v.* **ahĩaʋ̃ɛ** [˙↘.].

ɔxwɛ [..] parrot; among parrots there are believed to be some that report anything they may see in a house to witches; *v.* **eba** [.˙].

ɔxwɛ̃xwɛ̃ [˙..] a thorny creeper.

ɔyara [..˙] a man who is careless in behaviour or untidy, e.g. with remains of spilt food on his garments. The reproach of being an **ɔyara** is mostly made towards poor people; **ɔyara͜uxĩ, ɣe ʋ-uyunwɔʋ̃ɛ fũ-egbe hia** [..˙˙·.˙˙....˙·] “you are an untidy man, look how you have taken (**ya** [˙]) soup smeared (**fuɛ̃** [˙]) all (over) the body!”: look how you have smeared yourself all over with soup!

ɛzɔ [˥ ˥]; *v.* **tie** [/].

Ɔ**xwah**ɛ [˩ / ˩] (1) a river. (2) an **ih**ɛ̃ said to have been a great hero and magician during the reign of the Ɔ**ba** Ɛ**wuaɽe** [˥ ˧ ˩]. He then transformed himself into the river bearing the same name. His cult is one of the most important cults in Benin; *v.* **ahĩa**ʊ̃ɛ [˥ (4-1) ˩].

ɔ**xw**ɛ [˩ ˩] parrot; among parrots there are believed to be some that report anything they may see in a house to witches; *v.* **eba** [˩ ˥].

ɔ**xw**ɛ̃**xw**ɛ̃ [˥ ˩ ˩] a thorny creeper.

ɔ**yara** [˩ ˩ ˥] a man who is careless in behaviour or untidy, e.g. with remains of spilt food on his garments. The reproach of being an **ɔyara** is mostly made towards poor people; **ɔyara͜uxĩ**, **ɣe** ʊ**-uy-unw**ɔʊ̃ɛ **fũ-egbe hia** [˩ ˩ ˥ ˥ ˧ ˩ ˥ ˥ ˩ ˩ ˩ ˩ ˥ ˧] “you are an untidy man, look how you have taken (**ya** [˥]) soup smeared (**fu**ɛ̃ [˥]) all (over) the body!”: look how you have smeared yourself all over with soup!

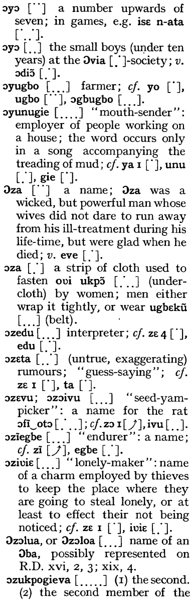
ɔyɔ [˥ ˥] a number upwards of seven; in games, e.g. **isɛ n-ata** [˥ ˩ ˩ ˥].

ɔyɔ [˩ ˩] the small boys (under ten years) at the **Ɔvia** [˩ ˥]-society; *v.* **ɔdiɔ̃** [˩ ˥].

ɔyugbo [˩ ˩ ˩] farmer; *cf.* **yo** [˥], **ugbo** [˥ ˥], **ɔgbugbo** [˩ ˩ ˩].

ɔyunugie [˩ ˩ ˩ ˩] “mouth-sender”: employer of people working on a house; the word occurs only in a song accompanying the treading of mud; *cf.* **ya 1** [˥], **unu** [˩ ˥], **gie** [˥].

Ɔza [˥ ˥] a name; **Ɔza** was a wicked, but powerful man whose wives did not dare to run away from his ill-treatment during his



ɔyɔ [˙˙] a number upwards of seven; in games, e.g. **isɛ n-ata** [˙..˙].
ɔyɔ [..] the small boys (under ten years) at the **Ɔvia** [.˙]-society; *v.* **ɔdiɔ̃** [.˙].
ɔyugbo [...] farmer; *cf.* **yo** [˙], **ugbo** [˙˙], **ɔgbugbo** [...].
ɔyunugie [....] “mouth-sender”: employer of people working on a house; the word occurs only in a song accompanying the treading of mud; *cf.* **ya ɪ** [˙], **unu** [.˙], **gie** [˙].
Ɔza [˙˙] a name; **Ɔza** was a wicked, but powerful man whose wives did not dare to run away from his ill-treatment during his life-time, but were glad when he died; *v.* **eve** [.˙].
ɔza [.˙] a strip of cloth used to fasten **oʋi ukpɔ̃** [.˙..] (undercloth) by women; men either wrap it tightly, or wear **ugbɛkũ** [...] (belt).
ɔzedu [...] interpreter; *cf.* **zɛ 4** [˙], **edu** [.˙].
ɔzɛta [..˙] (untrue, exaggerating) rumours; “guess-saying”; *cf.* **zɛ ɪ** [˙], **ta** [˙].
ɔzɛvu; **ɔzɔivu** [...] “seed-yam-picker”: a name for the rat **ɔfĩ‿otɔ** [.˙..]; *cf.* **zɔ ɪ** [↗], **ivu** [..].
ɔzĩegbe [...] “endurer”: a name; *cf.* **zĩ** [↗], **egbe** [.˙].
ɔziʋiɛ [...] “lonely-maker”: name of a charm employed by thieves to keep the place where they are going to steal lonely, or at least to effect their not being noticed; *cf.* **zɛ ɪ** [˙], **iʋiɛ** [.˙].
Ɔzɔlua, or **Ɔzɔloa** [...] name of an **Ɔba**, possibly represented on R.D. xvi, 2, 3; xix, 4.
ɔzukpogieva [.....] (ɪ) the second. (2) the second member of the

life-time, but were glad when he died; *v.* **eve** [˩ ˥].

ɔza [˩ ˥] a strip of cloth used to fasten **oʊi ukpɔ̃** [˩ ˥ ˩ ˩] (undercloth) by women; men either wrap it tightly, or wear **ugbɛkũ** [˩ ˩ ˩] (belt).

ɔzedu [˩ ˩ ˩] interpreter; *cf.* **zɛ 4** [˥], **edu** [˩ ˥].

ɔzɛta [˩ ˩ ˥] (untrue, exaggerating) rumours; “guess-saying”; *cf.* **zɛ 1** [˥], **ta** [˥].

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ɔzĩegbe [˩ ˩ ˩] “endurer”: a name; *cf.* **zĩ** [/], **egbe** [˩ ˥].

ɔziʊiɛ [˩ ˩ ˩] “lonely-maker”: name of a charm employed by thieves to keep the place where they are going to steal lonely, or at least to effect their not being noticed; *cf.* **zɛ 1** [˥], **iʊiɛ** [˩ ˥].

Ɔzɔlua, or **Ɔzɔloa** [˩ ˩ ˩] name of an **Ɔba**, possibly represented on R.D. xvi, 2, 3; xix, 4.

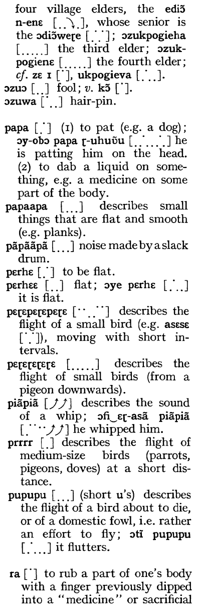
ɔzukpogieva [˩ ˩ ˩ ˩ ˩] (1) the second. (2) the second member of the four village elders, the **ediɔ̃ n-enɛ** [˩ ˩ \ ˩], whose senior is the **ɔdiɔ̃weɽe** [˩ ˥ ˩ ˥]; **ɔzukpogieha** [˩ ˩ ˩ ˩ ˩] the third elder; **ɔzukpogienɛ** [˩ ˩ ˩ ˩ ˩] the fourth elder; *cf.* **zɛ 1** [˥], **ukpogieva** [˩ ˥ ˩ ˩].

ɔzuɔ [˩ ˩] fool; *v.* **kɔ̃** [˥].

ɔzuwa [˥ ˩ ˩] hair-pin.

papa [˩ ˥] (1) to pat (e.g. a dog); **ɔy-obɔ papa ɽ-uhuʊ̃u** [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˩] he is patting him on the head. (2) to dab a liquid on something, e.g. a medicine on some part of the body.

papaapa [˩ ˩ ˩] describes small things that are flat and smooth (e.g. planks).



four village elders, the **ediɔ̃ n-enɛ** [..↘.], whose senior is the **ɔdiɔ̃weɽe** [.˙.˙]; **ɔzukpogieha** [.....] the third elder; **ɔzukpogienɛ** [.....] the fourth elder; *cf.* **zɛ ɪ** [˙], **ukpogieva** [.˙..].

ɔzuɔ [..] fool; *v.* **kɔ̃** [˙].

ɔzuwa [˙..] hair-pin.

papa [.˙] (ɪ) to pat (e.g. a dog); **ɔy-obɔ papa ɽ-uhuʊ̃u** [..˙...˙.] he is patting him on the head. (2) to dab a liquid on something, e.g. a medicine on some part of the body.

papaapa [...] describes small things that are flat and smooth (e.g. planks).

pãpãāpã [...] noise made by a slack drum.

pɛrhɛ [.˙] to be flat.

pɛrhɛɛ [..] flat; **ɔye pɛrhɛ** [.˙..] it is flat.

pɛɽɛpɛɽɛpɛɽɛ [˙˙..˙˙] describes the flight of a small bird (e.g. **asɛsɛ** [˙.˙]), moving with short intervals.

pɛɽɛɽɛɽɛɽɛ [.....] describes the flight of small birds (from a pigeon downwards).

piãpiã [↗↗] describes the sound of a whip; **ɔfi‿ɛɽ-asã piãpiã** [.˙˙˙˙↗↗] he whipped him.

prrrr [.] describes the flight of medium-size birds (parrots, pigeons, doves) at a short distance.

pupupu [...] (short **u**'s) describes the flight of a bird about to die, or of a domestic fowl, i.e. rather an effort to fly; **ɔtĩ pupupu** [.˙...] it flutters.

ra [˙] to rub a part of one's body with a finger previously dipped into a "medicine" or sacrificial

pãpããpã [˩ ˩ ˩] noise made by a slack drum.

pɛrhɛ [˩ ˥] to be fiat.

pɛrhɛɛ [˩ ˩] flat; ɔ**ye pɛrhɛ** [˩ ˥ ˩ ˩] it is flat.

pɛɽɛ**p**ɛɽɛ**p**ɛɽɛ [˧ ˧ ˩ ˩ ˥ ˥] describes the flight of a small bird (e.g. **as**ɛ**s**ɛ [˥ ˩ ˥]), moving with short intervals.

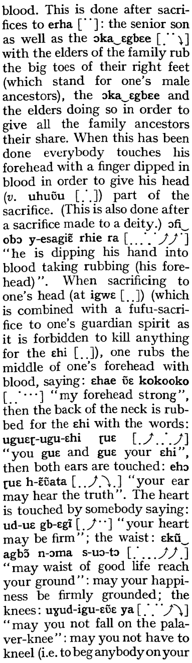
pɛɽɛɽɛɽɛɽɛ [˩ ˩ ˩ ˩ ˩] describes the flight of small birds (from a pigeon downwards).

piãpiã [/ /] describes the sound of a whip; ɔ**fi͜**ɛɽ**-asã piãpiã** [˩ ˥ ˥ ˧ ˧ / /] he whipped him.

prrrr [˩] describes the flight of medium-size birds (parrots, pigeons, doves) at a short distance.

pupupu [˩ ˩ ˩] (short **u**’s) describes the flight of a bird about to die, or of a domestic fowl, i.e. rather an effort to fly; ɔ**fi pupupu** [˩ ˥ ˩ ˩ ˩] it flutters.

ra [˥] to rub a part of one’s body with a finger previously dipped into a “medicine” or sacrificial blood. This is done after sacrifices to **erha** [˥ ˥]: the senior son as well as the **ɔka‿ɛgbɛe** [˩ ˥ ˥ (4-1)] with the elders of the family rub the big toes of their right feet (which stand for one's male ancestors), the **ɔka‿ɛgbɛe** and the elders doing so in order to give all the family ancestors their share. When this has been done everybody touches his forehead with a finger dipped in blood in order to give his head (*v.* **uhuʊ̃u** [˩ ˥ ˩]) part of the sacrifice. (This is also done after a sacrifice made to a deity.) **ɔfi‿ obɔ y-esagiɛ̃ rhie ra** [˩ ˩ ˩ ˥ ˩ ˥ / / ˥] "he is dipping his hand into



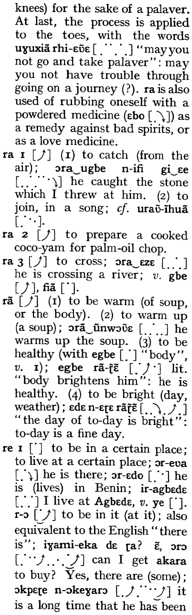
blood. This is done after sacrifices to **erha** [˥ ˥]: the senior son as well as the **ɔka‿ɛgbɛe** [˩ ˥ ˥ \] with the elders of the family rub the big toes of their right feet (which stand for one's male ancestors), the **ɔka‿ɛgbɛe** and the elders doing so in order to give all the family ancestors their share. When this has been done everybody touches his forehead with a finger dipped in blood in order to give his head (*v.* **uhuʊ̃u** [˩ ˥ ˩]) part of the sacrifice. (This is also done after a sacrifice made to a deity.) **ɔfi‿ obɔ y-esagiɛ̃ rhie ra** [˩ ˩ ˩ ˥ ˩ ˥ / / ˥] "he is dipping his hand into

blood taking rubbing (his forehead)". When sacrificing to one's head (at **igwɛ** [˩ ˩]) (which is combined with a fufu-sacrifice to one's guardian spirit as it is forbidden to kill anything for the **ɛhi** [˩ ˩]), one rubs the middle of one's forehead with blood, saying: **ɛhae ʊ̃ɛ kokooko** [˩ ˩ ˥ ˥ ˥ ˥] "my forehead strong", then the back of the neck is rubbed for the **ɛhi** with the words: **uguɛɽ-ugu-ɛhi ɽuɛ** [˩ / ˩ ˩ ˥ ˩ /] "you **guɛ** and **guɛ** your **ɛhi**", then both ears are touched: **ehɔ ɽuɛ h-ɛ̃ʊ̃ata** [˩ ˩ / ˩ \ ˩] "your ear may hear the truth". The heart is touched by somebody saying: **ud-uɛ gb-ɛgĩ** [˩ / ˥ ˥] "your heart may be firm"; the waist: **ɛkũ‿ agbɔ̃ n-ɔma s-uɔ-tɔ** [˥ ˩ ˩ ˩ / / ˩] "may waist of good life reach your ground": may your happiness be firmly grounded; the knees: **uɣud-igu-ɛʊ̃ɛ ya** [˩ ˥ ˩ ˥ ˥ / \] "may you not fall on the palaver-knee": may you not have to kneel (i.e. to beg anybody on your blood taking rubbing (his forehead)”. When sacrificing to one’s head (at **igw**ɛ [˩ ˩]) (which is combined with a fufu-sacrifice to one’s guardian spirit as it is forbidden to kill anything for the ɛ**hi** [˩ ˩]), one rubs the middle of one’s forehead with blood, saying: ɛ**hae** ʋ̃ɛ **kokooko** [˩ ˩ ˥ ˧ ˧ ˧] “my forehead strong”, then the back of the neck is rubbed for the ɛ**hi** with the words: **ugu**ɛɽ**-ugu-**ɛ**hi** ɽ**u**ɛ [˩ / ˩ ˩ ˥ ˩ /] “you **gu**ɛ and **gu**ɛ your ɛ**hi**”, then both ears are touched: **eh**ɔ ɽ**u**ɛ **h-**ɛ̃ʋ̃**ata** [˩ ˩ / ˩ \ ˩] “your ear may hear the truth”. The heart is touched by somebody saying: **ud-u**ɛ **gb-**ɛ**gĩ** [˩ / ˧ ˧] “your heart may be firm”; the waist: ɛ**kũ͜**

agbɔ̃ n-ɔma s-uɔ-tɔ [˩ ˥ ˩ ˩ ˩ / / ˩] “may waist of good life reach your ground”: may your happiness be firmly grounded; the knees: **uɣud-igu-**ɛʊ̃ɛ **ya** [˩ ˥ ˩ ˥ ˥ / \ ] “may you not fall on the palaver-knee”: may you not have to kneel (i.e. to beg anybody on your knees) for the sake of a palaver. At last, the process is applied to the toes, with the words **uɣuxiã rhi-ɛʊ̃ɛ** [˩ ˥ ˥ ˩ ˥ ˩] "may you not go and take palaver": may you not have trouble through going on a journey (?). **ra** is also used of rubbing oneself with a powdered medicine (ɛ**bo** [˩ \ ]) as a remedy against bad spirits, or as a love medicine.

ra 1 [/] (1) to catch (from the air); **ɔra͜ugbe n-ifi gi͜ɛe** [˩ ˩ ˥ ˩ ˥ ˥ ˦ (4-1)] he caught the stone which I threw at him. (2) to join, in a song; *cf.* **uraʊ̃-ĩhuã** [˩ ˥ ˦ ˧].

ra 2 [/] to prepare a cooked coco-yam for palm-



knees) for the sake of a palaver. At last, the process is applied to the toes, with the words **uɣuxiã rhi-ɛʊ̃ɛ** [.˙˙.˙.] "may you not go and take palaver": may you not have trouble through going on a journey (?). **ra** is also used of rubbing oneself with a powdered medicine (**ɛbo** [.↘]) as a remedy against bad spirits, or as a love medicine.

ra ɪ [↗] (ɪ) to catch (from the air); **ɔra‿ugbe n-ifi gi‿ɛe** [...˙.˙˙˙↘] he caught the stone which I threw at him. (2) to join, in a song; *cf.* **uraʊ̃-ĩhuã** [.˙˙·].

ra 2 [↗] to prepare a cooked coco-yam for palm-oil chop.

ra 3 [↗] to cross; **ɔra‿ɛzɛ** [..˙.] he is crossing a river; *v.* **gbe** [↗], **fiã** [˙].

rã [↗] (ɪ) to be warm (of soup, or the body). (2) to warm up (a soup); **ɔrã‿ũnwɔʊ̃ɛ** [..˙..] he warms up the soup. (3) to be healthy (with **egbe** [.˙] "body", *v.* ɪ); **egbe rã-ɽɛ̃** [.˙↗·] lit. "body brightens him": he is healthy. (4) to be bright (day, weather); **ɛdɛ n-ɛɽɛ rãɽɛ̃** [..↘.↗.] "the day of to-day is bright": to-day is a fine day.

re ɪ [˙] to be in a certain place; to live at a certain place; **ɔr-eʋa** [.˙↘] he is there; **ɔr-ɛdo** [.˙·] he is (lives) in Benin; **ir-agbɛdɛ** [..˙.˙] I live at **Agbɛdɛ**, *v.* **ye** [˙]. **r-ɔ** [˙↗] to be in it (at it); also equivalent to the English "there is"; **iɣami-eka dɛ ɽa? ɛ̃, ɔrɔ** [.˙·↗..·.˙↗] can I get **akara** to buy? Yes, there are (some); **ɔkpɛɽe n-ɔkeɣarɔ** [.↗.˙˙·↗] it is a long time that he has been oil chop.

ra 3 [˩˥] to cross; **ɔra͜ɛzɛ** [˩ ˩ ˥ ˩] he is crossing a river; *v.* **gbe** [˩˥], **fiã** [˥].

rã [˩˥] (1) to be warm (of soup, or the body). (2) to warm up (a soup); **ɔrã͜ũnwɔʊ̃ɛ** [˩ ˩ ˥ ˩ ˩] he warms up the soup. (3) to be healthy (with **egbe** [˩ ˥] “body”, *v.* 1); **egbe rã-**ɽ̃ɛ̃ [˩ ˥ ˩˥ ˧] lit. “body brightens him”: he is healthy. (4) to be bright (day, weather); ɛ**d**ɛ **n-**ɛɽɛ **rã**ɽ̃ɛ̃ [˩ ˩ ˥˩ ˩ ˩˥ ˥] “the day of to-day is bright”: to-day is a fine day.

re 1 [˥] to be in a certain place; to live at a certain place; ɔ**r-e**ʊ**a** [˩ ˥ (4-1)] he is there; ɔ**r-**ɛ**do** [˩ ˥ ˧] he is (lives) in Benin; **ir-agb**ɛ**d**ɛ

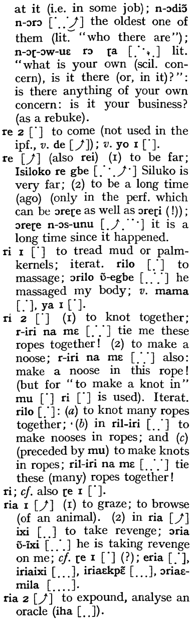
[˩ ˥ ˩ ˥] I live at **Agbɛdɛ**, *v.* **ye** [˥].

r-ɔ [˥‿/] to be in it (at it); also equivalent to the English “there is”; **iɣami-eka dɛ ɾa**? ɛ̃, ɔ**r**ɔ [˩ ˥ ˧ ˧ / ˩ ˩ ˧ ˩ ˥‿/] can I get **akara** to buy? Yes, there are (some); ɔ**kpɛɾe n-**ɔ**keɣar**ɔ [˩ / ˩ ˥ ˥ ˧ ˧‿/] it is a long time that he has been

at it (i.e. in some job): **n-ɔdiɔ̃**
n-ɔrɔ [˥ ˩ ˩ ˥◡/] the oldest one of them (lit. “who there are”);
n-ɔɽ-ɔw-uɛ rɔ ɽa [˩ ˥ ˧ (3-2) ˩] lit. “what is your own (scil. concern), is it there (or, in it)?”: is there anything of your own concern: is it your business? (as a rebuke).

re 2 [˥] to come (not used in the ipf., *v.* **de** [/]); *v.* **yo 1** [˥].

re [/] (also **rei**) (1) to be far; **Isiloko re gbe** [˩ ˥ ˧ ˩ / ˧] Siluko is very far; (2) to be a long time (ago) (only in the perf. which can be **ɔreɽe** as well as **ɔreɽi** (!)); **ɔreɽe n-ɔs-unu** [˩ / ˩ ˥ ˥ ˧] it is a long time since it happened.



at it (i.e. in some job); **n-ɔdiɔ̃**
n-ɔrɔ [˙..↗] the oldest one of them (lit. “who there are”); **n-ɔɽ-ɔw-uɛ rɔ ɽa** [.˙˙↓.] lit. “what is your own (scil. concern), is it there (or, in it)?”: is there anything of your own concern: is it your business? (as a rebuke).

re 2 [˙] to come (not used in the ipf., *v.* **de** [↗]); *v.* **yo 1** [˙].

re [↗] (also **rei**) (1) to be far; **Isiloko re gbe** [.˙˙.↗˙] Siluko is very far; (2) to be a long time (ago) (only in the perf. which can be **ɔreɽe** as well as **ɔreɽi** (!)); **ɔreɽe n-ɔs-unu** [.↗.˙˙˙] it is a long time since it happened.

ri 1 [˙] to tread mud or palm-kernels; iterat. **rilo** [.˙] to massage; **ɔrilo ʊ̃-egbe** [..˙.˙] he massaged my body; *v.* **mama** [.˙], **ya 1** [˙].

ri 2 [˙] (1) to knot together; **r-iri na mɛ** [.˙.˙] tie me these ropes together! (2) to make a noose; **r-iri na mɛ** [.˙.˙] also: make a noose in this rope! (but for “to make a knot in” **mu** [˙] **ri** [˙] is used). Iterat. **rilo** [.˙]: (*a*) to knot many ropes together; (*b*) in **ril-iri** [..˙] to make nooses in ropes; and (*c*) (preceded by **mu**) to make knots in ropes; **ril-iri na mɛ** [..˙.˙] tie these (many) ropes together!

ri; *cf.* also **ɽe 1** [˙].

ria 1 [↗] (1) to graze; to browse (of an animal). (2) in **ria** [↗] **ixi** [..] to take revenge; **ɔria ʊ̃-ĩxi** [..˙.] he is taking revenge on me; *cf.* **ɽe 1** [˙] (?); **eria** [.˙], **iriaixi** [...], **iriaɛkpɛ̃** [...], **ɔriaɛmila** [....].

ria 2 [↗] to expound, analyse an oracle (**iha** [..]).

ri 1 [˥] to tread mud or palm-kernels; iterat. **rilo** [˩ ˥] to massage; **ɔrilo ʊ̃-egbe** [˩ ˩ ˥ ˩ ˥] he massaged my body; *v.* **mama** [˩ ˥], **ya 1** [˥].

ri 2 [˥] (1) to knot together; **r-iri na mɛ** [˩ ˥ ˩ ˥] tie me these ropes together! (2) to make a noose; **r-iri na mɛ** [˩ ˥ ˩ ˥] also: make a noose in this rope! (but for “to make a knot in” **mu** [˥] **ri** [˥] is used). Iterat. **rilo** [˩ ˥]: (*a*) to knot many ropes together; (*b*) in **ril-iri** [˩ ˩ ˥] to make nooses in ropes; and (*c*) (preceded by **mu**) to make knots in ropes; **ril-iri na mɛ** [˩ ˩ ˥ ˩ ˥] tie these (many) ropes together!

ri; *cf.* also **ɽe 1** [˥].

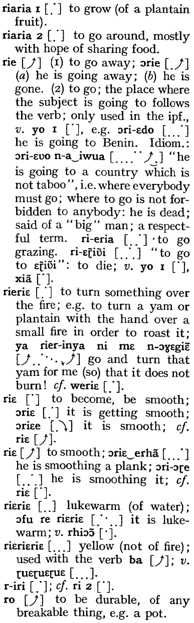
ria 1 [ˊ] (1) to graze; to browse (of an animal). (2) in **ria** [ˊ] **ixi** [˩ ˩] to take revenge; ɔ**ria** ʊ̃**-ĩxi** [˩ ˩ ˥ ˩] he is taking revenge on me; *cf.* ɽ**e 1** [˥] (?); **eria** [˩ ˥], **iriaixi** [˩ ˩ ˩], **iria**ɛ**kp**ɛ̃ [˩ ˩ ˩], ɔ**ria**ɛ-**mila** [˩ ˩ ˩ ˩].

ria 2 [ˊ] to expound, analyse an oracle (**iha** [˩ ˩]).

riaria 1 [˩ ˥] to grow (of a plantain fruit).

riaria 2 [˩ ˥] to go around, mostly with hope of sharing food.

rie [/] (1) to go away; **ɔrie** [˩ /] (*a*) he is going away; (*b*) he is gone. (2) to go; the place where the subject is going to follows the verb; only used in the ipf., *v.* **yo 1** [˥], e.g. **ɔri-ɛdo** [˩ ˩ ˩ ˥] he is going to Benin. Idiom.: **ɔri-ɛʋo n-a‿iwua** [˩ ˩ ˩ ˩ ˥ ˥ /‿˩] “he is going to a country which is not taboo”, i.e. where everybody must go; where to go is not forbidden to anybody: he is dead; said of a “big” man; a respectful term. **ri-eria** [˩ ˩ ˥] to go



riaria ɪ [.˙] to grow (of a plantain fruit).

riaria 2 [.˙] to go around, mostly with hope of sharing food.

rie [↗] (ɪ) to go away; **ɔrie** [.↗] (*a*) he is going away; (*b*) he is gone. (2) to go; the place where the subject is going to follows the verb; only used in the ipf., *v.* **yo ɪ** [˙], e.g. **ɔri-ɛdo** [...˙] he is going to Benin. Idiom.: **ɔri-ɛʋo n-a‿iwua** [....˙˙↗‿.] “he is going to a country which is not taboo”, i.e. where everybody must go; where to go is not forbidden to anybody: he is dead; said of a “big” man; a respectful term. **ri-eria** [..˙] to go grazing. **ri-ɛɽ̃iʋ̃i** [..˙.] “to go to ɛɽ̃iʋ̃i”: to die; *v.* **yo ɪ** [˙], **xiã** [˙].

rieriɛ [.˙] to turn something over the fire; e.g. to turn a yam or plantain with the hand over a small fire in order to roast it; **ya rier-inya ni mɛ n-ɔɣɛgiɛ̃** [↗..˙˙..↘↗] go and turn that yam for me (so) that it does not burn! *cf.* **weriɛ** [.˙].

riɛ [˙] to become, be smooth; **ɔriɛ** [.˙] it is getting smooth; **ɔriɛe** [.↘] it is smooth; *cf.* **riɛ** [↗].

riɛ [↗] to smooth; **ɔriɛ‿erhã** [...˙] he is smoothing a plank; **ɔri-ɔɽe** [..˙.] he is smoothing it; *cf.* **riɛ** [˙].

riɛriɛ [..] lukewarm (of water); **ɔfu ɽe riɛriɛ** [.˙˙..] it is lukewarm; *v.* **rhiɔ̃** [˙].

riɛriɛriɛ [...] yellow (not of fire); used with the verb **ba** [↗]; *v.* **ɽuɛɽuɛɽuɛ** [...].

r-iri [.˙]; *cf.* **ri 2** [˙].

ro [↗] to be durable, of any breakable thing, e.g. a pot.

grazing. **ri-ɛɽ̃iʊ̃i** [˩ ˩ ˥ ˩] “to go to ɛɽ̃**i**ʊ̃**i**”: to die; *v.* **yo 1** [˥], **xiã** [˥].

rieriɛ [˩ ˥] to turn something over the fire; e.g. to turn a yam or plantain with the hand over a small fire in order to roast it; **ya rier-inya ni mɛ n-ɔɣɛgiɛ̃** [/ ˩ ˩ ˥ ˦ ˧ ˨ (2-1) /] go and turn that yam for me (so) that it does not burn! *cf.* **weriɛ** [˩ ˥].

riɛ [˥] to become, be smooth; **ɔriɛ** [˩ ˥] it is getting smooth; **ɔriɛe** [˩ \ ] it is smooth; *cf.* **riɛ** [/].

riɛ [/] to smooth; **ɔriɛ͜erhã** [˩ ˩ ˩ ˥] he is smoothing a plank; **ɔri-ɔɽe** [˩ ˩ ˥ ˩] he is smoothing it; *cf.* **riɛ** [˥].

riɛriɛ [˩ ˩] lukewarm

(of water); **ɔfu re riɛriɛ** [˩ ˥ ˧ ˩ ˩] it is lukewarm; *v.* **rhiɔ̃** [˧].

riɛriɛriɛ [˩ ˩ ˩] yellow (not of fire); used after the verb **ba** [/]; *v.* **ɽuɛɽuɛɽuɛ** [˩ ˩ ˩].

r-iri [˩ ˥]; *cf.* **ri 2** [˥].

ro [/] to be durable, of any breakable thing, e.g. a pot.

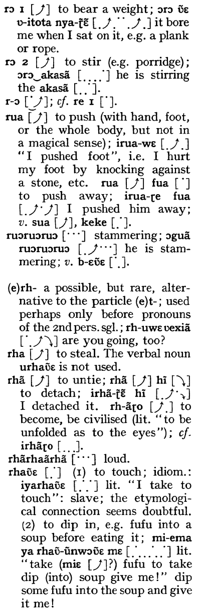
rɔ 1 [/] to bear a weight; **ɔrɔ ʊ̃ɛ ʊ-itota nya-ɽ̃ɛ̃** [˩ / ˩ ˥ ˥ ˩ / ˩] it bore me when I sat on it, e.g. a plank or rope.

rɔ 2 [/] to stir (e.g. porridge); **ɔrɔ‿akasã** [˩ ˩ ˩ ˩ ˥] he is stirring the **akasã** [˩ ˩ ˥].

r-ɔ [˥‿/]; *cf.* **re 1** [˥].

rua [/] to push (with hand, foot, or the whole body, but not in a magical sense); **irua-wɛ** [˩ / ˩] “I pushed foot”, i.e. I hurt my foot by knocking against a stone, etc. **rua** [/] **fua** [˥] to push away; **irua-ɽe fua** [˩ / ˧ /] I pushed him away; *v.* **sua** [/], **keke** [˩ ˥].

ruɔruɔruɔ [˧ ˧ ˧]



rɔ 1 [↗] to bear a weight; **ɔrɔ ʊ̃ɛ ʊ-itota nya-ɽ̃ɛ̃** [.↗.˙˙.↗.] it bore me when I sat on it, e.g. a plank or rope.

rɔ 2 [↗] to stir (e.g. porridge); **ɔrɔ‿akasã** [....˙] he is stirring the **akasã** [..˙].

r-ɔ [˙↗]; *cf.* **re 1** [˙].

rua [↗] to push (with hand, foot, or the whole body, but not in a magical sense); **irua-wɛ** [.↗.] “I pushed foot”, i.e. I hurt my foot by knocking against a stone, etc. **rua** [↗] **fua** [˙] to push away; **irua-ɽe fua** [.↗˙↗] I pushed him away; *v.* **sua** [↗], **keke** [.˙].

ruɔruɔruɔ [˙˙˙] stammering; **ɔguã ruɔruɔruɔ** [.↗˙˙˙] he is stammering; *v.* **b-ɛʊ̃ɛ** [˙.].

(e)rh- a possible, but rare, alternative to the particle **(e)t-**; used perhaps only before pronouns of the 2nd pers. sgl.; **rh-uwɛ ʊexiã** [˙.↗↘] are you going, too?

rha [↗] to steal. The verbal noun **urhaʊ̃ɛ** is not used.

rhã [↗] to untie; **rhã** [↗] **hĩ** [↘] to detach; **irhã-ɽ̃ɛ̃ hĩ** [.↗˙↘] I detached it. **rh-ãɽo** [↗.] to become, be civilised (lit. “to be unfolded as to the eyes”); *cf.* **irhãɽo** [...].

rhãrhaãrhã [˙˙˙] loud.

rhaʊ̃ɛ [.˙] (1) to touch; idiom.: **iyarhaʊ̃ɛ** [.˙.˙] lit. “I take to touch”: slave; the etymological connection seems doubtful. (2) to dip in, e.g. fufu into a soup before eating it; **mi-ema ya rhaʊ̃-ũnwɔʊ̃ɛ mɛ** [.˙....˙..˙] lit. “take (**miɛ** [↗]?) fufu to take dip (into) soup give me!” dip some fufu into the soup and give it me!

stammering; ɔ**guã ruɔruɔruɔ** [˩ / ˧ ˧ ˧] he is stammering; *v.* **b-**ɛʊ̃ɛ [˥ ˩].

(e)rh- a possible, but rare, alternative to the particle **(e)t-**; used perhaps only before pronouns of the 2nd pers. sgl.; **rh-uw**ɛ ʋ**exiã** [˥ ˩ / \ ] are you going, too?

rha [/] to steal. The verbal noun **urha**ʊ̃ɛ is not used.

rhã [/] to untie; **rhã** [/] **hĩ** [\ ] to detach; **irhã-**ɾ̃ɛ̃ **hĩ** [˩ / ˧ (3-1)] I detached it. **rh-ã**ɾ**o** [/ ˩] to become, be civilised (lit. “to be unfolded as to the eyes”); *cf.* **irhã**ɾ**o** [˩ ˩ ˩].

rhãrhaãrhã [˧ ˧ ˧] loud.

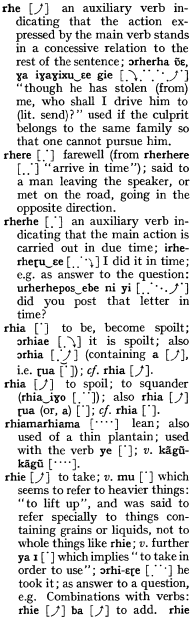
rhaʊ̃ɛ [˩ ˥] (1) to touch; idiom.: **iyarha**ʊ̃ɛ [˩ ˥ ˩ ˥] lit. “I take to touch”: slave; the etymological connection seems doubtful.

(2) to dip in, e.g. fufu into a soup before eating it; **mi-ema ya rha**ʊ̃**-ũnw**ɔʊ̃ɛ **m**ɛ [˩ ˥ ˩ ˩ ˩ ˥ ˩ ˩ ˥] lit. “take (**mi**ɛ [/]?) fufu to take dip (into) soup give me!” dip some fufu into the soup and give it me!

rhe [/] an auxiliary verb indicating that the action expressed by the main verb stands in a concessive relation to the rest of the sentence; **ɔrherha ʊ̃ɛ, ɣa iɣaɣixu͜ɛe gie** [˩ \ ˩ ˥ ˥ ˩ ˥ ˧ ˩ / ˥] “though he has stolen (from) me, who shall I drive him to (lit. send)?” used if the culprit belongs to the same family so that one cannot pursue him.

rhere [˩ ˥] farewell (from **rherhere** [˩ ˩ ˥] “arrive in time”); said to a man leaving the speaker, or met on the road, going in the opposite direction.

rherhe [˩ ˥] an auxiliary verb indicating that the main action is



rhe [↗] an auxiliary verb indicating that the action expressed by the main verb stands in a concessive relation to the rest of the sentence; **ɔrherha ʊ̃ɛ, ɣa iɣaɣixu͜ɛe gie** [.↘.˙˙.˙˙.↗˙] “though he has stolen (from) me, who shall I drive him to (lit. send)?” used if the culprit belongs to the same family so that one cannot pursue him.

rhere [.˙] farewell (from **rherhere** [..˙] “arrive in time”); said to a man leaving the speaker, or met on the road, going in the opposite direction.

rherhe [.˙] an auxiliary verb indicating that the main action is carried out in due time; **irherheɽu͜ɛe** [..˙˙↘] I did it in time; e.g. as answer to the question: **urherhepos͜ebe ni yi** [..˙˙.↗˙] did you post that letter in time?

rhia [˙] to be, become spoilt; **ɔrhiae** [.↘] it is spoilt; also **ɔrhia** [.˙↗] (containing **a** [↗], i.e. **ɽua** [˙]); *cf.* **rhia** [↗].

rhia [↗] to spoil; to squander (**rhia͜iɣo** [.˙˙]); also **rhia** [↗] **ɽua** (or, **a**) [˙]; *cf.* **rhia** [˙].

rhiamarhiama [˙˙˙˙] lean; also used of a thin plantain; used with the verb **ye** [˙]; *v.* **kãgũkãgũ** [˙˙˙˙].

rhie [↗] to take; *v.* **mu** [˙] which seems to refer to heavier things: “to lift up”, and was said to refer specially to things containing grains or liquids, not to whole things like **rhie**; *v.* further **ya ɪ** [˙] which implies “to take in order to use”; **ɔrhi-ɛɽe** [.˙˙] he took it; as answer to a question, e.g. Combinations with verbs: **rhie** [↗] **ba** [↗] to add. **rhie**

carried out in due time; **irherheɽu͜ɛe** [˩ ˩ ˥ ˦ (4-1)] I did it in time; e.g. as answer to the question: **urherheposebe ni yi** [˩ ˩ ˥ ˦ ˦ ˧ / ˥] did you post that letter in time?

rhia [˥] to be, become spoilt; **ɔrhiae** [˩ \ ] it is spoilt; also **ɔrhia** [˩ ˥‿/] (containing **a** [/], i.e. **ɽua** [˥]); *cf.* **rhia** [/].

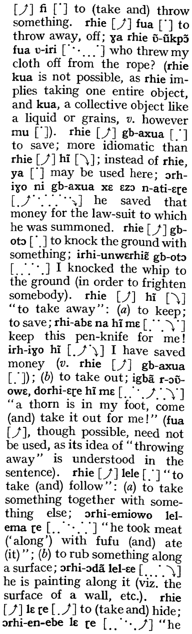
rhia [/] to spoil; to squander (**rhia͜iɣo** [˩ ˥ ˥]); also **rhia** [/] **ɽua** (or, **a**) [˥]; *cf.* **rhia** [˥].

rhiamarhiama [˦ ˦ ˦ ˦] lean; also used of a thin plantain; used with the verb **ye** [˥]; *v.* **kãgũkãgũ** [˦ ˦ ˦ ˦].

rhie [/] to take; *v.* **mu** [˥] which seems to refer to heavier things:

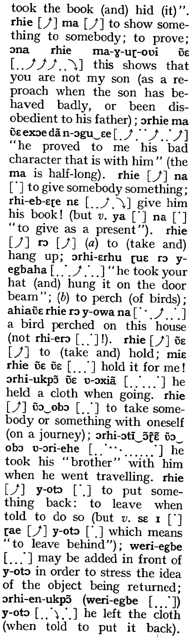
“to lift up”, and was said to refer specially to things containing grains or liquids, not to whole things like **rhie**; *v.* further **ya 1** [˥] which implies “to take in order to use”; ɔ**rhi**ɛɽ**e** [˩ ˥ ˥ ˧] he took it; as answer to a question, e.g. Combinations with verbs: **rhie** [/] **ba** [/] to add. **rhie**

[/] **fi** [˥] to (take and) throw something. **rhie** [/] **fua** [˥] to throw away, off; **ɣa rhie ʊ̃-ũkpɔ̃ fua ʋ-iri** [˥ ˦ ˧ ˩ ˩ ˩ ˥] who threw my cloth off from the rope? (**rhie kua** is not possible, as **rhie** implies taking one entire object, and **kua**, a collective object like a liquid or grains, *v.* however **mu** [˥]). **rhie** [/] **gb-axua** [˩ ˥] to save; more idiomatic than **rhie** [/] **hĩ** [\ ]; instead of **rhie**, **ya** [˥] may be used here; **ɔrh-iɣo ni gb-axua** xɛ ɛzɔ **n-ati-ɛɽe** [˩ / ˥ ˦ ˩ ˥ ˩ ˥ ˩ ˥ ˦ ˦ (3-1)] he saved that money for the law-suit to which he was summoned. **rhie** [/] **gb-otɔ** [˥ ˩] to knock the ground with something; **irhi-**


[↗] fi [˙] to (take and) throw something. rhie [↗] fua [˙] to throw away, off; ɣa rhie ʊ̃-ũkpɔ̃ fua ʋ-iri [˙˙·...˙] who threw my cloth off from the rope? (rhie kua is not possible, as rhie implies taking one entire object, and kua, a collective object like a liquid or grains, *v.* however mu [˙]). rhie [↗] gb-axua [.˙] to save; more idiomatic than rhie [↗] hĩ [↘]; instead of rhie, ya [˙] may be used here; ɔrh-iɣo ni gb-axua xɛ ɛzɔ n-ati-ɛɽe [.↗˙.˙.˙.˙˙↘] he saved that money for the law-suit to which he was summoned. rhie [↗] gb-otɔ [˙.] to knock the ground with something; irhi-unwɛrhiɛ̃ gb-otɔ [..˙.˙.] I knocked the whip to the ground (in order to frighten somebody). rhie [↗] hĩ [↘] "to take away": (*a*) to keep; to save; rhi-abɛ na hĩ mɛ [.˙˙.↘˙] keep this pen-knife for me! irh-iɣo hĩ [.↗˙↘] I have saved money (*v.* rhie [↗] gb-axua [.˙]); (*b*) to take out; igbã r-ɔʊ̃-owɛ, dorhi-ɛɽe hĩ mɛ [..˙˙.↗.˙.↘˙] "a thorn is in my foot, come (and) take it out for me!" (fua [↗], though possible, need not be used, as its idea of "throwing away" is understood in the sentence). rhie [↗] lele [.˙] "to take (and) follow": (*a*) to take something together with something else; ɔrhi-emiowo lel-ema ɽe [..˙˙·..˙] "he took meat ('along') with fufu (and) ate (it)"; (*b*) to rub something along a surface; ɔrhi-ɔdã lel-ɛe [...˙.↘] he is painting along it (viz. the surface of a wall, etc.). rhie [↗] lɛ ɽe [.↗] to (take and) hide; ɔrhi-en-ebe lɛ ɽe [..˙˙·.↗] "he

unwɛrhiɛ̃ gb-otɔ [˩ ˩ ˥ ˩ ˥ ˧ ˩] I knocked the whip to the ground (in order to frighten somebody). **rhie** [/] **hĩ** [\ ] “to take away”: (*a*) to keep; to save; **rhi-abɛ na hĩ mɛ** [˩ ˥ ˥ ˩ \ ˥] keep this pen-knife for me! **irh-iɣo hĩ** [˩ / ˥ (4-1)] I have saved money (*v.* **rhie** [/] **gb-axua** [˩ ˥]); (*b*) to take out; **igbã r-**ɔʊ̃-**owɛ**, **dorhi-ɛɽe hĩ mɛ** [˩ ˩ ˥ ˧ ˩ / ˩ ˥ ˩ \ ˥] “a thorn is in my foot, come (and) take it out for me!” (**fua** [/], though possible, need not be used, as its idea of “throwing away” is understood in the sentence). **rhie** [/] **lele** [˩ ˥] “to take (and) follow”: (*a*) to take something together with something else; ɔ**rhi-emiowo lel-**

ema ɽe [˩ ˩ ˥ ˦ ˧ ˩ ˥ ˩ ˥] “he took meat (‘along’) with fufu (and) ate (it)”; (*b*) to rub something along a surface; **ɔrhi-ɔdã lel-ɛe** [˩ ˩ ˩ ˥ ˩ \ ] he is painting along it (viz. the surface of a wall, etc.). **rhie** [/] **lɛ ɽe** [˩ /] to (take and) hide; **ɔrhi-en-ebe lɛ ɽe** [˩ ˩ ˥ ˦ ˧ ˩ /] “he took the book (and) hid (it)”. **rhie** [/] **ma** [/] to show something to somebody; to prove; **ɔna rhie ma-ɣ-uɽ-oʋi ʋ̃ɛ** [˩ ˩ / / / ˩ ˩ \ ] this shows that you are not my son (as a reproach when the son has behaved badly, or been disobedient to his father); **ɔrhie ma ʋ̃ɛ exɔe dã n-ɔgu‿ɛe** [˩ / ˩ ˥ ˥ / ˩ ˩ ˥ /] “he proved to me his bad character that is with him” (the **ma** is half-long). **rhie** [/] **na** [˥] to give somebody something; **rhi-eb-ɛɽe nɛ** [˩ ˩ / ˩ \ ] give him his book! (but *v.* **ya** [˥] **na** [˥] “to give an a present”). **rhie** [/] **rɔ** [/] (*a*) to (take and) hang up; **ɔrhi-ɛrhu**



took the book (and) hid (it)”. **rhie** [↗] **ma** [↗] to show something to somebody; to prove; **ɔna rhie ma-ɣ-uɽ-oʋi ʋ̃ɛ** [..↗↗↗..↘] this shows that you are not my son (as a reproach when the son has behaved badly, or been disobedient to his father); **ɔrhie ma ʋ̃ɛ exɔe dã n-ɔgu‿ɛe** [.↗.˙˙↗..˙↗] “he proved to me his bad character that is with him” (the **ma** is half-long). **rhie** [↗] **na** [˙] to give somebody something; **rhi-eb-ɛɽe nɛ** [..↗.↘] give him his book! (but *v.* **ya** [˙] **na** [˙] “to give as a present”). **rhie** [↗] **rɔ** [↗] (*a*) to (take and) hang up; **ɔrhi-ɛrhu** **ɽuɛ rɔ y-egbaha** [..˙.↗.˙..] “he took your hat (and) hung it on the door beam”; (*b*) to perch (of birds); **ahiaʋ̃ɛ rhie rɔ y-owa na** [˙˙.↗..˙.] a bird perched on this house (not **rhi-erɔ** [..˙]!). **rhie** [↗] **ʋ̃ɛ** [↗] to (take and) hold; **miɛ rhie ʋ̃ɛ ʋ̃ɛ** [...˙] hold it for me! **ɔrhi-ukpɔ̃ ʋ̃ɛ ʋ-ɔxiã** [.˙...˙] he held a cloth when going. **rhie** [↗] **ʋ̃ɔ‿obɔ** [..˙] to take somebody or something with oneself (on a journey); **ɔrhi-ɔtĩ‿ɔ̃ɽɛ̃ ʋ̃ɔ‿obɔ ʋ-ɔri-ehe** [..˙˙˙.......˙] he took his “brother” with him when he went travelling. **rhie** [↗] **y-otɔ** [˙.] to put something back: to leave when told to do so (but *v.* **sɛ ɪ** [˙] **ɽae** [↗] **y-otɔ** [˙.] which means “to leave behind”); **weri-egbe** [...˙] may be added in front of **y-otɔ** in order to stress the idea of the object being returned; **ɔrhi-en-ukpɔ̃ (weri-egbe** [...˙]**) y-otɔ** [..↘.˙.] he left the cloth (when told to put it back).

ɽuɛ **rɔ y-egbaha** [˩ ˩ ˥ ˩ / ˩ ˥ ˩ ˩] “he took your hat (and) hung it on the door beam”; (*b*) to perch (of birds); **ahia**ʊ̃ɛ **rhie rɔ y-owa na** [˥ ˧ ˩ / ˩ ˩ ˥ ˩] a bird perched on this house (not **rhi-erɔ** [˩ ˩ ˥]!). **rhie** [/] ʊ̃ɛ [/] to (take and) hold; **miɛ rhie** ʊ̃ɛ ʊ̃ɛ [˩ ˩ ˩ ˥] hold it for me! ɔ**rhi-ukp**ɔ̃ ʊ̃ɛ ʊ-ɔ**xi**ã [˩ ˩ ˥ ˩ ˩ ˩ ˥] he held a cloth when going. **rhie** [/] ʊ̃ɔ͜**ob**ɔ [˩ ˩ ˥] to take somebody or something with oneself (on a journey); ɔ**rhi-**ɔ**t**i͜ɔ̃ɽɛ̃ ʊ̃ɔ‿ **ob**ɔ ʊ-ɔ**ri-ehe** [˩ ˩ ˥ ˧ ˧ ˧ ˩ ˩ ˩ ˩ ˩ ˩ ˥] he took his “brother” with him when he went travelling. **rhie** [/] **y-ot**ɔ [˥ ˩] to put something back: to leave when told to do so (but *v.* **s**ɛ **1** [˥]

ɽae [/] **y-otɔ** [˥ ˩] which means "to leave behind"); **weri-egbe** [˩ ˩ ˩ ˥] may be added in front of **y-otɔ** in order to stress the idea of the object being returned; **ɔrhi-en-ukpɔ̃** (**weri-egbe** [˩ ˩ ˩ ˥]) **y-otɔ** [˩ ˩ ˥ (4-1) ˩ ˥ ˩] he left the cloth (when told to put it back).

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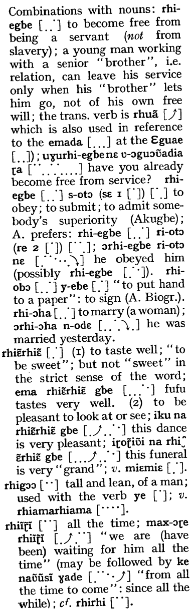
Combinations with nouns: **rhi-egbe** [˩ ˩ ˥] to become free from being a servant (*not* from slavery); a young man working with a senior “brother”, i.e. relation, can leave his service only when his “brother” lets him go, not of his own free will; the trans. verb is **rhuã** [/] which is also used in reference to the **emada** [˩ ˩ ˩] at the **Ɛguae** [˩ ˩] +; **uɣurhi-egbe nɛ ʋ-ɔguoʋ̃adia ɽa** [˥ ˥ ˩ ˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] have you already become free from service? **rhi-egbe** [˩ ˩ ˥] **s-otɔ** (**sɛ 1** [˥]) [˥ ˩] to obey; to submit; to admit somebody’s superiority (Akugbe); A. prefers: **rhi-egbe** [˩ ˩ ˥] **ri-otɔ** (**re 2** [˥]) [˥ ˥ ˩];



Combinations with nouns: **rhi-egbe** [..˙] to become free from being a servant (*not* from slavery); a young man working with a senior “brother”, i.e. relation, can leave his service only when his “brother” lets him go, not of his own free will; the trans. verb is **rhuã** [↗] which is also used in reference to the **emada** [...] at the **Ɛguae** [..]); **uɣurhi-egbe nɛ ʋ-ɔguɔʋ̃adia ɽa** [˙˙..˙.......] have you already become free from service? **rhi-egbe** [..˙] **s-otɔ** (**sɛ 1** [˙]) [˙.] to obey; to submit; to admit somebody’s superiority (Akugbe); A. prefers: **rhi-egbe** [..˙] **ri-otɔ** (**re 2** [˙]) [˙˙.]; **ɔrhi-egbe ri-otɔ nɛ** [.˙˙˙..↘] he obeyed him (possibly **rhi-egbe** [.˙˙]). **rhi-obɔ** [..˙] **y-ebe** [.˙] “to put hand to a paper”: to sign (A. Biogr.). **rhi-ɔha** [..˙] to marry (a woman); **ɔrhi-ɔha n-odɛ** [..˙↘.] he was married yesterday.

rhiɛ̃rhiɛ̃ [.˙] (1) to taste well; “to be sweet”; but not “sweet” in the strict sense of the word; **ema rhiɛ̃rhiɛ̃ gbe** [...˙˙] fufu tastes very well. (2) to be pleasant to look at or see; **iku na rhiɛ̃rhiɛ̃ gbe** [.↗..˙˙] this dance is very pleasant; **iɽoɽ̃iʋ̃i na rhiɛ̃rhiɛ̃ gbe** [...↗..˙˙] this funeral is very “grand”; *v.* **miɛmiɛ** [.˙].

rhigɔɔ [˙˙] tall and lean, of a man; used with the verb **ye** [˙]; *v.* **rhiamarhiama** [˙˙˙˙].

rhiĩɽĩ [˙˙] all the time; **max-ɔɽe rhiĩɽĩ** [.↗.˙˙] “we are (have been) waiting for him all the time” (may be followed by **ke naʋ̃ũsĩ ɣade** [.˙˙˙.↗] “from all the time to come”: since all the while); *cf.* **rhirhi** [˙˙].

ɔrhi-egbe ri-otɔ nɛ [˩ ˥ ˥ ˧ ˧ ˧ ˩ \ ] he obeyed him (possibly **rhi-egbe** [˩ ˥ ˧]). **rhi-obɔ** [˩ ˩ ˥] **y-ebe** [˩ ˥] "to put hand to a paper": to sign (A. Biogr.). **rhi-ɔha** [˩ ˩ ˥] to marry (a woman); **ɔrhi-ɔha n-odɛ** [˩ ˩ ˥ ˩ \ ˩] he was married yesterday.

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rhigɔɔ [˧ ˧] tall and lean, of a man; used with the verb **ye** [˥]; *v.*

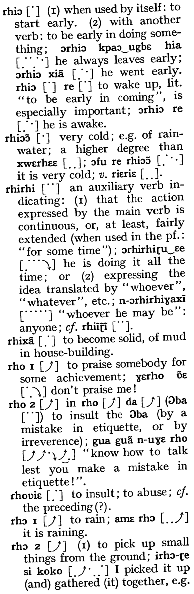
rhiamarhiama [˧ ˧ ˧ ˧].

rhĩĩɽ̃i [˥ ˥] all the time; **max-ɔɽe rhĩĩɽ̃i** [˩ / ˩ ˥ ˥] “we are (have been) waiting for him all the time” (may be followed by **ke naʊ̃ũsĩ ɣade** [˩ ˥ ˥ ˧ ˧ /] “from all the time to come”: since all the while); *cf.* **rhirhi** [˥ ˥].

rhiɔ [˥] (1) when used by itself: to start early. (2) with another verb: to be early in doing something; **ɔrhiɔ kpaɔ‿ugbɛ hia** [˩ ˥ ˥ ˩ ˥ ˧] he always leaves early; **ɔrhiɔ xiã** [˩ ˥ ˧] he went early. **rhiɔ** [˥] **re** [˥] to wake up, lit. “to be early in coming”, is especially important; **ɔrhiɔ re** [˩ ˥ ˧] he is awake.

rhiɔɔ̃ [˧] very cold; e.g. of rain-water; a higher degree than **xwɛrhɛɛ** [˩ ˩]; **ɔfu re rhiɔɔ̃** [˩ ˥ ˧ ˨] it is very cold; *v.* **riɛriɛ** [˩ ˩].

rhirhi [˥ ˥] an auxiliary verb indicating: (1) that the action expressed by the main verb is continuous, or, at



rhiɔ [˙] (ɪ) when used by itself: to start early. (2) with another verb: to be early in doing something; **ɔrhiɔ kpaɔ‿ugbɛ hia** [.˙˙.˙·] he always leaves early; **ɔrhiɔ xiã** [.˙·] he went early. **rhiɔ** [˙] **re** [˙] to wake up, lit. “to be early in coming”, is especially important; **ɔrhiɔ re** [.˙·] he is awake.
rhiɔɔ̃ [·] very cold; e.g. of rain-water; a higher degree than **xwɛrhɛɛ** [..]; **ɔfu re rhiɔɔ̃** [.˙˙·] it is very cold; *v.* **riɛriɛ** [..].
rhirhi [˙˙] an auxiliary verb indicating: (ɪ) that the action expressed by the main verb is continuous, or, at least, fairly extended (when used in the pf.: “for some time”); **ɔrhirhiɽu‿ɛe** [.˙˙˙↘] he is doing it all the time; or (2) expressing the idea translated by “whoever”, “whatever”, etc.; **n-ɔrhirhiɣaxĩ** [˙˙˙˙˙] “whoever he may be”: anyone; *cf.* **rhiĩɽĩ** [˙˙].
rhixã [.˙] to become solid, of mud in house-building.
rho ɪ [↗] to praise somebody for some achievement; **ɣɛrho ʋ̃ɛ** [˙.↘] don’t praise me!
rho 2 [↗] in **rho** [↗] **da** [↗] (**Ɔba** [˙˙]) to insult the **Ɔba** (by a mistake in etiquette, or by irreverence); **gua guã n-uɣɛ rho** [↗↗·↘↗.] “know how to talk lest you make a mistake in etiquette!”.
rhoʋiɛ [.˙] to insult; to abuse; *cf.* the preceding (?).
rhɔ ɪ [↗] to rain; **amɛ rhɔ** [..↗] it is raining.
rhɔ 2 [↗] (ɪ) to pick up small things from the ground; **irhɔ-ɽe si koko** [.↗·..˙] I picked it up (and) gathered (it) together, e.g.

least, fairly extended (when used in the pf.: “for some time”); **ɔrhirhiɾu͜ɛe** [˩ ˥ ˥ ˥ \ ] he is doing it all the time; or (2) expressing the idea translated by “whoever”, “whatever”, etc.; **n-ɔrhirhiɣaxĩ** [˥ ˥ ˥ ˥ ˥] “whoever he may be”: anyone; *cf.* **rhĩiɾ̃i** [˥ ˥].

rhixã [˩ ˥] to become solid, of mud in house-building.

rho 1 [/] to praise somebody for some achievement; ɣɛ**rho** ʊ̃ɛ [˥ ˩ \ ] don’t praise me!

rho 2 [/] in **rho** [/] **da** [/] (**Ɔba** [˥ ˥]) to insult the **Ɔba** (by a mistake in etiquette, or by irreverence); **gua guã n-u**ɣɛ **rho** [/ / ˧ (4-1) /‿˩] “know how to talk lest you make a mistake in etiquette!”.

rhoʊiɛ [˩ ˥] to insult; to abuse; *cf.* the preceding (?).

rhɔ 1 [/] to rain; **amɛ rhɔ** [˩ ˩ /] it is raining.

rhɔ 2 [/] (1) to pick up small things from the ground; **irhɔ-ɽe si koko** [˩ / ˧ ˩ ˩ ˥] I picked it up (and) gathered (it) together, e.g.

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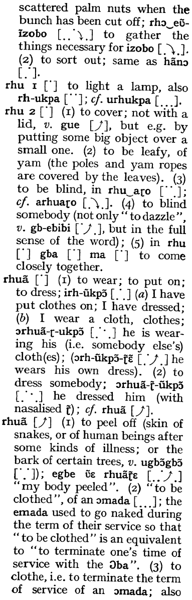
scattered palm nuts when the bunch has been cut off; **rhɔ͜eʊ̃-ĩzobo** [˩ ˩ ˥ (4-1) ˩] to gather the things necessary, for **izobo** [˩ \ ˩]. (2) to sort out; same as **hãnɔ** [˩ ˥].

rhu 1 [˥] to light a lamp, also **rh-ukpa** [˥ ˥]; *cf.* **urhukpa** [˩ ˩ ˩].

rhu 2 [˥] (1) to cover; not with a lid, *v.* **gue** [/], but e.g. by putting some big object over a small one. (2) to be leafy, of yam (the poles and yam ropes are covered by the leaves). (3) to be blind, in **rhu͜aɽo** [˥ ˥ ˩]; *cf.* **arhuaɽo** [˩ \ ˩]. (4) to blind somebody (not only “to dazzle”, *v.* **gb-ebibi** [˥ / ˩], but in the full



scattered palm nuts when the bunch has been cut off; **rhɔ͜eʊ̃-ĩzobo** [..˙↘.] to gather the things necessary for **izobo** [.↘.]. (2) to sort out; same as **hãnɔ** [.˙].

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rhuã [˙] (1) to wear; to put on; to dress; **irh-ũkpɔ̃** [.˙.] (*a*) I have put clothes on; I have dressed; (*b*) I wear a cloth, clothes; **ɔrhuã-ɽ-ukpɔ̃** [.˙˙.] he is wearing his (i.e. somebody else’s) cloth(es); (**ɔrh-ũkpɔ̃-ɽ̃ɛ** [.˙↗.] he wears his own dress). (2) to dress somebody; **ɔrhuã-ɽ̃-ũkpɔ̃** [.˙˙.] he dressed him (with nasalised ɽ̃); *cf.* **rhuã** [↗].

rhuã [↗] (1) to peel off (skin of snakes, or of human beings after some kinds of illness; or the bark of certain trees, *v.* **ugbɔ̃gbɔ̃** [˙.˙]); **egbe ʊ̃ɛ rhuãɽɛ** [..˙↗.] “my body peeled”. (2) “to be clothed”, of an **ɔmada** [...]; the **emada** used to go naked during the term of their service so that “to be clothed” is an equivalent to “to terminate one’s time of service with the **Ɔba**”. (3) to clothe, i.e. to terminate the term of service of an **ɔmada**; also sense of the word); (5) in **rhu** [˥] **gba** [˥] **ma** [˥] to come closely together.

rhuã [˥] (1) to wear; to put on; to dress; **irh-ũkp**ɔ̃ [˩ ˥ ˩] (*a*) I have put clothes on; I have dressed; (*b*) I wear a cloth, clothes; ɔ**rhuã-**ɽ**-ukp**ɔ̃ [˩ ˥ ˧ ˩] he is wearing his (i.e. somebody else’s) cloth(es); (ɔ**rh-ũkp**ɔ̃**-**ɽ̃ɛ̃ [˩ ˥ / ˩] he wears his own dress). (2) to dress somebody; ɔ**rhuã-**ɽ̃**-ũkp**ɔ̃ [˩ ˥ ˧ ˩] he dressed him (with nasalised ɽ̃); *cf.* **rhuã** [/].

rhuã [/] (1) to peel off (skin of snakes, or of human beings after some kinds of illness; or the bark of certain trees, *v.* **ugb**ɔ̃**gb**ɔ̃ [˥ ˩ ˥]); **egbe** ʊ̃ɛ **rhuã**ɽ̃ɛ [˩ ˩ ˥ / ˩] “my body peeled”.

(2) “to be clothed”, of an ɔ**mada** [˩ ˩ ˩]; the **emada** used to go naked during the term of their service so that “to be clothed” is an equivalent to “to terminate one’s time of service with the Ɔ**ba**”. (3) to clothe, i.e. to terminate the term of service of an ɔ**mada**; also

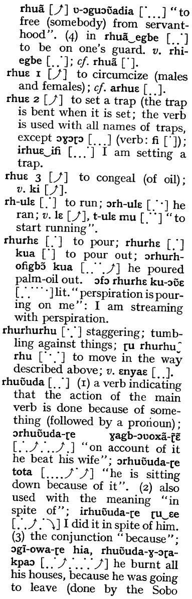
rhuã [/] **ʋ-ɔguɔʋ̃adia** [˥ ˩ ˩ ˩] “to free (somebody) from servant-hood”. (4) in **rhuã‿egbe** [˩ ˩ ˥] to be on one’s guard. *v.* **rhi-egbe** [˩ ˩ ˥]; *cf.* **rhuã** [˥].

rhuɛ 1 [/] to circumcize (males and females); *cf.* **arhuɛ** [˩ ˩].

rhuɛ 2 [/] to set a trap (the trap is bent when it is set) + ; the verb is used with all names of traps, except **ɔɣɔɽɔ** [˩ ˩ ˩] (verb: **fi** [˥]). **irhuɛ‿ifi** [˩ ˩ ˩ ˥] I am setting a trap.

rhuɛ 3 [/] to congeal (of oil); *v.* **ki** [/].

rh-ulɛ [˩ ˥] to run; **ɔrh-ulɛ** [˩ ˥ ˧] he ran; *v.* **lɛ** [/], **t-ulɛ mu** [˩ ˥ ˥] “to



rhuã [↗] **ʋ-ɔguɔʋ̃adia** [˙...] “to free (somebody) from servanthood”. (4) in **rhuã‿egbe** [..˙] to be on one’s guard. *v.* **rhi-egbe** [..˙]; *cf.* **rhuã** [˙].

rhuɛ 1 [↗] to circumcize (males and females); *cf.* **arhuɛ** [..].

rhuɛ 2 [↗] to set a trap (the trap is bent when it is set; the verb is used with all names of traps, except **ɔɣɔɽɔ** [...] (verb: **fi** [˙]); **irhuɛ‿ifi** [...˙] I am setting a trap.

rhuɛ 3 [↗] to congeal (of oil); *v.* **ki** [↗].

rh-ulɛ [.˙] to run; **ɔrh-ulɛ** [.˙·] he ran; *v.* **lɛ** [↗], **t-ulɛ mu** [.˙˙] “to start running”.

rhurhɛ [.˙] to pour; **rhurhɛ** [.˙] **kua** [˙] to pour out; **ɔrhurh-ofigbɔ̃ kua** [..˙˙.↗] he poured palm-oil out. **ɔfɔ rhurhɛ ku-ɔʋ̃ɛ** [.˙.˙˙˙·] lit. “perspiration is pouring on me”: I am streaming with perspiration.

rhurhurhu [˙.˙] staggering; tumbling against things; **ɽu rhurhu‿rhu** [˙˙.˙] to move in the way described above; *v.* **ɛnyaɛ** [..].

rhuʋ̃uda [..˙] (1) a verb indicating that the action of the main verb is done because of something (followed by a pronoun); **ɔrhuʋ̃uda-ɽe ɣagb-ɔʋoxã-ɽ̃ɛ̃** [.˙.↗.˙..↗.] “on account of it he beat his wife”; **ɔrhuʋ̃uda-ɽe tota** [....↗˙↗] “he is sitting down because of it”. (2) also used with the meaning “in spite of”; **irhuʋ̃uda-ɽe ɽu‿ɛe** [.˙.↗.˙↘] I did it in spite of him. (3) the conjunction “because”; **ɔgĩ-owa-ɽe hia, rhuʋ̃uda-ɣ-ɔɽa-kpaɔ** [..˙↗.˙..˙.↗] he burnt all his houses, because he was going to leave (done by the Sobo start running”.

rhurhɛ [˩ ˥] to pour; **rhurhɛ** [˩ ˥] **kua** [˥] to pour out; **ɔrhurhofigbɔ̃ kua** [˩ ˩ ˥ ˥ ˩ /] he poured palm-oil out. **ɔfɔ rhurhɛ ku-ɔʊ̃ɛ** [˩ ˥ ˩ ˥ ˥ ˥ ˧] lit. “perspiration is pouring on me”: I am streaming with perspiration.

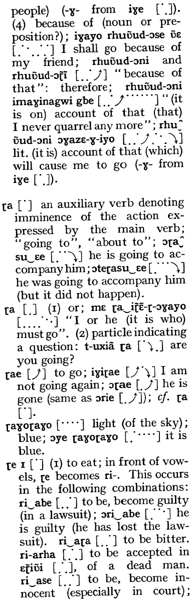
rhurhurhu [˧ ˩ ˥] staggering; tumbling against things; **ɾu rhurhuˆ rhu** [˥ ˧ ˩ ˥] to move in the way described above; *v.* **ɛnyaɛ** [˩ ˩].

rhuʊ̃uda [˩ ˩ ˥] (1) a verb indicating that the action of the main verb is done because of something (followed by a pronoun); **ɔrhuʊ̃uda-ɾe ɣagbɔʊoxã-ɾ̃ɛ̃** [˩ ˥ ˩ / ˩ ˥ ˩ ˩ / ˩] “on account of it he beat his wife”; **ɔrhuʊ̃uda-ɾe tota** [˩ ˩ ˩ ˩ / ˥ /]

"he is sitting down because of it". (2) also used with the meaning "in spite of"; **irhuʊ̃uda-ɼe ɼu͜ɛe** [˩ ˥ ˩ / ˩ ˥ \ ] I did it in spite of him. (3) the conjunction "because"; **ɔgĩ-owa-ɼe hia**, **rhuʊ̃uda-ɣ-ɔɼa-kpaɔ** [˩ ˩ ˥ / ˩ ˥ ˩ ˩ ˥ ˩ ˥ /] he burnt all his houses, because he was going to leave (done by the Sobo people) (**-ɣ-** from **iɣe** [˥ ˩]).

(4) because of (noun or preposition?); **iɣayo rhuʊ̃ud-ɔse ʊ̃ɛ** [˩ ˥ ˧ ˩ ˩ ˥ ˩ ˥] I shall go because of my friend; **rhuʊ̃ud-ɔni** and **rhuʊ̃ud-ɔɽ̃i** [˩ ˩ ˥ /] "because of that": therefore; **rhuʊ̃ud-ɔni imaɣinagwi gbe** [˩ ˩ ˥ / ˥ ˥ ˥ ˥ ˥ ˥ ˥] "(it is on) account of that (that) I never quarrel any more": **rhuˆ ʊ̃ud-ɔni ɔɣazɛ-ɣ-iyo** [˩ ˩ ˥ / ˩ ˥ ˧ ˩ \ ] lit. (it is) account of that (which) will cause me to go (**-ɣ-** from **iɣe** [˥ ˩]).

ɽa [˥] an auxiliary verb denoting imminence of the action expressed by the main verb; "going to", "about to"; ɔ**ɽaˆ su͜ɛe** [˩ ˥ ˥ \ ] he is



people) (**-ɣ-** from **iɣe** [˙.]). (4) because of (noun or preposition?); **iɣayo rhuʊ̃ud-ɔse ʊ̃ɛ** [.˙·..˙.˙] I shall go because of my friend; **rhuʊ̃ud-ɔni** and **rhuʊ̃ud-ɔɽ̃ĩ** [..˙↗] "because of that": therefore; **rhuʊ̃ud-ɔni imaɣinagwi gbe** [..˙↗˙˙˙˙˙˙˙] "(it is on) account of that (that) I never quarrel any more"; **rhu͡ ʊ̃ud-ɔni ɔɣazɛ-ɣ-iyo** [..˙↗.˙.↘] lit. (it is) account of that (which) will cause me to go (**-ɣ-** from **iɣe** [˙.]).

ɽa [˙] an auxiliary verb denoting imminence of the action expressed by the main verb; "going to", "about to"; **ɔɽa͡ su͜ɛe** [.˙˙↘] he is going to accompany him; **ɔteɽasu͜ɛe** [.˙˙˙↘] he was going to accompany him (but it did not happen).

ɽa [.] (1) or; **mɛ ɽa͜iɽ̃ɛ̃-ɽ-ɔɣayo** [....˙·.] "I or he (it is who) must go". (2) particle indicating a question: **t-uxiã ɽa** [˙↘.] are you going?

ɽae [↗] to go; **iɣiɽae** [↗˙↘] I am not going again; **ɔɽae** [.↗] he is gone (same as **ɔrie** [.↗]); *cf.* **ɽa** [˙].

ɽaɣoɽaɣo [˙˙˙˙] light (of the sky); blue; **ɔye ɽaɣoɽaɣo** [.˙˙˙˙] it is blue.

ɽe I [˙] (1) to eat; in front of vowels, **ɽe** becomes **ri-**. This occurs in the following combinations: **ri͜abe** [..˙] to be, become guilty (in a lawsuit); **ɔri͜abe** [.˙˙˙] he is guilty (he has lost the lawsuit). **ri͜aɽa** [..˙] to be bitter. **ri-arha** [.˙.] to be accepted in **ɛɽ̃iʊ̃i** [.˙.], of a dead man. **ri͜ase** [..˙] to be, become innocent (especially in court);

going to accompany him; **ɔteɽasu͜ɛe** [˩ ˥ ˥ ˥ \ ] he was going to accompany him (but it did not happen).

ɽa [˩] (1) or; **mɛ ɽa͜iɽ̃ɛ̃-ɽ-ɔɣayo** [˩ ˩ ˩ ˩ ˥ ˦ ˧] “I or he (it is who) must go”. (2) particle indicating a question: **t-uxiã ɽa** [˥ (4-1) ˩] are you going?

ɽae [/] to go; **iɣiɽae** [/ ˥ (4-1)] I am not going again; **ɔɽae** [˩ /] he is gone (same as **ɔrie** [˩ /]); *cf.* **ɽa** [˥].

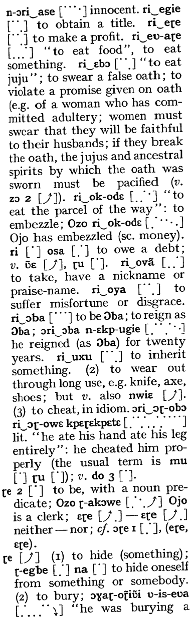
ɽaɣoɽaɣo [˦ ˦ ˦ ˦] light (of the sky); blue; **ɔye ɽaɣoɽaɣo** [˩ ˥ ˦ ˦ ˦ ˦] it is blue.

ɽe 1 [˥] (1) to eat; in front of vowels, **ɽe** becomes **ri-**. This occurs in the following combinations: **ri͜abe** [˩ ˩ ˥] to be, become guilty (in a lawsuit); ɔ**ri͜abe** [˩ ˥ ˥ ˧] he is guilty (he has lost the lawsuit). **ri͜aɽa** [˩ ˩ ˥] to be bitter.

ri-arha [˩ ˥ ˩] to be accepted in ɛɽ̃**i**ʊ̃**i** [˩ ˥ ˩], of a dead man.

ri͜ase [˩ ˩ ˥] to be, become innocent (especially in court);

n-ɔri͜ase [˥ ˥ ˥ ˧] innocent. **ri͜egie** [˥ ˥ ˩] to obtain a title. **ri͜eɽe** [˥ ˥ ˩] to make a profit. **ri͜eʋ-aɽe** [˩ ˩ ˩ ˥] "to eat food", to eat something. **ri͜ɛbɔ** [˥ ˥ ˩] "to eat juju"; to swear a false oath; to violate a promise given on oath (e.g. of a woman who has committed adultery; women must swear that they will be faithful to their husbands; if they break the oath, the jujus and ancestral spirits by which the oath was sworn must be pacified (*v.* **zɔ 2** [/]))+. **ri͜ok-odɛ** [˩ ˩ ˥ ˧] "to eat the parcel of the way": to embezzle; **Ozo ri͜ok-odɛ** [˩ ˥ ˧ ˧ ˧ ˧] Ojo has embezzled (sc. money). **ri** [˥] **osa** [˩ ˥] to



n-ɔri‿ase [˙˙˙·] innocent. **ri‿egie** [˙˙.] to obtain a title. **ri‿eɽe** [˙˙.] to make a profit. **ri‿eʋ-aɽe** [...˙] "to eat food", to eat something. **ri‿ɛbɔ** [˙˙.] "to eat juju"; to swear a false oath; to violate a promise given on oath (e.g. of a woman who has committed adultery; women must swear that they will be faithful to their husbands; if they break the oath, the jujus and ancestral spirits by which the oath was sworn must be pacified (*v.* **zɔ 2** [↗]). **ri‿ok-odɛ** [..˙·] "to eat the parcel of the way": to embezzle; **Ozo ri‿ok-odɛ** [.˙˙˙.] Ojo has embezzled (sc. money).
ri [˙] **osa** [.˙] to owe a debt; *v.* **ʋ̃ɛ** [↗], **ɽu** [˙]. **ri‿ovã** [..˙] to take, have a nickname or praise-name. **ri‿oya** [˙˙.] to suffer misfortune or disgrace. **ri‿ɔba** [˙˙˙] to be **Ɔba**; to reign as **Ɔba**; **ɔri‿ɔba n-ɛkp-ugie** [.˙˙.˙·] he reigned (as **Ɔba**) for twenty years. **ri‿uxu** [˙˙.] to inherit something. (2) to wear out through long use, e.g. knife, axe, shoes; but *v.* also **nwiɛ** [↗]. (3) to cheat, in idiom. **ɔri‿ɔɽ-obɔ ri‿ɔɽ-owɛ kpɛɽɛkpɛtɛ** [.˙˙....˙˙˙˙] lit. "he ate his hand ate his leg entirely": he cheated him properly (the usual term is **mu** [˙] **ɽu** [˙]); *v.* **do 3** [˙].

ɽe 2 [˙] to be, with a noun predicate; **Ozo ɽ-akɔwe** [.˙˙.↗] Ojo is a clerk; **ɛɽe** [↗.] — **ɛɽe** [↗.] neither — nor; *cf.* **ɔɽe 1** [.˙], (**eɽe**, **ɛɽe**).

ɽe [↗] (1) to hide (something); **ɽ-egbe** [.˙] **na** [˙] to hide oneself from something or somebody. (2) to bury; **ɔɣaɽ-oɽĩʋ̃i ʋ-is-eʋa** [.˙...˙˙↘] "he was burying a owe a debt; *v.* ʊ̃ɛ [/], **ɾu** [˥]. **ri͜ovã** [˩ ˩ ˥] to take, have a nickname or praise-name. **ri͜oya** [˥ ˥ ˩] to suffer misfortune or disgrace. **ri͜ɔba** [˥ ˥ ˥] to be **Ɔba**; to reign as **Ɔba**; **ɔri͜ɔba n-ɛkp-ugie** [˩ ˥ ˥ ˩ ˥ ˦ ˧] he reigned (as **Ɔba**) for twenty years. **ri͜uxu** [˥ ˥ ˩] to inherit something. (2) to wear out through long use, e.g. knife, axe, shoes; but *v.* also **nwiɛ** [/]. (3) to cheat, in idiom. **ɔri͜ɔɾ-obɔ ri͜ɔɾ-owɛ kpɛɾɛkpɛtɛ** [˩ ˥ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˥ ˥ ˥ ˥] lit. “he ate his hand ate his leg entirely”: he cheated him properly (the usual term is **mu** [˥] **ɾu** [˥]); *v.* **do 3** [˥].

ɾe 2 [˥] to be, with a noun predicate; **Ozo ɾ-**

akɔwe [˩ ˥ ˧ ˩ /] Ojo is a clerk; **ɛɽe** [/ ˩] — **ɛɽe** [/ ˩] neither — nor; *cf.* **ɔɽe 1** [˩ ˥], (**eɽe**, **ɛɽe**).

ɽe [/] (1) to hide (something); **ɽ-egbe** [˩ ˥] **na** [˥] to hide oneself from something or somebody. (2) to bury; **ɔɣaɽ-oɽ̃iʊ̃i ʊ-is-eʊa** [˩ ˥ ˩ ˩ ˩ ˥ ˥ (4-1)] “he was burying a dead man when I arrived (**sɛ** [˥]) there"; *cf.* **uɽeʊ̃ɛ** [˩ \ ˩], **iɽoɽ̃iʊ̃i** [˩ ˩ ˩ ˩].

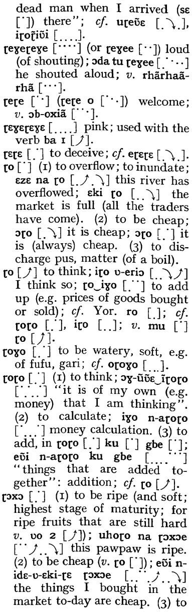
ɽeɣeɽeɣe [˧ ˧ ˧ ˧] (or **ɽeɣee** [˧ ˧]) loud (of shouting); **ɔda tu ɽeɣee** [˩ ˥ ˧ ˧ ˧] he shouted aloud; *v.* **rhãrhaã-rhã** [˧ ˧ ˧].

ɽeɽe [˥ ˧] (**ɽeɽe o** [˥ ˧ ˧]) welcome; *v.* **ɔb-oxiã** [˥ ˥ ˧].

ɽɛɣɛɽɛɣɛ [˩ ˩ ˩ ˩] pink; used with the verb **ba 1** [/].

ɽɛɽɛ [˩ ˥] to deceive; *cf.* **eɽɛɽɛ** [˩ \ ˩].

ɽo [˥] (1) to overflow; to inundate; ɛzɛ **na ɽo** [˩ / ˩ \ ] this river has overflowed; ɛ**ki ɽo** [˩ ˩ \ ] the market is full (all the traders have come). (2) to be cheap; ɔɽ**o** [˩ \ ] it is cheap; ɔɽ**o** [˩ ˥] it



dead man when I arrived (**sɛ** [˙]) there"; *cf.* **uɽeʊ̃ɛ** [.↘.], **iɽoɽ̃iʊ̃i** [....].
ɽeɣeɽeɣe [˙˙˙˙] (or **ɽeɣee** [˙˙]) loud (of shouting); **ɔda tu ɽeɣee** [.˙˙˙˙] he shouted aloud; *v.* **rhãrhaã-rhã** [˙˙˙].
ɽeɽe [˙˙] (**ɽeɽe o** [˙˙˙]) welcome; *v.* **ɔb-oxiã** [˙˙˙].
ɽɛɣɛɽɛɣɛ [....] pink; used with the verb **ba** 1 [↗].
ɽɛɽɛ [.˙] to deceive; *cf.* **eɽɛɽɛ** [.↘.].
ɽo [˙] (1) to overflow; to inundate; **ɛzɛ na ɽo** [.↗.↘] this river has overflowed; **ɛki ɽo** [..↘] the market is full (all the traders have come). (2) to be cheap; **ɔɽo** [.↘] it is cheap; **ɔɽo** [.˙] it
is (always) cheap. (3) to discharge pus, matter (of a boil).
ɽo [↗] to think; **iɽo ʋ-eriɔ** [..↘↗] I think so; **ɽo‿iɣo** [.˙˙] to add up (e.g. prices of goods bought or sold); *cf.* Yor. **ro** [.]; *cf.* **ɽoɽo** [.˙], **iɽo** [..]; *v.* **mu** [˙] **ɽo** [↗].
ɽoɣo [.˙] to be watery, soft, e.g. of fufu, gari; *cf.* **oɽoɣo** [...].
ɽoɽo [.˙] (1) to think; **ɔɣ-ũʊ̃ɛ‿ĩɽoɽo** [˙..˙] "it is of my own (e.g. money) that I am thinking". (2) to calculate; **iɣo n-aɽoɽo** [˙...˙] money calculation. (3) to add, in **ɽoɽo** [.˙] **ku** [˙] **gbe** [˙]; **eʊ̃i n-aɽoɽo ku gbe** [....˙˙˙] "things that are added together": addition; *cf.* **ɽo** [↗].
ɽɔxɔ [.˙] (1) to be ripe (and soft; highest stage of maturity; for ripe fruits that are still hard *v.* **ʋo 2** [↗]); **uhoɽo na ɽɔxɔe** [˙˙↗..↘] this pawpaw is ripe. (2) to be cheap (*v.* **ɽo** [˙]); **eʊ̃i n-idɛ-ʋ-ɛki-ɽɛ ɽɔxɔe** [..˙˙.↗..↘] the things I bought in the market to-day are cheap. (3) to

is (always) cheap. (3) to discharge pus, matter (of a boil).

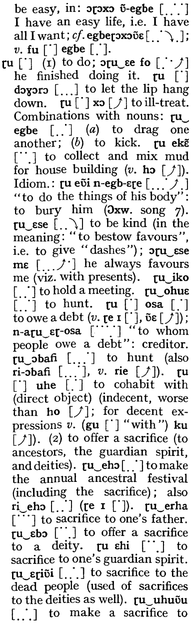
ɾo [/] to think; **iɾo ʊ-eriɔ** [˩ ˩ \ /] I think so; **ɾo͜iɣo** [˩ ˥ ˥] to add up (e.g. prices of goods bought or sold); *cf.* Yor. **ro** [˩]; *cf.* **ɾoɾo** [˩ ˥], **iɾo** [˩ ˩]; *v.* **mu** [˥] **ɾo** [/].

ɾoɣo [˩ ˥] to be watery, soft, e.g. of fufu, gari; *cf.* **oɾoɣo** [˩ ˩ ˩].

ɾoɾo [˩ ˥] (1) to think; ɔɣ-**ũʊ̃ɛ̃͜iɾoɾo** [˥ ˩ ˥ ˩ ˩ ˥] “it is of my own (e.g. money) that I am thinking”. (2) to calculate; **iɣo n-aɾoɾo** [˥ ˩ ˩ ˩ ˥] money calculation. (3) to add, in **ɾoɾo** [˩ ˥] **ku** [˥] **gbe** [˥]; **eʊ̃i n-aɾoɾo ku gbe** [˩ ˩ ˩ ˩ ˥ ˥ ˥] “things that are added together”: addition; *cf.* **ɾo** [/].

ɽɔxɔ [˩ ˥] (1) to be ripe (and soft; highest stage of maturity; for ripe fruits that are still hard *v.* ʋ**o 2** [/]); **uhoɽo na ɽɔxɔe** [˥ ˥ / ˩ ˩ \ ] this pawpaw is ripe. (2) to be cheap (*v.* **ɽo** [˥]); **eʊ̃i n-idɛ-ʊ-ɛki-ɽɛ ɽɔxɔe** [˩ ˩ ˥ ˥ ˩ / ˩ ˩ \ ] the things I bought in the market to-day are cheap. (3) to be easy, in: ɔɽɔxɔ **ʊ̃-egbe** [˩ ˩ ˥ ˩ ˥] I have an easy life, i.e. I have all I want; *cf.* **egbeɽɔxɔʊ̃ɛ** [˩ ˩ ˥ \ ˩]; *v.* **fu** [˥] **egbe** [˩ ˥].

ɽu [˥] (1) to do; **ɔɽu‿ɛe fo** [˩ ˥ ˧ /] he finished doing it. **ɽu** [˥] **dɔɣɔrɔ** [˩ ˩ ˩] to let the lip hang down. **ɽu** [˥] **xɔ** [/] to ill-treat. Combinations with nouns: **ɽu‿ egbe** [˩ ˩ ˥] (*a*) to drag one another; (*b*) to kick. **ɽu ekɛ̃** [˥ ˥ ˩] to collect and mix mud for house building (*v.* **hɔ** [/]). Idiom.: **ɽu eʊ̃i n-egb-ɛɽe** [˩ ˩ ˩ ˥ / ˩] "to do the things of his body": to bury him (**Ɔxw.** song 7). **ɽu‿ɛse** [˩ ˩ \ ] to be kind (in the meaning: "to

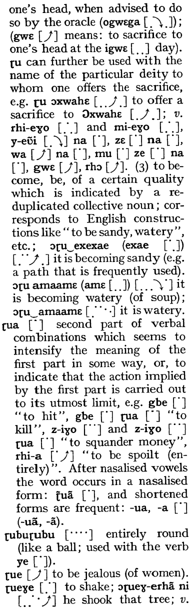


be easy, in: **ɔɽɔxɔ ʊ̃-egbe** [..˙.˙] I have an easy life, i.e. I have all I want; *cf.* **egbeɽɔxɔʊ̃ɛ** [..˙↘.]; *v.* **fu** [˙] **egbe** [.˙].

ɽu [˙] (1) to do; **ɔɽu‿ɛe fo** [.˙˙↗] he finished doing it. **ɽu** [˙] **dɔɣɔrɔ** [...] to let the lip hang down. **ɽu** [˙] **xɔ** [↗] to ill-treat. Combinations with nouns: **ɽu‿egbe** [..˙] (*a*) to drag one another; (*b*) to kick. **ɽu ekɛ̃** [˙˙.] to collect and mix mud for house building (*v.* **hɔ** [↗]). Idiom.: **ɽu eʊ̃i n-egb-ɛɽe** [...˙↗.] "to do the things of his body": to bury him (**Ɔxw.** song 7). **ɽu‿ɛse** [..↘] to be kind (in the meaning: "to bestow favours", i.e. to give "dashes"); **ɔɽu‿ɛse mɛ** [...↗˙] he always favours me (viz. with presents). **ɽu‿iko** [..˙] to hold a meeting. **ɽu‿ohuɛ** [..˙] to hunt. **ɽu** [˙] **osa** [.˙] to owe a debt (*v.* **ɽe ɪ** [˙], **ʊ̃ɛ** [↗]); **n-aɽu‿ɛɽ-osa** [˙˙˙.˙] "to whom people owe a debt": creditor. **ɽu‿ɔbafi** [...˙] to hunt (also **ri-ɔbafi** [...˙], *v.* **rie** [↗]). **ɽu** [˙] **uhe** [.˙] to cohabit with (direct object) (indecent, worse than **ho** [↗]; for decent expressions *v.* (**gu** [˙] "with") **ku** [↗]). (2) to offer a sacrifice (to ancestors, the guardian spirit, and deities). **ɽu‿ehɔ** [..˙] to make the annual ancestral festival (including the sacrifice); also **ri‿ehɔ** [..˙] (**ɽe ɪ** [˙]). **ɽu‿erha** [˙˙˙] to sacrifice to one's father. **ɽu‿ɛbɔ** [˙˙.] to offer a sacrifice to a deity. **ɽu ɛhi** [˙˙.] to sacrifice to one's guardian spirit. **ɽu‿ɛɽiʊ̃i** [..˙.] to sacrifice to the dead people (used of sacrifices to the deities as well). **ɽu‿uhuʊ̃u** [..˙.] to make a sacrifice to bestow favours”, i.e. to give “dashes”); ɔɽ**u͜ɛse mɛ** [˩ ˩ ˩ / ˥] he always favours me (viz. with presents). ɽ**u͜iko** [˩ ˩ ˥] to hold a meeting. ɽ**u͜ohu**ɛ [˩ ˩ ˥] to hunt. ɽ**u** [˥] **osa** [˩ ˥] to owe a debt (*v.* ɽ**e 1** [˥], ʊ̃ɛ [/]); **n-a**ɽ**u͜ɛ**ɽ**-osa** [˥ ˥ ˥ ˩ ˥] “to whom people owe a debt”: creditor. ɽ**u͜ɔbafi** [˩ ˩ ˩ ˥] to hunt (also **ri-ɔbafi** [˩ ˩ ˩ ˥], *v.* **rie** [/]). ɽ**u** [˥] **uhe** [˩ ˥] to cohabit with (direct object) (indecent, worse than **ho** [/]; for decent expressions *v.* (**gu** [˥] “with”) **ku** [/]). (2) to offer a sacrifice (to ancestors, the guardian spirit, and deities). ɽ**u͜eh**ɔ [˩ ˩ ˥] to make the annual ancestral festival (including the sacrifice); also **ri͜eh**ɔ [˩ ˩ ˥] (ɽ**e 1**

[˥]). **ɽu͜erha**
[˥ ˥ ˥] to sacrifice
to one’s father.
ɽu͜ɛbɔ [˥ ˥ ˩] to
offer a sacrifice
to a deity. **ɽu ɛhi** [
˥ ˥ ˩] to
sacrifice to one’s
guardian spirit.
ɽu͜ɛɽiʊ̃i [˩ ˩ ˥ ˩] to
sacrifice to the
dead people (used
of sacrifices
to the deities as
well). **ɽu͜uhuʊ̃u**
[˩ ˩ ˥ ˩] to make a
sacrifice to

one’s head, when advised to do so by the oracle (**ogwɛga** [˩ \ ˩]); (**gwɛ** [/] means: to sacrifice to one’s head at the **igwɛ** [˩ ˩] day). **ɽu** can further be used with the name of the particular deity to whom one offers the sacrifice, e.g. **ɽu ɔxwahɛ** [˩ ˩ / ˩] to offer a sacrifice to **Ɔxwahɛ** [˩ / ˩]; *v.* **rhi-eɣo** [˩ ˥ ˩] and **mi-eɣo** [˩ ˥ ˩], **y-eʊ̃i** [˩ \ ] **na** [˥], **zɛ** [˥] **na** [˥], **wa** [/] **na** [˥], **mu** [˥] **ze** [˥] **na** [˥], **gwɛ** [/], **rhɔ** [/]. (3) to become, be, of a certain quality which is indicated by a reduplicated collective noun; corresponds to English constructions like “to be sandy, watery”, etc.; **ɔɽu͜exexae**



one’s head, when advised to do so by the oracle (**ogwɛga** [.↘.]); (**gwɛ** [↗] means: to sacrifice to one’s head at the **igwɛ** [..] day). **ɽu** can further be used with the name of the particular deity to whom one offers the sacrifice, e.g. **ɽu ɔxwahɛ** [..↗.] to offer a sacrifice to **Ɔxwahɛ** [.↗.]; *v.* **rhi-eɣo** [.˙.] and **mi-eɣo** [.˙.], **y-eʊ̃i** [.↘] **na** [˙], **zɛ** [˙] **na** [˙], **wa** [↗] **na** [˙], **mu** [˙] **ze** [˙] **na** [˙], **gwɛ** [↗], **rhɔ** [↗]. (3) to become, be, of a certain quality which is indicated by a reduplicated collective noun; corresponds to English constructions like “to be sandy, watery”, etc.; **ɔɽu͜exexae** (**exae** [˙.]) [.˙˙↗.] it is becoming sandy (e.g. a path that is frequently used). **ɔɽu amaamɛ** (**amɛ** [..]) [...↘˙] it is becoming watery (of soup); **ɔɽu͜amaamɛ** [.˙˙˙·] it is watery.

ɽua [˙] second part of verbal combinations which seems to intensify the meaning of the first part in some way, or, to indicate that the action implied by the first part is carried out to its utmost limit, e.g. **gbe** [˙] “to hit”, **gbe** [˙] **ɽua** [˙] “to kill”, **z-iɣo** [˙˙] and **z-iɣo** [˙˙] **ɽua** [˙] “to squander money”, **rhi-a** [˙↗] “to be spoilt (entirely)”. After nasalised vowels the word occurs in a nasalised form: **ɽ̃uã** [˙], and shortened forms are frequent: **-ua, -a** [˙] (**-uã, -ã**).

ɽubuɽubu [˙˙˙˙] entirely round (like a ball; used with the verb **ye** [˙]).

ɽue [↗] to be jealous (of women).

ɽueɣe [.˙] to shake; **ɔɽueɣ-erhã ni** [..˙˙↗] he shook that tree; *v.*

(**exae** [˥ ˩]) [˩ ˥ ˥ / ˩] it is becoming sandy (e.g. a path that is frequently used). **ɔɽu amaamɛ** (**amɛ** [˩ ˩]) [˩ ˩ ˩ \ ˥] it is becoming watery (of soup); **ɔɽu͜amaamɛ** [˩ ˥ ˥ ˦ ˧] it is watery.

ɽua [˥] second part of verbal combinations which seems to intensify the meaning of the first part in some way, or, to indicate that the action implied by the first part is carried out to its utmost limit, e.g. **gbe** [˥] “to hit”, **gbe** [˥] **ɽua** [˥] “to kill”, **z-iɣo** [˥ ˥] and **z-iɣo** [˥ ˥] **ɽua** [˥] “to squander money”, **rhi-a** [˥ /] “to be spoilt (entirely)”. After nasalised vowels the word occurs in a nasalised form: **ɽ̃uã** [˥], and shortened forms are frequent: **-ua**, **-a** [˥] (**-uã**, **-ã**).

ɽubuɽubu [˧ ˧ ˧ ˧] entirely round (like a ball; used with the verb **ye** [˥]).

ɽue [/] to be jealous (of women).

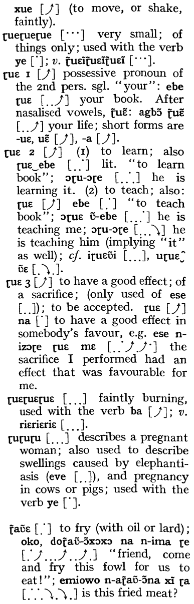
ɽueɣe [˩ ˥] to shake; **ɔɽueɣ-erhã ni** [˩ ˩ ˥ ˧ /] he shook that tree; *v.*

xue [/] (to move, or shake, faintly).

ɽueɽueɽue [˧ ˧ ˧] very small; of things only; used with the verb **ye** [˥]; *v.* **ɽ̃uɛĩɽ̃uɛĩɽ̃uɛĩ** [˧ ˧ ˧].

ɽuɛ 1 [/] possessive pronoun of the 2nd pers. sgl. “your”: **ebe ɽuɛ** [˩ ˩ /] your book. After nasalised vowels, **ɽ̃uɛ̃**: **agbɔ̃ ɽ̃uɛ̃** [˩ ˩ /] your life; short forms are **-uɛ, uɛ̃** [/], **-a** [/].

ɽuɛ 2 [/] (1) to learn; also **ɽuɛ‿ebe** [˩ ˩ ˥] lit. “to learn book”; **ɔɽu-ɔɽe** [˩ ˩ ˥ ˩] he is learning it. (2) to teach; also: **ɽuɛ** [/] **ebe** [˩ ˥] “to teach book”; **ɔɽuɛ ʊ̃-ebe** [˩ ˩ ˩ ˥] he is teaching me; **ɔɽu-**



xue [↗] (to move, or shake, faintly).

ɽueɽueɽue [˙˙˙] very small; of things only; used with the verb **ye** [˙]; *v.* **ɽ̃uɛĩɽ̃uɛĩɽ̃uɛĩ** [˙˙˙].

ɽuɛ 1 [↗] possessive pronoun of the 2nd pers. sgl. “your”: **ebe ɽuɛ** [..↗] your book. After nasalised vowels, **ɽ̃uɛ̃**: **agbɔ̃ ɽ̃uɛ̃** [..↗] your life; short forms are **-uɛ, uɛ̃** [↗], **-a** [↗].

ɽuɛ 2 [↗] (1) to learn; also **ɽuɛ‿ebe** [..˙] lit. “to learn book”; **ɔɽu-ɔɽe** [..˙.] he is learning it. (2) to teach; also: **ɽuɛ** [↗] **ebe** [.˙] “to teach book”; **ɔɽuɛ ʊ̃-ebe** [...˙] he is teaching me; **ɔɽu-ɔɽe** [...↘] he is teaching him (implying “it” as well); *cf.* **iɽuɛʊ̃i** [...], **uɽuɛ‿ʊ̃ɛ** [.↘.].

ɽuɛ 3 [↗] to have a good effect; of a sacrifice; (only used of **ese** [..]); to be accepted. **ɽuɛ** [↗] **na** [˙] to have a good effect in somebody’s favour, e.g. **ese n-izɔɽe ɽuɛ mɛ** [..˙↗.↗˙] the sacrifice I performed had an effect that was favourable for me.

ɽuɛɽuɛɽuɛ [...] faintly burning, used with the verb **ba** [↗]; *v.* **riɛriɛriɛ** [...].

ɽuɽuɽu [...] describes a pregnant woman; also used to describe swellings caused by elephantiasis (**eve** [..]), and pregnancy in cows or pigs; used with the verb **ye** [˙].

ɽ̃aʊ̃ɛ [.˙] to fry (with oil or lard); **oko, doɽ̃aʊ̃-ɔ̃xɔxɔ na n-ima ɽe** [˙↗...↗..↗.] “friend, come and fry this fowl for us to eat!”; **emiowo n-aɽ̃aʊ̃-ɔ̃na xĩ ɽa** [˙˙.↘.↘.] is this fried meat?

ɔɽe [˩ ˩ ˩ \ ] he is teaching him (implying “it” as well); *cf.* **iɽuɛʊ̃i** [˩ ˩ ˩], **uɽuɛ**ˆʊ̃ɛ [˩ \ ˩].

ɽuɛ 3 [/] to have a good effect; of a sacrifice; (only used of **ese** [˩ ˩]); to be accepted. **ɽuɛ** [/] **na** [˥] to have a good effect in somebody’s favour, e.g. **ese n-izɔɽe ɽuɛ mɛ** [˩ ˩ ˥ / ˩ / ˧] the sacrifice I performed had an effect that was favourable for me.

ɽuɛɽuɛɽuɛ [˩ ˩ ˩] faintly burning, used with the verb **ba** [/]; *v.* **riɛriɛriɛ** [˩ ˩ ˩].

ɽuɽuɽu [˩ ˩ ˩] describes a pregnant woman; also used to describe swellings caused by elephantiasis (**eve** [˩ ˩]), and pregnancy in cows or pigs;

used with the verb **ye** [˥].

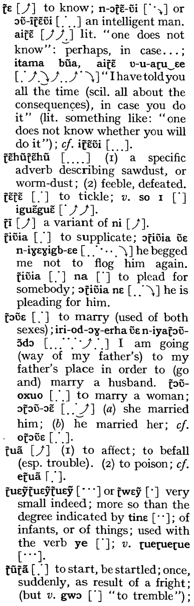
ɽ̃aʊ̃ɛ [˩ ˥] to fry (with oil or lard); **oko, doɽ̃aʊ̃-ɔ̃xɔxɔ na n-ima ɽe** [˩ ˥ / ˩ ˩ ˩ / ˩ ˩ / ˩] “friend, come and fry this fowl for us to eat!”; **emiowo n-aɽ̃aʊ̃-ɔ̃na xĩ ɽa** [˩ ˥ ˩ ˥ ˩ \ ˩ \ ˩] is this fried meat?

ɽ̃ε [/] to know; **n-ɔɽ̃ε̃-ʊ̃i** [˥ ˧ (3-1)] or **ɔʊ̃-ĩɽ̃ε̃ʊ̃i** [˩ ˥ ˩ ˩] an intelligent man. **aiɽ̃ε̃** [/ /‿˩] lit. “one does not know”: perhaps, in case...; **itama bũa**, **aiɽ̃ε̃** ʊ-**u-aɽu̯ε̯e** [˩ ˥ / ˩‿\ / ˩ ˩ / ˥ \ ] “I have told you all the time (scil. all about the consequences), in case you do it” (lit. something like: “one does not know whether you will do it”); *cf.* **iɽ̃ε̃ʊ̃i** [˩ ˩ ˩].

ɽ̃ε̃hũɽ̃ε̃hũ [˩ ˩ ˩ ˩] (1) a specific adverb describing sawdust, or worm-dust; (2) feeble, defeated.

ɽ̃ε̃ɽ̃ε̃ [˩ ˥] to tickle; *v.* **so 1** [˥] **iguε̃guε̃** [˥ / /].

ɽ̃i [/] a variant of **ni** [/].



ɽ̃ε [↗] to know; **n-ɔɽ̃ε̃-ʊ̃i** [˙˙↘] or **ɔʊ̃-ĩɽ̃εʊ̃i** [.˙..] an intelligent man. **aiɽ̃ε̃** [↗↗‿.] lit. “one does not know”: perhaps, in case...; **itama bũa, aiɽ̃ε̃ ʊ-u-aɽu‿εe** [.˙↗.‿↘↗..↗˙↘]“I have told you all the time (scil. all about the consequences), in case you do it” (lit. something like: “one does not know whether you will do it”); *cf.* **iɽ̃εʊ̃i** [...].

ɽ̃ε̃hũɽ̃ε̃hũ [....] (1) a specific adverb describing sawdust, or worm-dust; (2) feeble, defeated.

ɽ̃ε̃ɽ̃ε̃ [.˙] to tickle; *v.* **so 1** [˙] **iguε̃guε̃** [˙↗↗].

ɽ̃ĩ [↗] a variant of **ni** [↗].

ɽ̃iʊ̃ia [.˙] to supplicate; **ɔɽ̃iʊ̃ia ʊ̃ε n-iɣεɣigb-εe** [..˙˙˙.↘] he begged me not to flog him again. **ɽ̃iʊ̃ia** [.˙] **na** [˙] to plead for somebody; **ɔɽ̃iʊ̃ia nε** [..˙↘] he is pleading for him.

ɽ̃ɔʊ̃ε [.˙] to marry (used of both sexes); **iri-od-ɔɣ-erha ʊ̃ε n-iyaɽ̃ɔʊ̃-ɔ̃dɔ** [...˙˙.˙↗.˙.] I am going (way of my father’s) to my father’s place in order to (go and) marry a husband. **ɽ̃ɔʊ̃-oxuo** [.˙.] to marry a woman; **ɔɽ̃ɔʊ̃-ɔε̃** [..˙‿↗] (*a*) she married him; (*b*) he married her; *cf.* **oɽ̃ɔʊ̃ε** [.˙.].

ɽ̃uã [↗] (1) to affect; to befall (esp. trouble). (2) to poison; *cf.* **eɽ̃uã** [.˙].

ɽ̃uεỹɽ̃uεỹɽ̃uεỹ [˙˙˙] or **ɽ̃wεỹ** [˙] very small indeed; more so than the degree indicated by **tinε** [˙˙]; of infants, or of things; used with the verb **ye** [˙]; *v.* **ɽueɽueɽue** [˙˙˙].

ɽ̃ũɽ̃ã [.˙] to start, be startled; once, suddenly, as result of a fright; (but *v.* **gwɔ** [˙] “to tremble”);

ɼ̃**iʊ̃ia** [˩ ˥] to supplicate; ɔɼ̃**iʊ̃ia** ʊ̃ɛ **n-iɣɛɣigb-ɛe** [˩ ˩ ˥ ˦ ˧ ˧ ˩ \ ] he begged me not to flog him again. ɼ̃**iʊ̃ia** [˩ ˥] **na** [˥] to plead for somebody; ɔɼ̃**iʊ̃ia** **n**ɛ [˩ ˩ ˥ \ ] he is pleading for him.

ɼ̃ɔʊ̃ɛ [˩ ˥] to marry (used of both sexes); **iri-od-**ɔɣ**-erha** ʊ̃ɛ **n-iya**ɼ̃ɔʊ̃-ɔ̃**d**ɔ [˩ ˩ ˩ ˥ ˥ ˩ ˥ ˦ / ˩ ˥ ˩] I am going (way of my father's) to my father's place in order to (go and) marry a husband. ɼ̃ɔʊ̃-**oxuo** [˩ ˥ ˩] to mary a woman; ɔɼ̃ɔʊ̃-ɔɛ̃ [˩ ˩ ˥‿/] (*a*) she married him; (*b*) he married her; *cf.* **o**ɼ̃ɔʊ̃ɛ [˩ ˥ ˩].

ɼ̃**uã** [/] (1) to affect; to befall (esp. trouble). (2) to poison; *cf.* **e**ɼ̃**uã** [˩ ˥].

ɼ̃**u**ɛ**ỹ**ɼ̃**u**ɛ**ỹ**ɼ̃**u**ɛ**ỹ** [˦ ˦ ˦] or ɼ̃**w**ɛ**ỹ** [˦] very small indeed; more so than the degree indicated by **tin**ɛ [˧ ˧]; of infants, or of things; used with the verb **ye** [˥]; *v.* **ɽueɽueɽue** [˧ ˧ ˧].

ɽ̃ũɽ̃ã [˩ ˥] to start, be startled; once, suddenly, as result of a fright; (but *v.* **gw**ɔ [˥] “to tremble”);

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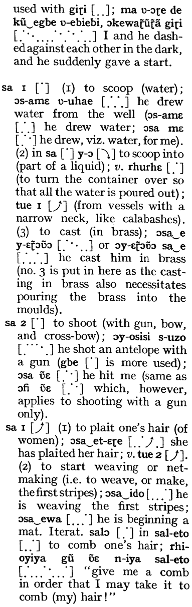
used with **giɽi** [˩ ˩]; **ma ʊ-ɔɽe de kũ͜egbe ʊ-ebiebi, ɔkewaɽ̃ũɽ̃ã giɽi** [˩ ˥ ˧ ˧ ˩ ˩ ˩ ˩ ˥ ˧ ˩ ˥ ˧ ˩ ˥ ˩ ˩] I and he dashed against each other in the dark, and he suddenly gave a start.

sa 1 [˥] (1) to scoop (water); **ɔs-amɛ ʊ-uhae** [˩ ˥ ˩ ˥ ˩] he drew water from the well (**ɔs-amɛ** [˩ ˥ ˩] he drew water; **ɔsa mɛ** [˩ ˥ ˧] he drew, viz. water, for me). (2) in **sa** [˥] **y-ɔ** [\ ] to scoop into (part of a liquid); *v.* **rhurhɛ** [˩ ˥] (to turn the container over so that all the water is poured out); **tue 1** [/] (from vessels with a narrow neck, like calabashes). (3) to cast (in brass); **ɔsa͜e y-ɛɽ̃ɔʊ̃ɔ** [˩ ˥ ˧ ˧ ˩ ˩



used with **giɽi** [..]; **ma ʊ-ɔɽe de kũ͜egbe ʊ-ebiebi, ɔkewaɽ̃ũɽ̃ã giɽi** [.˙˙....˙.˙.˙..] I and he dashed against each other in the dark, and he suddenly gave a start.

sa 1 [˙] (1) to scoop (water); **ɔs-amɛ ʊ-uhae** [.˙.˙.] he drew water from the well (**ɔs-amɛ** [.˙.] he drew water; **ɔsa mɛ** [.˙˙] he drew, viz. water, for me). (2) in **sa** [˙] **y-ɔ** [↘] to scoop into (part of a liquid); *v.* **rhurhɛ** [.˙] (to turn the container over so that all the water is poured out); **tue 1** [↗] (from vessels with a narrow neck, like calabashes). (3) to cast (in brass); **ɔsa͜e y-ɛɽ̃ɔʊ̃ɔ** [.˙˙..] or **ɔy-ɛɽ̃ɔʊ̃ɔ sa͜e** [.˙..˙.] he cast him in brass (no. 3 is put in here as the casting in brass also necessitates pouring the brass into the moulds).

sa 2 [˙] to shoot (with gun, bow, and cross-bow); **ɔy-osisi s-uzo** [.˙˙˙˙.] he shot an antelope with a gun (**gbe** [˙] is more used); **ɔsa ʊ̃ɛ** [.˙˙] he hit me (same as **ɔfi ʊ̃ɛ** [.˙˙] which, however, applies to shooting with a gun only).

sa 1 [↗] (1) to plait one's hair (of women); **ɔsa͜et-ɛɽe** [..˙↗.] she has plaited her hair; *v.* **tue 2** [↗]. (2) to start weaving or net-making (i.e. to weave, or make, the first stripes); **ɔsa͜ido** [...˙] he is weaving the first stripes; **ɔsa͜ewa** [...˙] he is beginning a mat. Iterat. **salɔ** [.˙] in **sal-eto** [..˙] to comb one's hair; **rhioyiya gũ ʊ̃ɛ n-iya sal-eto** [.˙...˙...˙] "give me a comb in order that I may take it to comb (my) hair!"

] or ɔ**y-**ɛɽ̃ɔʊ̃ɔ **sa͜e** [˩ ˥ ˩ ˩ ˥ ˩] he cast him in brass (no. 3 is put in here as the casting in brass also necessitates pouring the brass into the moulds).

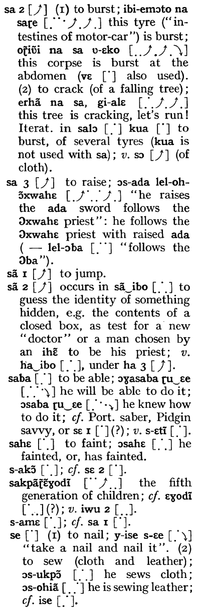
sa 2 [˥] to shoot (with gun, bow, and cross-bow); ɔ**y-osisi s-uzo** [˩ ˥ ˥ ˥ ˧ ˩] he shot an antelope with a gun (**gbe** [˥] is more used); ɔ**sa** ʊ̃ɛ [˩ ˥ ˧] he hit me (same as ɔ**fi** ʊ̃ɛ [˩ ˥ ˧] which, however, applies to shooting with a gun only).

sa 1 [/] (1) to plait one’s hair (of women); ɔ**sa͜et-**ɛɽ**e** [˩ ˩ ˥ / ˩] she has plaited her hair; *v.* **tue 2** [/].
(2) to start weaving or net-making (i.e. to weave, or make, the first stripes); ɔ**sa͜ido** [˩ ˩ ˩ ˥] he is weaving the first

stripes; **ɔsa͜ewa** [˩ ˩ ˩ ˥] he is beginning a mat. Iterat. **salɔ** [˩ ˥] in **sal-eto** [˩ ˩ ˥] to comb one’s hair; **rhi-oyiya gũ** ʊ̃ɛ **n-iya sal-eto** [˩ ˥ ˩ ˩ ˩ ˥ ˧ ˩ ˩ ˩ ˥] “give me a comb in order that I may take it to comb (my) hair!”

sa 2 [/] (1) to burst; **ibi-emɔto na saɽe** [˩ ˥ ˥ ˧ / ˩ / ˩] this tyre (“in- testines of motor-car”) is burst; **oɽ̃iʊ̃i na sa ʊ-ɛko** [˩ ˩ / ˩ / ˩ \ ] this corpse is burst at the abdomen (**vɛ** [˥] also used). (2) to crack (of a falling tree); **erhã na sa, gi-alɛ** [˩ ˥ ˩ / ˩ / ˩] this tree is cracking, let’s run! Iterat. in **salɔ** [˩ ˥] **kua** [˥] to burst, of several tyres (**kua** is not used with **sa**); *v.* **sɔ** [/] (of cloth).

sa 3 [/] to raise; **ɔs-ada lel-oh-ɔ̃xwahɛ** [˩ / ˥ ˩ ˩ ˥ / ˩] “he raises the ada sword follows the **Ɔxwahɛ** priest”: he follows the **Ɔxwahɛ** priest with raised **ada** (— **lel-ɔba** [˩ ˥ ˥]



sa 2 [↗] (1) to burst; **ibi-emɔto na saɽe** [.˙˙˙↗.↗.] this tyre (“intestines of motor-car”) is burst; **oɽ̃iʊ̃i na sa ʊ-ɛko** [..↗.↗.↘] this corpse is burst at the abdomen (**vɛ** [˙] also used). (2) to crack (of a falling tree); **erhã na sa, gi-alɛ** [.˙.↗.↗.] this tree is cracking, let’s run! Iterat. in **salɔ** [.˙] **kua** [˙] to burst, of several tyres (**kua** is not used with **sa**); *v.* **sɔ** [↗] (of cloth).

sa 3 [↗] to raise; **ɔs-ada lel-oh-ɔ̃xwahɛ** [.↗˙..˙↗.] “he raises the **ada** sword follows the **Ɔxwahɛ** priest”: he follows the **Ɔxwahɛ** priest with raised **ada** (— **lel-ɔba** [.˙˙] “follows the **Ɔba**”).

sã 1 [↗] to jump.

sã 2 [↗] occurs in **sã‿ibo** [.˙.] to guess the identity of something hidden, e.g. the contents of a closed box, as test for a new “doctor” or a man chosen by an **ihɛ̃** to be his priest; *v.* **ha‿ibo** [.˙.], under **ha 3** [↗].

saba [.˙] to be able; **ɔɣasaba ɽu‿ɛe** [.˙.˙↘] he will be able to do it; **ɔsaba ɽu‿ɛe** [.˙˙·↘] he knew how to do it; *cf.* Port. saber, Pidgin savvy, or **sɛ 1** [˙] (?); *v.* **s-ɛtĩ** [.˙].

sahɛ [˙.] to faint; **ɔsahɛ** [.˙.] he fainted, or, has fainted.

s-akɔ̃ [˙.]; *cf.* **sɛ 2** [˙].

sakpãɽ̃ɛ̃ɣodĩ [˙˙↗..] the fifth generation of children; *cf.* **ɛɣodĩ** [˙..] (?); *v.* **iwu 2** [..].

s-amɛ [˙.]; *cf.* **sa 1** [˙].

se [˙] (1) to nail; **y-ise s-ɛe** [.˙↘] “take a nail and nail it”. (2) to sew (cloth and leather); **ɔs-ukpɔ̃** [.˙.] he sews cloth; **ɔs-ohiã** [..˙] he is sewing leather; *cf.* **ise** [.˙].

“follows the **Ɔba**”).

sã 1 [ˊ] to jump.

sã 2 [ˊ] occurs in **sã͜ibo** [˩ ˥ ˩] to guess the identity of something hidden, e.g. the contents of a closed box, as test for a new “doctor” or a man chosen by an **ihɛ̃** to be his priest; *v.* **ha͜ibo** [˩ ˥ ˩], under **ha 3** [ˊ].

saba [˩ ˥] to be able; ɔɣ**asaba ɽu͜ɛe** [˩ ˥ ˩ ˥ ˧ (4-1)] he will be able to do it; ɔ**saba ɽu͜ɛe** [˩ ˥ ˧ ˧ (3-1)] he knew how to do it; *cf.* Port. saber, Pidgin savvy, or **s**ɛ **1** [˥] (?); *v.* **s-**ɛ**fĩ** [˩ ˥].

sahɛ [˥ ˩] to faint; ɔ**sah**ɛ [˩ ˥ ˩] he fainted, or, has fainted.

s-akɔ̃ [˥ ˩]; *cf.* **s**ɛ **2** [˥].

sakpãɽɛ̃ɣodĩ [˥ ˥ ˊ ˩

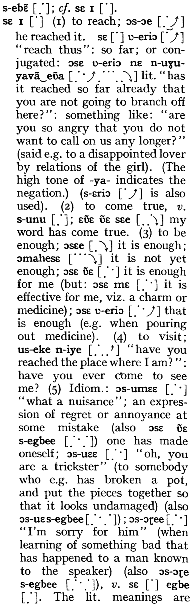
˩] the fifth generation of children; *cf.* **εɣoɗi** [˥ ˩ ˩] (?); *v.* **iwu 2** [˩ ˩].

s-amε [˥ ˩]; *cf.* **sa 1** [˥].

se [˥] (1) to nail; **y-ise s-εe** [˩ ˥ (4-1)] “take a nail and nail it”. (2) to sew (cloth and leather); **ɔs-ukpɔ̃** [˩ ˥ ˩] he sews cloth; **ɔs-ohiã** [˩ ˩ ˥] he is sewing leather; *cf.* **ise** [˩ ˥].

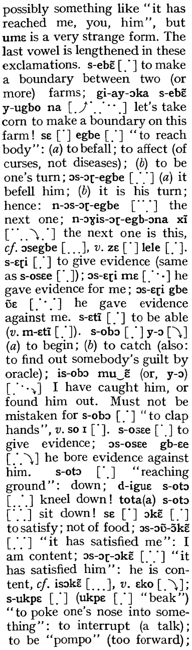
s-ebɛ̃ [˩ ˥]; *cf.* **sɛ 1** [˥].

sɛ 1 [˥] (1) to reach; **ɔs-ɔe** [˩ ˥‿/] he reached it. **sɛ** [˥] **ʊ-eriɔ** [˥ /] "reach thus": so far; or conjugated: **ɔsɛ ʊ-eriɔ nɛ n-uɣu-yavã͜eʊ̃a** [˩ ˥ ˧ / ˩ ˥ ˥ ˥ ˩ ˩ \ ] lit. "has it reached so far already that you are not going to branch off here?": something like: "are you so angry that you do not want to call on us any longer?" (said e.g. to a disappointed lover by relations of the girl). (The high tone of **-ya-** indicates the negation.) (**s-ɛriɔ** [˥ /] is also used). (2) to come true, *v.* **s-unu** [˩ ˥]; **ɛʊ̃ɛ ʊ̃ɛ sɛe** [˩ ˩ ˥ (4-1)] my word has come



s-ebɛ̃ [.˙]; *cf.* **sɛ ɪ** [˙].

sɛ ɪ [˙] (ɪ) to reach; **ɔs-ɔe** [.˙↗] he reached it. **sɛ** [˙] **ʊ-eriɔ** [˙↗] "reach thus": so far; or conjugated: **ɔsɛ ʊ-eriɔ nɛ n-uɣu-yavã‿eʊ̃a** [.˙˙↗.˙˙˙..↘] lit. "has it reached so far already that you are not going to branch off here?": something like: "are you so angry that you do not want to call on us any longer?" (said e.g. to a disappointed lover by relations of the girl). (The high tone of **-ya-** indicates the negation.) (**s-ɛriɔ** [˙↗] is also used). (2) to come true, *v.* **s-unu** [.˙]; **ɛʊ̃ɛ ʊ̃ɛ sɛe** [..˙↘] my word has come true. (3) to be enough; **ɔsɛe** [.↘] it is enough; **ɔmahesɛ** [˙˙˙↘] it is not yet enough; **ɔsɛ ʊ̃ɛ** [.˙˙] it is enough for me (but: **ɔsɛ mɛ** [.˙˙] it is effective for me, viz. a charm or medicine); **ɔsɛ ʊ-eriɔ** [.˙˙↗] that is enough (e.g. when pouring out medicine). (4) to visit; **us-eke n-iye** [.˙..↑] "have you reached the place where I am?": have you ever come to see me? (5) Idiom.: **ɔs-umɛɛ** [.˙˙] "what a nuisance"; an expression of regret or annoyance at some mistake (also **ɔsɛ ʊ̃ɛ s-egbee** [.˙˙.˙]) one has made oneself; **ɔs-uɛɛ** [.˙˙] "oh, you are a trickster" (to somebody who e.g. has broken a pot, and put the pieces together so that it looks undamaged) (also **ɔs-uɛs-egbee** [.˙˙.˙]); **ɔs-ɔɽee** [.˙˙] "I'm sorry for him" (when learning of something bad that has happened to a man known to the speaker) (also **ɔs-ɔɽe s-egbee** [.˙˙.˙]), *v.* **sɛ** [˙] **egbe** [.˙]. The lit. meanings are true. (3) to be enough; ɔ**s**ɛ**e** [˩ \ ] it is enough; ɔ**mahes**ɛ [˥ ˥ ˥ \ ] it is not yet enough; ɔ**s**ɛ ʊ̃ɛ [˩ ˥ ˧] it is enough for me (but: ɔ**s**ɛ **m**ɛ [˩ ˥ ˧] it is effective for me, viz. a charm or medicine); ɔ**s**ɛ ʊ**-eri**ɔ [˩ ˥ ˧ /] that is enough (e.g. when pouring out medicine). (4) to visit; **us-eke n-iye** [˩ ˥ ˩ ˩ (3-5)] “have you reached the place where I am?”: have you ever come to see me? (5) Idiom.: ɔ**s-um**ɛɛ [˩ ˥ ˧] “what a nuisance”; an expression of regret or annoyance at some mistake (also ɔ**s**ɛ ʊ̃ɛ **s-egbee** [˩ ˥ ˧ ˩ ˥]) one has made oneself; ɔ**s-u**ɛɛ [˩ ˥ ˧] “oh, you are a trickster” (to somebody who e.g. has broken a pot, and put the pieces together so that it looks undamaged) (also **ɔs-uɛs-egbee** [˩ ˥ ˧ ˩ ˥]); **ɔs-ɔɽee** [˩ ˥ ˧] “I’m sorry for him” (when learning of something bad that has happened to a man known to the speaker) (also **ɔs-ɔɽes-egbee** [˩ ˥ ˧ ˩ ˥]), *v.* **sɛ** [˥] **egbe** [˩ ˥]. The lit. meanings are possibly something like “it has reached me, you, him”, but **umɛ** is a very strange form. The last vowel is lengthened in these exclamations. **s-ebɛ̃** [˩ ˥] to make a boundary between two (or more) farms; **gi-ay-ɔka s-ebɛ̃ y-ugbo na** [˩ / ˥ ˩ ˩ ˥ ˧ ˧ ˩] let’s take corn to make a boundary on this farm! **sɛ** [˥] **egbe** [˩ ˥] “to reach body”: (*a*) to befall; to affect (of curses, not diseases); (*b*) to be one’s turn; ɔ**s-**ɔ**ɽ-egbe** [˩ ˥ ˩ ˥] (*a*) it befell him; (*b*) it is his turn; hence: **n-**ɔ**s-**ɔ**ɽ-egbe** [˥ ˥ ˩ ˥] the next one; **n-**ɔ**ɣis-**ɔ**ɽ-egb-**ɔ**na xĩ** [˥ ˥ ˩ ˩ \ ˩ ˥] the next one is this, *cf.* ɔ**segbe** [˩ ˩ ˩], *v.* **zɛ** [˥] **lele** [˩ ˥]. **s-**ɛ**ɽi** [˩ ˥] to give



possibly something like “it has reached me, you, him”, but **umɛ** is a very strange form. The last vowel is lengthened in these exclamations. **s-ebɛ̃** [.˙] to make a boundary between two (or more) farms; **gi-ay-ɔka s-ebɛ̃ y-ugbo na** [.↗˙..˙˙.] let’s take corn to make a boundary on this farm! **sɛ** [˙] **egbe** [.˙] “to reach body”: (*a*) to befall; to affect (of curses, not diseases); (*b*) to be one’s turn; **ɔs-ɔɽ-egbe** [.˙.˙] (*a*) it befell him; (*b*) it is his turn; hence: **n-ɔs-ɔɽ-egbe** [˙˙.˙] the next one; **n-ɔɣis-ɔɽ-egb-ɔna xĩ** [˙˙..↘.˙] the next one is this, *cf.* **ɔsegbe** [...], *v.* **zɛ** [˙] **lele** [.˙]. **s-ɛɽi** [.˙] to give evidence (same as **s-osɛe** [˙.]); **ɔs-ɛɽi mɛ** [.˙˙·] he gave evidence for me; **ɔs-ɛɽi gbe ʋ̃ɛ** [.˙˙.˙] he gave evidence against me. **s-ɛtĩ** [.˙] to be able (*v.* **m-ɛtĩ** [.˙]). **s-obɔ** [.˙] **y-ɔ** [↘] (*a*) to begin; (*b*) to catch (also: to find out somebody’s guilt by oracle); **is-obɔ mu‿ɛ̃** (or, **y-ɔ**) [.˙˙↘] I have caught him, or found him out. Must not be mistaken for **s-obɔ** [.˙] “to clap hands”, *v.* **so** I [˙]. **s-osɛe** [˙.] to give evidence; **ɔs-osɛe gb-ɛe** [..˙↘] he bore evidence against him. **s-otɔ** [˙.] “reaching ground”: down; **d-iguɛ s-otɔ** [...˙] kneel down! **tota**(a) **s-otɔ** [˙˙..] sit down! **sɛ** [˙] **ɔkɛ̃** [.˙] to satisfy; not of food; **ɔs-ɔʋ̃-ɔ̃kɛ̃** [..˙˙] “it has satisfied me”: I am content; **ɔs-ɔɽ-ɔkɛ̃** [.˙.˙] “it has satisfied him”: he is content, *cf.* **isɔkɛ̃** [...], *v.* **ɛko** [.↘]; **s-ukpɛ** [.˙] (**ukpɛ** [.˙] “beak”) “to poke one’s nose into something”: to interrupt (a talk); to be “pompo” (too forward);

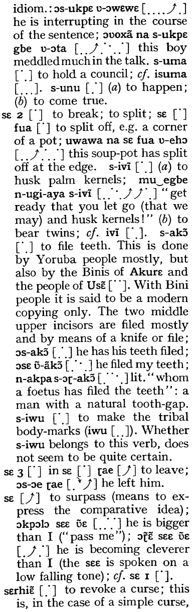
evidence (same as **s-os**ɛ**e** [˥ ˩]); ɔ**s-**ɛɽ**i m**ɛ [˩ ˥ ˦ ˧] he gave evidence for me; ɔ**s-**ɛɽ**i gbe** ʊ̃ɛ [˩ ˥ ˦ ˩ ˥] he gave evidence against me. **s-**ɛ**fi** [˩ ˥] to be able (*v.* **m-**ɛ**fi** [˩ ˥]). **s-obɔ** [˩ ˥] **y-**ɔ [\ ] (*a*) to begin; (*b*) to catch (also: to find out somebody's guilt by oracle); **is-obɔ mu**͜ɛ̃ (or, **y-**ɔ) [˩ ˥ ˦ ˧ (3-1)] I have caught him, or found him out. Must not be mistaken for **s-obɔ** [˩ ˥] "to clap hands", *v.* **so 1** [˥]. **s-os**ɛ**e** [˥ ˩] to give evidence; ɔ**s-os**ɛ**e gb-**ɛ**e** [˩ ˥ ˩ \ ] he bore evidence against him. **s-ot**ɔ [˥ ˩] "reaching ground": down; **d-igu**ɛ **s-ot**ɔ [˩ ˩ ˥ ˩] kneel down! **tota(a) s-ot**ɔ [˥ ˩ ˥ ˩] sit down!

sɛ [˥] ɔ**k**ɛ̃ [˩ ˥] to satisfy; not of food; ɔ**s-**ɔʊ̃**-**ɔ̃**k**ɛ̃ [˩ ˥ ˩ ˥] "it has satisfied me”: I am content; ɔ**s-**ɔɽ**-**ɔ**k**ɛ̃ [˩ ˥ ˩ ˥] “it has satisfied him”: he is content, *cf.* **is**ɔ**k**ɛ̃ [˩ ˩ ˩], *v.* ɛ**ko** [˩ \ ];

s-ukpɛ [˩ ˥] (**ukp**ɛ [˩ ˥] “beak”) “to poke one’s nose into something”: to interrupt (a talk); to be “pompo” (too forward);

idiom.: ɔ**s-ukp**ɛ ʋ-ɔwɛwɛ [˩ ˩ ˩ ˩ / ˩] he is interrupting in the course of the sentence; ɔʋ**oxã na s-ukp**ɛ **gbe** ʋ-ɔ**ta** [˩ ˩ / ˩ ˥ ˧ ˩ ˩ ˥] this boy meddled much in the talk. **s-uma** [˥ ˩] to hold a council; *cf.* **isuma** [˩ ˩ ˩]. **s-unu** [˩ ˥] (*a*) to happen; (*b*) to come true.

sɛ **2** [˥] to break; to split; **s**ɛ [˥] **fua** [˥] to split off, e.g. a corner of a pot; **uwawa na s**ɛ **fua** ʋ**-eh**ɔ [˩ ˩ / ˩ ˥ ˩ ˩ ˥] this soup-pot has split off at the edge. **s-ivĩ** [˥ ˩] (*a*) to husk palm kernels; **mu͜egbe n-ugi-aya s-ivĩ** [˩ ˩ ˥ ˧ ˩ / / ˥ ˩] "get ready that you let go (that we may) and husk kernels!" (*b*) to bear twins; *cf.* **ivĩ** [˥ ˩]. **s-akɔ̃** [˥ ˩] to file teeth.


idiom.: **ɔs-ukpɛ ʋ-ɔwɛwɛ** [....↗.] he is interrupting in the course of the sentence; **ɔʋoxã na s-ukpɛ gbe ʋ-ɔta** [..↗.˙˙..˙] this boy meddled much in the talk. **s-uma** [˙.] to hold a council; *cf.* **isuma** [...]. **s-unu** [.˙] (*a*) to happen; (*b*) to come true.

sɛ 2 [˙] to break; to split; **sɛ** [˙] **fua** [˙] to split off, e.g. a corner of a pot; **uwawa na sɛ fua ʋ-ehɔ** [..↗.˙..˙] this soup-pot has split off at the edge. **s-ivĩ** [˙.] (*a*) to husk palm kernels; **mu‿egbe n-ugi-aya s-ivĩ** [..˙˙.↗↗˙.] "get ready that you let go (that we may) and husk kernels!" (*b*) to bear twins; *cf.* **ivĩ** [˙.]. **s-akɔ̃** [˙.] to file teeth. This is done by Yoruba people mostly, but also by the Binis of **Akurɛ** and the people of **Usɛ̃** [˙˙]. With Bini people it is said to be a modern copying only. The two middle upper incisors are filed mostly and by means of a knife or file; **ɔs-akɔ̃** [.˙.] he has his teeth filed; **ɔsɛ ʋ̃-ãkɔ̃** [.˙˙.] he filed my teeth; **n-akpa s-ɔɽ-akɔ̃** [.˙˙˙.] lit. "whom a foetus has filed the teeth": a man with a natural tooth-gap. **s-iwu** [˙.] to make the tribal body-marks (**iwu** [..]). Whether **s-iwu** belongs to this verb, does not seem to be quite certain.

sɛ 3 [˙] in **sɛ** [˙] **ɽae** [↗] to leave; **ɔs-ɔe ɽae** [.↘↗] he left him.

sɛ [↗] to surpass (means to express the comparative idea); **ɔkpɔlɔ sɛɛ ʋ̃ɛ** [..˙.˙] he is bigger than I ("pass me"); **ɔɽ̃ɛ̃ sɛɛ ʋ̃ɛ** [.↗.˙] he is becoming cleverer than I (the **sɛɛ** is spoken on a low falling tone); *cf.* **sɛ 1** [˙].

sɛrhiɛ̃ [.˙] to revoke a curse; this is, in the case of a simple curse, This is done by Yoruba people mostly, but also by the Binis of **Akur**ɛ and the people of **Us**ɛ̃ [˥ ˥]. With Bini people it is said to be a modern copying only. The two middle upper incisors are filed mostly and by means of a knife or file; ɔ**s-ak**ɔ̃ [˩ ˥ ˩] he has his teeth filed; ɔ**s**ɛ ʊ̃**-ãk**ɔ̃ [˩ ˥ ˧ ˩] he filed my teeth; **n-akpa s-**ɔɽ**-ak**ɔ̃ [˩ ˥ ˥ ˧ ˩] lit. “whom a foetus has filed the teeth”: a man with a natural tooth-gap. **s-iwu** [˥ ˩] to make the tribal body-marks (**iwu** [˩ ˩]). Whether **s-iwu** belongs to this verb, does not seem to be quite certain.

sɛ **3** [˥] in **s**ɛ [˥] ɽ**ae** [/] to leave; ɔ**s-**ɔ**e** ɽ**ae** [˩ (5-3) /] he left him.

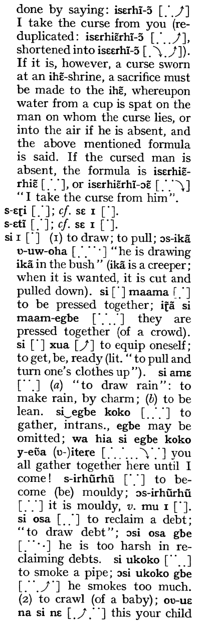
sɛ [/] to surpass

(means to express the comparative idea); **ɔkpɔlɔ sɛɛ** ʊ̃ɛ [˩ ˩ ˥ ˩ ˥] he is bigger than I (“pass me”); ɔɽ̃ɛ̃ **sɛɛ** ʊ̃ɛ [˩ / ˩ ˥] he is becoming cleverer than I (the **sɛɛ** is spoken on a low falling tone); *cf.* **sɛ 1** [˥].

sɛrhiɛ̃ [˩ ˥] to revoke a curse; this is, in the case of a simple curse, done by saying: **isɛrhĩ-ɔ̃** [˩ ˥ ˩ /] I take the curse from you (reduplicated: **isɛrhiɛ̃rhĩ-ɔ̃** [˩ ˥ ˩ ˩ /], shortened into **isɛɛrhĩ-ɔ̃** [˩ \ ˩ /]). If it is, however, a curse sworn at an **ihɛ̃**-shrine, a sacrifice must be made to the **ihɛ̃**, whereupon water from a cup is spat on the man on whom the curse lies, or into the air if he is absent, and the above mentioned formula is said. If the cursed man is absent, the formula is **isɛrhiɛ̃-rhiɛ̃** [˩ ˥ ˩ ˥], or **isɛrhiɛ̃rhĩ-ɔɛ̃** [˩ ˥ ˩ ˥ \ ] "I take the curse from him".

s-ɛɽi [˩ ˥]; *cf.* **sɛ 1** [˥].

s-ɛtĩ [˩ ˥]; *cf.* **sɛ 1** [˥



done by saying: **isɛrhĩ-ɔ̃** [.˙.↗] I take the curse from you (reduplicated: **isɛrhiɛ̃rhĩ-ɔ̃** [.˙..↗], shortened into **isɛɛrhĩ-ɔ̃** [.↘.↗]). If it is, however, a curse sworn at an **ihɛ̃**-shrine, a sacrifice must be made to the **ihɛ̃**, whereupon water from a cup is spat on the man on whom the curse lies, or into the air if he is absent, and the above mentioned formula is said. If the cursed man is absent, the formula is **isɛrhiɛ̃-rhiɛ̃** [.˙.˙], or **isɛrhiɛ̃rhĩ-ɔɛ̃** [.˙.˙↘] "I take the curse from him".

s-ɛɽi [.˙]; *cf.* **sɛ ɪ** [˙].

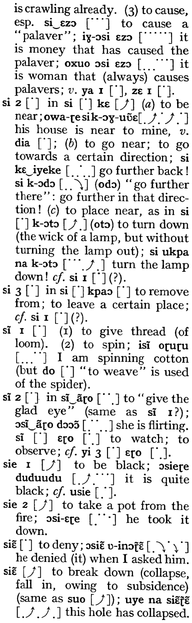
s-ɛtĩ [.˙]; *cf.* **sɛ ɪ** [˙].

si ɪ [˙] (ɪ) to draw; to pull; **ɔs-ikã ʋ-uw-oha** [.˙.˙˙·] "he is drawing **ikã** in the bush" (**ikã** is a creeper; when it is wanted, it is cut and pulled down). **si** [˙] **maama** [.˙] to be pressed together; **iɽã si maam-egbe** [˙.˙..˙] they are pressed together (of a crowd). **si** [˙] **xua** [↗] to equip oneself; to get, be, ready (lit. "to pull and turn one's clothes up"). **si amɛ** [˙˙.] (*a*) "to draw rain": to make rain, by charm; (*b*) to be lean. **si‿egbe koko** [..˙.˙] to gather, intrans., **egbe** may be omitted; **wa hia si egbe koko y-eʋ̃a (ʋ-)itere** [.˙..˙...↘˙.˙] you all gather together here until I come! **s-irhũrhũ** [˙.˙] to become (be) mouldy; **ɔs-irhũrhũ** [.˙.˙] it is mouldy, *v.* **mu ɪ** [˙]. **si osa** [..˙] to reclaim a debt; "to draw debt"; **ɔsi osa gbe** [.˙˙·] he is too harsh in reclaiming debts. **si ukoko** [˙˙..] to smoke a pipe; **ɔsi ukoko gbe** [.˙˙.↗˙] he smokes too much. (2) to crawl (of a baby); **oʋ-uɛ na si nɛ** [.↗.˙˙] this your child

].

si 1 [˥] (1) to draw; to pull; ɔ**s-ikã** ʋ**-uw-oha** [˩ ˥ ˩ ˥ ˥ ˧] “he is drawing **ikã** in the bush” (**ikã** is a creeper; when it is wanted, it is cut and pulled down). **si** [˥] **maama** [˩ ˥] to be pressed together; **iɽ̃ã si maam-egbe** [˥ ˩ ˥ ˩ ˩ ˥] they are pressed together (of a crowd). **si** [˥] **xua** [/] to equip oneself; to get, be, ready, (lit. “to pull and turn one’s clothes up”). **si amɛ** [˥ ˥ ˩] (*a*) “to draw rain”: to make rain, by charm; (*b*) to be lean. **si͜egbe koko** [˩ ˩ ˥ ˩ ˥] to gather, intrans., **egbe** may be omitted; **wa hia si egbe koko y-eʋ̃a (**ʋ**-)itere** [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˩ \ ˥ ˩ ˥] you all gather together here until I come! **s-irhũrhũ** [˥ ˩ ˥] to become (be) mouldy; **ɔs-irhũrhũ** [˩ ˥ ˩ ˥] it is mouldy, *v.* **mu 1** [˥]. **si osa** [˩ ˩ ˥] to reclaim a debt; “to draw debt”; ɔ**si osa gbe** [˩ ˥ ˥ ˦ ˧] he is too harsh in reclaiming debts. **si ukoko** [˥ ˥ ˩ ˩] to smoke a pipe; ɔ**si ukoko gbe** [˩ ˥ ˥ ˩ / ˥] he smokes too much. (2) to crawl (of a baby); **oʊ-u**ɛ **na si n**ɛ [˩ / ˩ ˥ ˥] this your child is crawling already. (3) to cause, esp. **si‿ɛzɔ** [˥ ˥ ˥] to cause a “palaver”; **iɣ-ɔsi ɛzɔ** [˥ ˥ ˥ ˥ ˥] it is money that has caused the palaver; **oxuo ɔsi ɛzɔ** [˩ ˩ ˩ ˥ ˥ ˥] it is woman that (always) causes palavers; *v.* **ya 1** [˥], **zɛ 1** [˥].

si 2 [˥] in **si** [˥] **kɛ** [/] (*a*) to be near; **owa-ɽe si k-ɔɣ-uʊ̃ɛ** [˩ / ˩ ˥ / ˩ ˥] his house is near to mine, *v.* **dia** [˥]; (*b*) to go near; to go towards a certain direction; **si kɛ‿iyeke** [˩ ˩ ˥ ˩ ˩] go further back! **si k-ɔdɔ** [˩ ˩ \ ] (**odɔ**) “go further there”: go further in that direction! (*c*) to place near, as in **si** [˥] **k-ɔtɔ** [/ ˩] (**otɔ**) to turn down (the wick of a lamp, but without



is crawling already. (3) to cause, esp. **si‿ɛzɔ** [˙˙˙] to cause a “palaver”; **iɣ-ɔsi ɛzɔ** [˙˙˙˙˙] it is money that has caused the palaver; **oxuo ɔsi ɛzɔ** [...˙˙˙] it is woman that (always) causes palavers; *v.* **ya 1** [˙], **zɛ 1** [˙].

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si 3 [˙] in **si** [˙] **kpaɔ** [˙] to remove from; to leave a certain place; *cf.* **si 1** [˙] (?).

sĩ 1 [˙] (1) to give thread (of loom). (2) to spin; **isĩ oɽuɽu** [...˙˙] I am spinning cotton (but **do** [˙] “to weave” is used of the spider).

sĩ 2 [˙] in **sĩ‿ãɽo** [˙˙.] to “give the glad eye” (same as **sĩ 1**?); **ɔsĩ‿ãɽo dɔɔ̃** [.˙˙..] she is flirting. **sĩ** [˙] **ɛɽo** [˙.] to watch; to observe; *cf.* **yi 3** [˙] **ɛɽo** [˙.].

sie 1 [↗] to be black; **ɔsieɽe duduudu** [.↗.˙˙˙] it is quite black; *cf.* **usie** [.˙].

sie 2 [↗] to take a pot from the fire; **ɔsi-ɛɽe** [.˙˙˙] he took it down.

siɛ̃ [˙] to deny; **ɔsiɛ̃ ʋ-inɔɽ̃ɛ̃** [.↘˙↘˙] he denied (it) when I asked him.

siɛ̃ [↗] to break down (collapse, fall in, owing to subsidence) (same as **suo** [↗]); **uye na siɛ̃ɽɛ̃** [.↗.↗.] this hole has collapsed.

turning the lamp out); **si ukpa na k-ɔtɔ** [˥ ˥ ˥ ˩ / ˩] turn the lamp down! *cf.* **si 1** [˥] (?).

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siɛ̃ [˥] to deny; ɔ**si**ɛ̃ ʊ**-in**ɔɽ̃ɛ̃ [˩ \ ˥ (4-1) ˥] he denied (it) when I asked him.

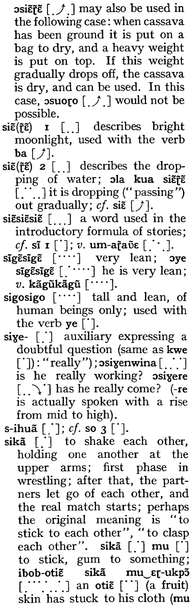
siɛ̃ [/] to break down (collapse, fall in, owing to subsidence) (same as **suo** [/]); **uye na si**ɛ̃ɽ̃ɛ̃ [˩ / ˩ / ˩] this hole has collapsed.

ɔsiɛ̃ɽɛ̃ [˩ / ˩] may also be used in the following case: when cassava has been ground it is put on a bag to dry, and a heavy weight is put on top. If this weight gradually drops off, the cassava is dry, and can be used. In this case, **ɔsuoɽo** [˩ / ˩] would not be possible.

siɛ̃(ɽɛ̃) 1 [˩ ˩] describes bright moonlight, used with the verb **ba** [/].

siɛ̃(ɽɛ̃) 2 [˩ ˩] describes the dropping of water; **ɔla kua siɛ̃ɽɛ̃** [˩ ˥ ˥ ˩ ˩] it is dropping ("passing") out gradually; *cf.* **siɛ̃** [/].

siɛ̃siɛ̃siɛ̃ [˩ ˩ ˩] a word used in the introductory formula of stories;



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sĩgɛ̃sĩgɛ̃ [˙˙˙˙] very lean; **ɔye sĩgɛ̃sĩgɛ̃** [.˙˙˙˙] he is very lean; *v.* **kãgũkãgũ** [˙˙˙˙].

sigosigo [˙˙˙˙] tall and lean, of human beings only; used with the verb **ye** [˙].

siɣe- [.˙] auxiliary expressing a doubtful question (same as **kwe** [˙]): "really"); **ɔsiɣenwina** [...˙˙] is he really working? **ɔsiɣere** [..↘˙] has he really come? (**-re** is actually spoken with a rise from mid to high).

s-ihuã [.˙]; *cf.* **so 3** [˙].

sikã [.˙] to shake each other, holding one another at the upper arms; first phase in wrestling; after that, the partners let go of each other, and the real match starts; perhaps the original meaning is "to stick to each other", "to clasp each other". **sikã** [.˙] **mu** [˙] to stick, gum to something; **ibob-otiɛ̃ sikã mu‿ɛɽ-ukpɔ̃** [.˙˙˙.˙...˙.] an **otiɛ̃** [˙˙] (a fruit) skin has stuck to his cloth (**mu**

cf. **sĩ 1** [˥]; *v.* **um-aɽ̃a**ʊ̃ɛ [˩ ˥ ˧ ˩].

sĩgɛ̃**sĩg**ɛ̃ [˧ ˧ ˧ ˧] very lean; ɔ**ye sĩg**ɛ̃**sĩg**ɛ̃ [˩ ˥ ˧ ˧ ˧ ˧] he is very lean; *v.* **kãgũkãgũ** [˧ ˧ ˧ ˧].

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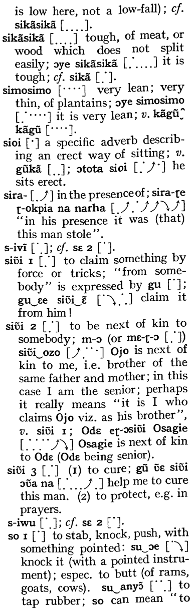
sikãsikã [˩ ˩ ˩ ˩] tough, of meat, or wood which does not split easily; **ɔye sikãsikã** [˩ ˥ ˩ ˩ ˩ ˩] it is tough; *cf.* **sikã** [˩ ˥].

simosimo [˧ ˧ ˧ ˧] very lean; very thin, of plantains; **ɔye simosimo** [˩ ˥ ˧ ˧ ˧ ˧] it is very lean; *v.* **kãgũ̂ kãgũ** [˧ ˧ ˧ ˧].

sioi [˧] a specific adverb describing an erect way of sitting; *v.* **gũkã** [˩ ˩]; **ɔtota sioi** [˩ ˥ / ˧] he sits erect.

sira- [˩ /] in the presence of; **sira-ɽe ɽ-okpia na narha** [˩ / ˩ ˥ / / \ /] “in his presence it was (that) this man stole”.



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s-ivĩ [˙.]; *cf.* **sɛ 2** [˙].

siʊ̃i 1 [.˙] to claim something by force or tricks; “from somebody” is expressed by **gu** [˙]; **gu‿ɛe siʊ̃i‿ɛ̃** [˙↘.˙.] claim it from him!

siʊ̃i 2 [.˙] to be next of kin to somebody; **m-ɔ** (or **mɛ-ɽ-ɔ** [.˙]) **siʊ̃i‿ozo** [↗.˙˙˙] **Ojo** is next of kin to me, i.e. brother of the same father and mother; in this case I am the senior; perhaps it really means “it is I who claims **Ojo** viz. as his brother”, *v.* **siʊ̃i 1**; **Odɛ eɽ-ɔsiʊ̃i Osagie** [.˙.˙.˙˙↗↘] **Osagie** is next of kin to **Odɛ** (**Odɛ** being senior).

siʊ̃i 3 [.˙] (1) to cure; **gũ ʊ̃ɛ siʊ̃i ɔʊ̃a na** [.˙. . .↗.] help me to cure this man. (2) to protect, e.g. in prayers.

s-iwu [˙.]; *cf.* **sɛ 2** [˙].

so 1 [˙] to stab, knock, push, with something pointed: **su‿ɔe** [˙↘] knock it (with a pointed instrument); espec. to butt (of rams, goats, cows). **su‿anyɔ̃** [˙˙.] to tap rubber; **so** can mean “to

s-ivĩ [˥ ˩]; *cf.* **sɛ 2** [˥].

siʊ̃i 1 [˩ ˥] to claim something by force or tricks; “from somebody” is expressed by **gu** [˥]; **gu͜ɛe siʊ̃i͜ɛ̃** [˥ \ ˩ ˥ ˩] claim it from him!

siʊ̃i 2 [˩ ˥] to be next of kin to somebody; **m-**ɔ (or **mɛ-ɽ-**ɔ [˩ ˥])

siʊ̃i͜ozo [/ ˩ ˥ ˥ ˧] **Ojo** is next of kin to me, i.e. brother of the same father and mother; in this case I am the senior; perhaps it really means “it is I who claims **Ojo** viz. as his brother”, *v.* **siʊ̃i 1**; **Odɛ eɽ-ɔsiʊ̃i Osagie** [˩ ˥ ˩ ˥ ˩ ˥ ˥ / \ ] **Osagie** is next of kin to **Odɛ** (**Odɛ** being senior).

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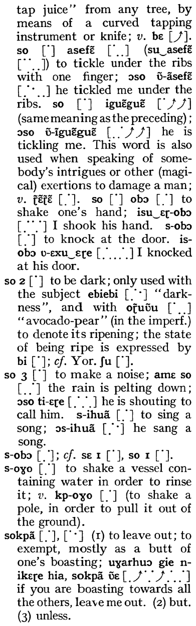
tap juice” from any tree, by means of a curved tapping instrument or knife; *v.* **bɛ** [/]. **so** [˥] **asefɛ̃** [˥ ˩ ˩] (**su‿asefɛ̃** [˥ ˥ ˩ ˩]) to tickle under the ribs with one finger; **ɔso ʊ̃-ãsefɛ̃** [˩ ˥ ˧ ˩ ˩] he tickled me under the ribs. **so** [˥] **iguɛ̃guɛ̃** [˥ / /] (same meaning as the preceding); **ɔso ʊ̃-ĩguɛ̃guɛ̃** [˩ ˩ ˥ / /] he is tickling me. This word is also used when speaking of somebody’s intrigues or other (magical) exertions to damage a man; *v.* **ɽ̃ɛ̃ɽ̃ɛ̃** [˩ ˥]. **so** [˥] **obɔ** [˩ ˥] to shake one’s hand; **isu‿ɛɽ-obɔ** [˩ ˥ ˥ ˩ ˥] I shook his hand. **s-obɔ** [˩ ˥] to knock at the door. **is-obɔ ʋ-ɛxu‿ɛɽe** [˩ ˥ ˩



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so 2 [˙] to be dark; only used with the subject **ebiebi** [.˙˙] “darkness”, and with **oɽuʊ̃u** [˙..] “avocado-pear” (in the imperf.) to denote its ripening; the state of being ripe is expressed by **bi** [˙]; *cf.* Yor. **ʃu** [˙].

so 3 [˙] to make a noise; **amɛ so** [..˙] the rain is pelting down; **ɔso ti-ɛɽe** [.˙.˙.] he is shouting to call him. **s-ihuã** [.˙] to sing a song; **ɔs-ihuã** [.˙˙] he sang a song.

s-obɔ [.˙]; *cf.* **sɛ 1** [˙], **so 1** [˙].

s-oɣo [.˙] to shake a vessel containing water in order to rinse it; *v.* **kp-oɣo** [.˙] (to shake a pole, in order to pull it out of the ground).

sokpã [.˙], [˙˙] (1) to leave out; to exempt, mostly as a butt of one’s boasting; **uɣarhuɔ gie n-ikɛɽe hia, sokpã ʊ̃ɛ** [.↗˙.˙↗˙..˙] if you are boasting towards all the others, leave me out. (2) but. (3) unless.

˩ ˩ ˥ ˩] I knocked at his door.

so 2 [˥] to be dark; only used with the subject **ebiebi** [˩ ˥ ˧] “darkness”, and with **oɽ̃u**ʊ**u** [˥ ˩ ˩] “avocado-pear” (in the imperf.) to denote its ripening; the state of being ripe is expressed by **bi** [˥]; *cf.* Yor. ʃ**u** [˥].

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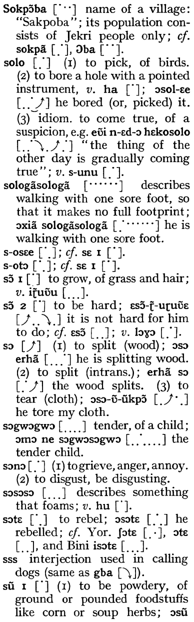
Sokpɔ̃ba [˥ ˧ ˧] name of a village: “Sakpoba”; its population consists of Jekri people only; *cf.* **sokpã** [˩ ˥], **Ɔba** [˥ ˥].

solo [˩ ˥] (1) to pick, of birds. (2) to bore a hole with a pointed instrument, *v.* **ha** [˥]; **ɔsol-ɛe** [˩ ˩ ˥‿/] he bored (or, picked) it. (3) idiom. to come true, of a suspicion, e.g. **eʊ̃i n-ɛd-ɔ hɛkosolo** [˩ ˩ ˥ \ ˩ / ˩ ˥] “the thing of the other day is gradually coming true”; *v.* **s-unu** [˩ ˥].

sologãsologã [˧ ˧ ˧ ˧ ˧ ˧] describes walking with one sore foot, so that it makes no full footprint; **ɔxiã sologãsologã** [˩ ˥ ˧ ˧ ˧ ˧ ˧ ˧] he is walking with one



Sokpɔ̃ba [˙··] name of a village: “Sakpoba”; its population consists of Jekri people only; *cf.* **sokpã** [.˙], **Ɔba** [˙˙].

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sologãsologã [˙·····] describes walking with one sore foot, so that it makes no full footprint; **ɔxiã sologãsologã** [.˙······] he is walking with one sore foot.

s-osɛe [˙.]; *cf.* **sɛ 1** [˙].

s-otɔ [˙.]; *cf.* **sɛ 1** [˙].

sɔ̃ 1 [˙] to grow, of grass and hair; *v.* **iɽuʊ̃u** [...].

sɔ̃ 2 [˙] to be hard; **ɛsɔ̃-ɽ̃-uɽuʊ̃ɛ** [↗..↘.] it is not hard for him to do; *cf.* **ɛsɔ̃** [..]; *v.* **lɔɣɔ** [.˙].

sɔ [↗] (1) to split (wood); **ɔsɔ erhã** [...˙] he is splitting wood. (2) to split (intrans.); **erhã sɔ** [.˙↗] the wood splits. (3) to tear (cloth); **ɔsɔ-ʊ̃-ũkpɔ̃** [.↗˙.] he tore my cloth.

sɔgwɔgwɔ [....] tender, of a child; **ɔmɔ ne sɔgwɔsɔgwɔ** [..˙....] the tender child.

sɔnɔ [.˙] (1) to grieve, anger, annoy. (2) to disgust, be disgusting.

sɔsɔsɔ [...] describes something that foams; *v.* **hu** [˙].

sɔtɛ [˙.] to rebel; **ɔsɔtɛ** [.˙.] he rebelled; *cf.* Yor. **ʃɔtɛ** [.·], **ɔtɛ** [..], and Bini **isɔtɛ** [...].

sss interjection used in calling dogs (same as **gba** [↘]).

sũ 1 [˙] (1) to be powdery, of ground or pounded foodstuffs like corn or soup herbs; **ɔsũ**

sore foot.

s-osɛe [˥ ˩]; *cf.* **sɛ 1** [˥].

s-otɔ [˥ ˩]; *cf.* **sɛ 1** [˥].

sɔ̃ 1 [˥] to grow, of grass and hair; *v.* **iɽ̃uʊ̃u** [˩ ˩ ˩].

sɔ̃ 2 [˥] to be hard; **ɛsɔ̃-ɽ̃-uɽuʊ̃ɛ** [/ ˩ ˩ \ ˩] it is not hard for him to do; *cf.* **ɛsɔ̃** [˩ ˩]: *v.* **lɔɣɔ** [˩ ˥].

sɔ [/] (1) to split (wood); **ɔsɔ erhã** [˩ ˩ ˩ ˥] he is splitting wood. xxxxx (2) to split (intrans.); **erhã sɔ** [˩ ˥ /] the wood splits. (3) to tear (cloth); **ɔsɔ-ʊ̃-ũkpɔ̃** [˩ / ˧ ˩] he tore my cloth.

sɔgwɔgwɔ [˩ ˩ ˩ ˩] tender, of a child; **ɔmɔ ne sɔgwɔsɔgwɔ** [˩ ˩ ˥ ˩ ˩ ˩ ˩] the tender child.

sɔnɔ [˩ ˥] (1) to

grieve, anger, annoy. (2) to disgust, be disgusting.

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sɔtɛ [˥ ˩] to rebel; ɔ**sɔtɛ** [˩ ˥ ˩] he rebelled; *cf.* Yor. ʃɔ**tɛ** [˩ ˧], ɔ**tɛ** [˩ ˩], and Bini **isɔtɛ** [˩ ˩ ˩].

sss Interjection used in calling dogs (same as **gba** [\ ]).

sũ 1 [˥] (1) to be powdery, of ground or pounded foodstuffs like corn or soup herbs; ɔ**sũ**

[˩ \ ] it is (ground and) powdery.
(2) to make powdery; **ɔka n-alɔ sũ gbe** [˥ ˩ ˩ ˥ ˧ ˧] grinding corn makes (it) very fine, or powdery; *v.* **lɔ** [˥], **duʊ̃u** [˩ ˥].

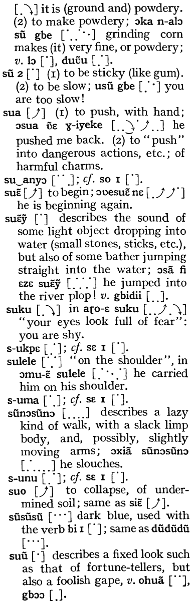
sũ 2 [˥] (1) to be sticky (like gum).
(2) to be slow; **usũ gbe** [˩ ˥ ˧] you are too slow!

sua [/] (1) to push, with hand;
ɔsua ʊ̃ɛ ɣ-iyeke [˩ ˩‿\ ˥ / ˩ ˩] he pushed me back. (2) to "push" into dangerous actions, etc.; of harmful charms.

su‿anyɔ [˥ ˥ ˩]; *cf.* **so 1** [˥].

suɛ̃ [/] to begin; **ɔʊesuɛ̃ nɛ** [˩ / / ˥] he is beginning again.

suɛ̃ỹ [˥] describes the sound of



[.↘] it is (ground and) powdery. (2) to make powdery; **ɔka n-alɔ sũ gbe** [˙..˙·] grinding corn makes (it) very fine, or powdery; *v.* **lɔ** [˙], **duʊ̃u** [.˙].

sũ 2 [˙] (1) to be sticky (like gum). (2) to be slow; **usũ gbe** [.˙·] you are too slow!

sua [↗] (1) to push, with hand; **ɔsua ʊ̃ɛ ɣ-iyeke** [..‿↘˙↗..] he pushed me back. (2) to "push" into dangerous actions, etc.; of harmful charms.

su‿anyɔ [˙˙.]; *cf.* **so 1** [˙].

suɛ̃ [↗] to begin; **ɔʊesuɛ̃ nɛ** [.↗↗˙] he is beginning again.

suɛ̃ỹ [˙] describes the sound of some light object dropping into water (small stones, sticks, etc.), but also of some bather jumping straight into the water; **ɔsã fi ɛzɛ suɛ̃ỹ** [.˙.˙.˙] he jumped into the river plop! *v.* **gbidii** [..].

suku [.↘] in **aɽo-ɛ suku** [..↗.↘] "your eyes look full of fear": you are shy.

s-ukpɛ [.˙]; *cf.* **sɛ 1** [˙].

sulele [˙.˙] "on the shoulder", in **ɔmu-ɛ̃ sulele** [.˙·.˙] he carried him on his shoulder.

s-uma [˙.]; *cf.* **sɛ 1** [˙].

sũnɔsũnɔ [....] describes a lazy kind of walk, with a slack limp body, and, possibly, slightly moving arms; **ɔxiã sũnɔsũnɔ** [˙.....] he slouches.

s-unu [.˙]; *cf.* **sɛ 1** [˙].

suo [↗] to collapse, of undermined soil; same as **siɛ̃** [↗].

sũsũsũ [···] dark blue, used with the verb **bi 1** [˙]; same as **dũdũdũ** [···].

suũ [·] describes a fixed look such as that of fortune-tellers, but also a foolish gape, *v.* **ohuã** [˙˙], **gbɔɔ** [.].

some light object dropping into water (small stones, sticks, etc.), but also of some bather jumping straight into the water; ɔ**sã fi** ɛzɛ **su**ɛ̃**ỹ** [˩ ˥ ˩ ˥ ˩ ˥] he jumped into the river plop! *v.* **gbidii** [˩ ˩].

suku [˩ \ ] in **aɽo-**ɛ **suku** [˩ ˩ / ˩ \ ] "your eyes look full of fear": you are shy.

s-ukpɛ [˩ ˥]; *cf.* **s**ɛ **1** [˥].

sulele [˥ ˩ ˥] "on the shoulder", in ɔ**mu-**ɛ̃ **sulele** [˩ ˥ ˧ ˧ ˩ ˥] he carried him on his shoulder.

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sũnɔ**sũn**ɔ [˩ ˩ ˩ ˩] describes a lazy kind of walk, with a slack limp body, and, possibly, slightly moving arms; ɔ**xiã sũn**ɔ**sũn**ɔ

[˩ ˥ ˩ ˩ ˩ ˩] he slouches.

s-unu [˩ ˥]; *cf.* **sɛ 1** [˥].

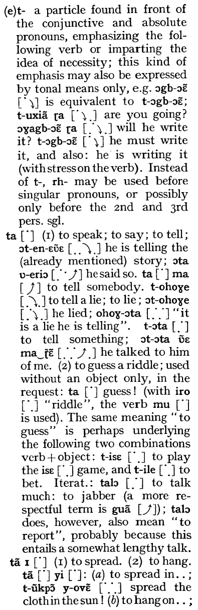
suo [/] to collapse, of undermined soil; same as **siɛ̃** [/].

sũsũsũ [˧ ˧ ˧] dark blue, used with the verb **bi 1** [˥]; same as **dũdũdũ** [˧ ˧ ˧].

suũ [˧] describes a fixed look such as that of fortune-tellers, but also a foolish gape, *v.* **ohuã** [˥ ˥], **gbɔɔ** [˩].

(e)t- a particle found in front of the conjunctive and absolute pronouns, emphasizing the following verb or imparting the idea of necessity; this kind of emphasis may also be expressed by tonal means only, e.g. ɔ**gb-**ɔɛ̃ [˥ (4-1)] is equivalent to **t-**ɔ**gb-**ɔɛ̃; **t-uxiã** ɽ**a** [˥ (4-1) ˩] are you going? ɔɣ**agb-**ɔɛ̃ ɽ**a** [˩ ˥ (4-1) ˩] will he write it? **t-**ɔ**gb-**ɔɛ̃ [˥ (4-1)] he must write it, and also: he is writing it (with stress on the verb). Instead of **t-**, **rh-** may be used before singular pronouns, or possibly only before the 2nd and 3rd pers. sgl.

ta [˥] (1) to speak; to say; to tell; ɔ**t-en-**ɛʊ̃ɛ [˩ ˩ \ ˩]



(e)t- a particle found in front of the conjunctive and absolute pronouns, emphasizing the following verb or imparting the idea of necessity; this kind of emphasis may also be expressed by tonal means only, e.g. **ɔgb-ɔɛ̃** [˙↘] is equivalent to **t-ɔgb-ɔɛ̃**; **t-uxiã ɽa** [˙↘.] are you going? **ɔɣagb-ɔɛ̃ ɽa** [.˙↘.] will he write it? **t-ɔgb-ɔɛ̃** [˙↘] he must write it, and also: he is writing it (with stress on the verb). Instead of **t-**, **rh-** may be used before singular pronouns, or possibly only before the 2nd and 3rd pers. sgl.

ta [˙] (1) to speak; to say; to tell; **ɔt-en-ɛʊ̃ɛ** [..↘.] he is telling the (already mentioned) story; **ɔta ʊ-eriɔ** [.˙˙↗] he said so. **ta** [˙] **ma** [↗] to tell somebody. **t-ohoɣe** [.↘.] to tell a lie; to lie; **ɔt-ohoɣe** [.˙↘.] he lied; **ohoɣ-ɔta** [.˙.˙] "it is a lie he is telling". **t-ɔta** [.˙] to tell something; **ɔt-ɔta ʊ̃ɛ ma‿ɽ̃ɛ̃** [.˙.˙↗.] he talked to him of me. (2) to guess a riddle; used without an object only, in the request: **ta** [˙] guess! (with **iro** [˙.] "riddle", the verb **mu** [˙] is used). The same meaning "to guess" is perhaps underlying the following two combinations verb + object: **t-isɛ** [˙.] to play the **isɛ** [˙.] game, and **t-ile** [˙.] to bet. Iterat.: **talɔ** [.˙] to talk much: to jabber (a more respectful term is **guã** [↗]); **talɔ** does, however, also mean "to report", probably because this entails a somewhat lengthy talk.

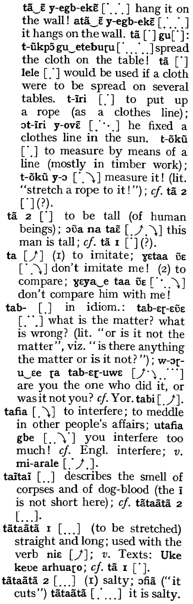
tã ɪ [˙] (1) to spread. (2) to hang. **tã** [˙] **yi** [˙]: (*a*) to spread in..; **t-ũkpɔ̃ y-ovɛ̃** [˙.˙.] spread the cloth in the sun! (*b*) to hang on..;

he is telling the (already mentioned) story; ɔ**ta** ʊ**-eri**ɔ [˩ ˥ ˧ /] he said so. **ta** [˥] **ma** [/] to tell somebody. **t-oho**ɣ**e** [˩ \ ˩] to tell a lie; to lie; ɔ**t-oho**ɣ**e** [˩ ˥ (4-1) ˩] he lied; **oho**ɣ**-**ɔ**ta** [˩ ˥ ˩ ˥] "it is a lie he is telling". **t-**ɔ**ta** [˩ ˥] to tell something; ɔ**t-**ɔ**ta** ʊ̃ɛ **ma**ɽ̃ɛ̃ [˩ ˥ ˩ ˥ / ˩] he talked to him of me. (2) to guess a riddle; used without an object only, in the request: **ta** [˥] guess! (with **iro** [˥ ˩] "riddle", the verb **mu** [˥] is used). The same meaning "to guess" is perhaps underlying the following two combinations verb + object: **t-is**ɛ [˥ ˩] to play the **is**ɛ [˥ ˩] game, and **t-ile** [˥ ˩] to bet. Iterat.: **tal**ɔ [˩ ˥] to talk much: to jabber (a more respectful term is **guã** [/]); **talɔ** does, however, also mean “to report”, probably because this entails a somewhat lengthy talk.

tã 1 [˥] (1) to spread. (2) to hang. **tã** [˥] **yi** [˥]: (*a*) to spread in..; **t-ũkpɔ̃ y-ovɛ̃** [˥ ˩ ˥ ˩] spread the cloth in the sun! (*b*) to hang on..;

tã͜ɛ̃ y-egb-ekɛ̃ [˥ ˩ ˩ ˥ ˩] hang it on the wall! **atã͜ɛ̃ y-egb-ekɛ̃** [˩ ˥ ˩ ˩ ˥ ˩] it hangs on the wall. **tã** [˥] **gu** [˥]: **t-ũkpɔ̃ gu͜etebuɽu** [˥ ˩ ˩ ˩ ˥ ˩ ˩] spread the cloth on the table! **tã** [˥] **lele** [˩ ˥] would be used if a cloth were to be spread on several tables. **t-ĩri** [˩ ˥] to put up a rope (as a clothes line); **ɔt-ĩri y-ovɛ̃** [˩ ˥ ˦ ˧ ˩] he fixed a clothes line in the sun. **t-õkũ** [˥ ˩] to measure by means of a line (mostly in timber work); **t-õkũ y-ɔ** [˥ ˩ \ ] measure it! (lit. “stretch a rope to it!”); *cf.* **tã 2** [˥](?).

tã 2 [˥] to be tall (of human beings); ɔʊ̃**a na taɛ̃** [˩ / ˩ \ ] this man is tall; *cf.* **tã 1**



tã͜ɛ̃ y-egb-ekɛ̃ [˙..˙.] hang it on the wall! **atã͜ɛ̃ y-egb-ekɛ̃** [.˙..˙.] it hangs on the wall. **tã** [˙] **gu**[˙]: **t-ũkpɔ̃ gu͜etebuɽu** [˙...˙..] spread the cloth on the table! **tã** [˙] **lele** [.˙] would be used if a cloth were to be spread on several tables. **t-ĩri** [.˙] to put up a rope (as a clothes line); **ɔt-ĩri y-ovɛ̃** [.˙·.] he fixed a clothes line in the sun. **t-õkũ** [˙.] to measure by means of a line (mostly in timber work); **t-õkũ y-ɔ** [˙.↘] measure it! (lit. “stretch a rope to it!”); *cf.* **tã 2** [˙] (?).

tã 2 [˙] to be tall (of human beings); **ɔʊ̃a na taɛ̃** [.↗.↘] this man is tall; *cf.* **tã 1** [˙] (?).

ta [↗] (1) to imitate; **ɣɛtaa ʊ̃ɛ** [˙.↘] don't imitate me! (2) to compare; **ɣɛya͜e taa ʊ̃ɛ** [˙˙..↘] don't compare him with me!

tab- [.] in idiom.: **tab-ɛɽ-ɛʊ̃ɛ** [.˙˙.] what is the matter? what is wrong? (lit. “or is it not the matter”, viz. “is there anything the matter or is it not?”); **w-ɔɽ-u͜ɛe ɽa tab-ɛɽ-uwɛ** [↗˙↘..˙˙˙] are you the one who did it, or was it not you? *cf.* Yor. **tabi** [.↗].

tafia [.↘] to interfere; to meddle in other people's affairs; **utafia gbe** [..↘˙] you interfere too much! *cf.* Engl. interfere; *v.* **mi-arale** [.˙↗.].

taĩtaĩ [..] describes the smell of corpses and of dog-blood (the ĩ is not short here); *cf.* **tãtaãtã 2** [...].

tãtaãtã 1 [...] (to be stretched) straight and long; used with the verb **niɛ** [↗]; *v.* Texts: **Uke keʋe arhuaɽo**; *cf.* **tã 1** [˙].

tãtaãtã 2 [...] (1) salty; ɔfiã (“it cuts”) **tãtaãtã** [.˙...] it is salty.

[˥](?).

ta [/] (1) to imitate; ɣɛ**taa** ʊ̃ɛ [˥ ˩ \ ] don’t imitate me! (2) to compare; ɣɛ**ya͜e taa** ʊ̃ɛ [˥ ˧ ˩ ˩ \ ] don’t compare him with me!

tab- [˩] in idiom.: **tab-**ɛɽ**-**ɛʊ̃ɛ [˩ ˥ ˥ ˩] what is the matter? what is wrong? (lit. “or is it not the matter”, viz. “is there anything the matter or is it not?”); **w-**ɔɽ-**u͜ɛe** ɽ**a tab-**ɛɽ**-uw**ɛ [/ ˧ (4-1) ˩ ˩ ˥ ˥ ˥] are you the one who did it, or was it not you? *cf.* Yor. **tabi** [˩ /].

tafia [˩ \ ] to interfere; to meddle in other people’s affairs; **utafia gbe** [˩ ˩ \ ˥] you interfere too much! *cf.* Engl. interfere; *v.* **mi-arale** [˩ ˥ / ˩].

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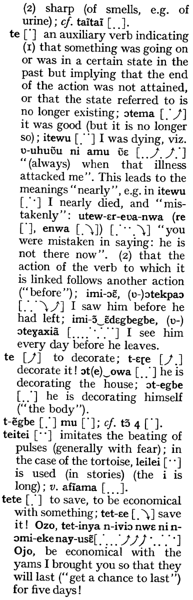
tãtaãtã 2 [˩ ˩ ˩] (1) salty; ɔ**fiã** (“it cuts”) **tãtaãtã** [˩ ˥ ˩ ˩ ˩] it is salty.

(2) sharp (of smells, e.g. of urine); *cf.* **taĩtaĩ** [˩ ˩].

te [˥] an auxiliary verb indicating (1) that something was going on or was in a certain state in the past but implying that the end of the action was not attained, or that the state referred to is no longer existing; **ɔtema** [˩ ˥ /] it was good (but it is no longer so); **itewu** [˩ ˥ ˥] I was dying, viz. **ʋ-uhuʋ̃u ni amu ʋ̃ɛ** [˩ ˩ / ˩ / ˩ ˥] "(always) when that illness attacked me". This leads to the meanings "nearly", e.g. in **itewu** [˩ ˥ ˧] I nearly died, and "mistakenly": **utew-ɛr-eʋa-nwa (re** [˥], **enwa** [˩ \ ]) [˩ ˥ ˧ ˧ ˩ \ ] "you



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were mistaken in saying: he is not there now". (2) that the action of the verb to which it is linked follows another action ("before"); **imi-ɔɛ̃, (ʋ-)ɔtekpaɔ** [˩ ˥ ˩ ˥ \ /] I saw him before he had left; **imi-ɔ̃‿ɛ̃dɛgbegbe, (ʋ-)ɔteɣaxiã** [˩ ˩ ˩ ˩ ˥ ˩ ˥ ˩ ˥ ˥] I see him every day before he leaves.

te [/] to decorate; **t-ɛɽe** [/ ˩] decorate it! **ɔt(e)‿owa** [˩ ˩ ˥] he is decorating the house; **ɔt-egbe** [˩ ˩ ˥] he is decorating himself ("the body").

t-ẽgbe [˩ ˥] **mu** [˥]; *cf.* **tɔ̃ 4** [˥].

teitei [˧ ˧] imitates the beating of pulses (generally with fear); in the case of the tortoise, **leilei** [˧ ˧] is used (in stories) (the **i** is long); *v.* **afĩama** [˩ ˩ ˩].

tete [˩ ˥] to save, to be economical with something; **tet-ɛe** [˩ \ ] save it! **Ozo, tet-inya n-iviɔ nwɛ ni n-ɔmi-eke nay-usɛ̃** [˩ ˥ ˩ ˩ ˥ / / / ˧ ˩ ˩ ˥ ˧] **Ojo**, be economical with the yams I brought you so that they will last ("get a chance to last") for five days!

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te [/] to decorate; **t-ɛɽe** [/ ˩] decorate it! **ɔt(e)͜owa** [˩ ˩ ˥] he is decorating the house; **ɔt-egbe** [˩ ˩ ˥] he is decorating himself (“the body”).

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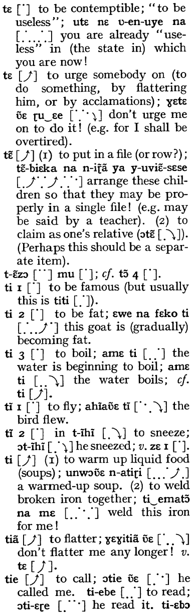
tɛ [˥] to be contemptible; “to be useless”; **utɛ nɛ ʋ-en-uye na** [˩ ˥ ˩ ˩ ˩ ˥ ˩] you are already “useless” in (the state in) which you are now!

tɛ [/] to urge somebody on (to do something, by flattering him, or by acclamations); **ɣɛtɛ ʊ̃ɛ ɽu̯ɛe** [˥ ˩ ˥ ˧ (4-1)] don’t urge me on to do it! (e.g. for I shall be overtired).

tɛ̃ [/] (1) to put in a file (or row?); **tɛ̃-biɛka na n-iɽ̃ã ya y-uviɛ̃-sɛse** [˩ / ˥ ˩ ˥ / ˩ ˥ ˩ ˥ ˧] arrange these children so that they may be properly in a single file! (e.g. may be said by a teacher). (2) to claim as one’s relative (ɔ**tɛ̃** [˩ \ ]). (Perhaps this



tɛ [˙] to be contemptible; “to be useless”; **utɛ nɛ ʋ-en-uye na** [.˙...˙.] you are already “useless” in (the state in) which you are now!

tɛ [↗] to urge somebody on (to do something, by flattering him, or by acclamations); **ɣɛtɛ ʊ̃ɛ ɽu‿ɛe** [˙.˙˙↘] don’t urge me on to do it! (e.g. for I shall be overtired).

tɛ̃ [↗] (1) to put in a file (or row?); **tɛ̃-biɛka na n-iɽ̃ã ya y-uviɛ̃-sɛse** [.↗˙.˙↗.˙.˙] arrange these children so that they may be properly in a single file! (e.g. may be said by a teacher). (2) to claim as one’s relative (**ɔtɛ̃** [.↘]). (Perhaps this should be a separate item).

t-ɛ̃zɔ [˙˙] **mu** [˙]; *cf.* **tɔ̃** 4 [˙].

ti 1 [˙] to be famous (but usually this is **titi** [.˙]).

ti 2 [˙] to be fat; **ɛwe na fɛko ti** [.˙..↗˙] this goat is (gradually) becoming fat.

ti 3 [˙] to boil; **amɛ ti** [..˙] the water is beginning to boil; **amɛ ti** [..↘] the water boils; *cf.* **ti** [↗].

tĩ 1 [˙] to fly; **ahĩaʊ̃ɛ tĩ** [˙˙.↘] the bird flew.

tĩ 2 [˙] in **t-ĩhĩ** [.↘] to sneeze; **ɔt-ĩhĩ** [.˙↘] he sneezed; *v.* **zɛ 1** [˙].

ti [↗] (1) to warm up liquid food (soups); **unwɔʊ̃ɛ n-atiɽi** [...˙↗.] a warmed-up soup. (2) to weld broken iron together; **ti‿ematɔ̃ na mɛ** [..˙˙.˙] weld this iron for me!

tiã [↗] to flatter; **ɣɛɣitiã ʊ̃ɛ** [˙..↘] don’t flatter me any longer! *v.* **tɛ** [↗].

tie [↗] to call; **ɔtie ʊ̃ɛ** [.˙˙] he called me. **ti-ebe** [..˙] to read; **ɔti-ɛɽe** [.˙˙˙] he read it. **ti-ɛbɔ**

should be a separate item).

t-ɛ̃zɔ [˥ ˥] **mu** [˥]; *cf.* **tɔ̃ 4** [˥].

ti 1 [˥] to be famous (but usually this is **titi** [˩ ˥]).

ti 2 [˥] to be fat; **ɛwe na fɛko ti** [˩ ˥ ˩ ˩ / ˥] this goat is (gradually) becoming fat.

ti 3 [˥] to boil; **amɛ ti** [˩ ˩ ˥] the water is beginning to boil; **amɛ ti** [˩ ˩ \ ] the water boils; *cf.* **ti** [/].

tĩ 1 [˥] to fly; **ahĩaʊ̃ɛ tĩ** [˥ ˧ ˩ \ ] the bird flew.

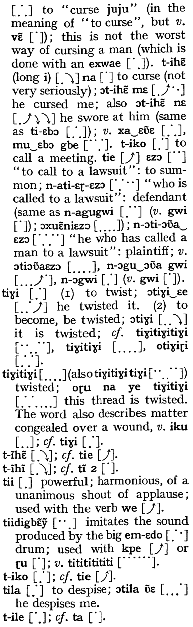
tĩ 2 [˥] in **t-ĩhĩ** [˩ \ ] to sneeze; **ɔt-ĩhĩ** [˩ ˥ (4-1)] he sneezed; *v.* **zɛ 1** [˥].

ti [/] (1) to warm up liquid food (soups); **unwɔʊ̃ɛ n-atiɽi** [˩ ˩ ˩ ˥ / ˩] a warmed-up soup. (2) to weld broken iron together; **ti͜ematɔ̃ na m**ɛ [˩ ˩ ˥ ˧ ˩ ˥] weld this iron for me!

tiã [/] to flatter; ɣɛɣ**itiã** ʊ̃ɛ [˥ ˩ ˩ \ ] don’t flatter me any longer! *v.* **t**ɛ [/].

tie [/] to call; ɔ**tie** ʊ̃ɛ [˩ ˥ ˧] he called me. **ti-ebe** [˩ ˩ ˥] to read; ɔ**ti-**ɛɽ**e** [˩ ˥ ˥ ˧] he read it. **ti-**ɛ**b**ɔ

[˩ ˥ ˩] to “curse juju” (in the meaning of “to curse”, but *v.* **vɛ̃** [˥]); this is not the worst way of cursing a man (which is done with an **exwae** [˥ ˩]). **t-ihɛ̃** (long **i**) [˩ \ ] **na** [˥] to curse (not very seriously); **ɔt-ihɛ̃ mɛ** [˩ / ˦ ˧] he cursed me; also **ɔt-ihɛ̃ nɛ** [˩ / (4-1) \ ] he swore at him (same as **ti-ɛbɔ** [˩ ˥ ˩]); *v.* **xa‿ɛʊ̃ɛ** [˩ ˥ ˩], **mu‿ɛbɔ gbe** [˥ ˥ ˩ ˥]. **t-iko** [˩ ˥] to call a meeting. **tie** [/] **ɛzɔ** [˥ ˥] “to call to a lawsuit”: to summon; **n-ati-ɛɽ-ɛzɔ** [˥ ˩ ˥ ˦ ˦] “who is called to a lawsuit”: defendant (same as **n-agugwi** [˩ ˥ ˥] (*v.* **gwi** [˥]); **ɔxuɛ̃niɛzɔ** [˩ ˩ ˩ ˩]); **n-ɔti-ɔʊ̃a‿ ɛzɔ** [˥ ˩ ˥ ˩ ˥ ˥] “he who has called a man to a lawsuit”:


[.˙.] to “curse juju” (in the meaning of “to curse”, but *v.* **vɛ̃** [˙]); this is not the worst way of cursing a man (which is done with an **exwae** [˙.]). **t-ihɛ̃** (long **i**) [.↘] **na** [˙] to curse (not very seriously); **ɔt-ihɛ̃ mɛ** [.↗˙·] he cursed me; also **ɔt-ihɛ̃ nɛ** [.↗↘↘] he swore at him (same as **ti-ɛbɔ** [.˙.]); *v.* **xa‿ɛʊ̃ɛ** [.˙.], **mu‿ɛbɔ gbe** [˙˙.˙]. **t-iko** [.˙] to call a meeting. **tie** [↗] **ɛzɔ** [˙˙] “to call to a lawsuit”: to summon; **n-ati-ɛɽ-ɛzɔ** [˙.˙··] “who is called to a lawsuit”: defendant (same as **n-agugwi** [.˙˙] (*v.* **gwi** [˙]); **ɔxuɛ̃niɛzɔ** [....]); **n-ɔti-ɔʊ̃a‿ ɛzɔ** [˙.˙..˙˙] “he who has called a man to a lawsuit”: plaintiff; *v.* **ɔtiɔʊ̃aɛzɔ** [....], **n-ɔgu‿ɔʊ̃a gwi** [...↗˙], **n-ɔgwi** [.˙] (*v.* **gwi** [˙]).

tiɣi [.˙] (1) to twist; **ɔtiɣi‿ɛe** [..˙↗] he twisted it. (2) to become, be twisted; **ɔtiɣi** [..↘] it is twisted; *cf.* **tiɣitiɣitiɣi** [˙˙..˙˙], **tiɣitiɣi** [....], **otiɣiɽi** [.˙.].

tiɣitiɣi [....] (also **tiɣitiɣi tiɣi** [˙˙..˙˙]) twisted; **oɽu na ye tiɣitiɣi** [.˙˙....] this thread is twisted. The word also describes matter congealed over a wound, *v.* **iku** [..]; *cf.* **tiɣi** [.˙].

t-ĩhɛ̃ [.↘]; *cf.* **tie** [↗].

t-ĩhĩ [.↘]; *cf.* **tĩ 2** [˙].

tii [.] powerful; harmonious, of a unanimous shout of applause; used with the verb **we** [↗].

tiidigbɛ̃ỹ [˙˙.] imitates the sound produced by the big **em-ɛdo** [.˙˙] drum; used with **kpe** [↗] or **ɽu** [˙]; *v.* **titititititi** [˙˙˙˙˙˙].

t-iko [.˙]; *cf.* **tie** [↗].

tila [.˙] to despise; **ɔtila ʊ̃ɛ** [...˙] he despises me.

t-ile [˙.]; *cf.* **ta** [˙].

plaintiff; *v.* **ɔtiɔʊ̃aɛzɔ** [˩ ˩ ˩ ˩], **n-ɔgu͜ɔʊ̃a gwi** [˩ ˩ ˩ / ˥], **n-ɔgwi** [˩ ˥] (*v.* **gwi** [˥]).

tiɣi [˩ ˥] (1) to twist; **ɔtiɣi͜ɛe** [˩ ˩ ˥ /] he twisted it. (2) to become, be twisted; **ɔtiɣi** [˩ ˩ \ ] it is twisted; *cf.* **tiɣitiɣitiɣi** [˧ ˧ ˩ ˩ ˥ ˥], **tiɣitiɣi** [˩ ˩ ˩ ˩], **otiɣiɾi** [˩ ˥ ˩ ˥].

tiɣitiɣi [˩ ˩ ˩ ˩] (also **tiɣitiɣitiɣi** [˧ ˧ ˩ ˩ ˥ ˥]) twisted; **oɾu na ye tiɣitiɣi** [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this thread is twisted. The word also describes matter congealed over a wound, *v.* **iku** [˩ ˩]; *cf.* **tiɣi** [˩ ˥].

t-ĩhɛ̃ [˩ \ ]; *cf.* **tie** [/].

t-ĩhĩ [˩ \ ]; *cf.* **tĩ 2** [˥].

tii [˩] powerful;

harmonious, of a unanimous shout of applause; used with the verb **we** [ˊ].

tiidigbɛ̃ỹ [˧ ˧ ˩] imitates the sound produced by the big **em-ɛdo** [˩ ˥ ˧] drum; used with **kpe** [ˊ] or **ɽu** [˥]; *v.* **titititititi** [˥ ˥ ˥ ˥ ˥ ˥].

t-iko [˩ ˥]; *cf.* **tie** [ˊ].

tila [˩ ˥] to despise; **ɔtila** ʊ̃ɛ [˩ ˩ ˩ ˥] he despises me.

t-ile [˥ ˩]; *cf.* **ta** [˥].

tinɛ [˦ ˦] very small; tiny, of babies and things; a higher degree than **xerhe** [˦ ˦]; **ɔye tinɛ** [˩ ˥ ˦ ˦] it is tiny.

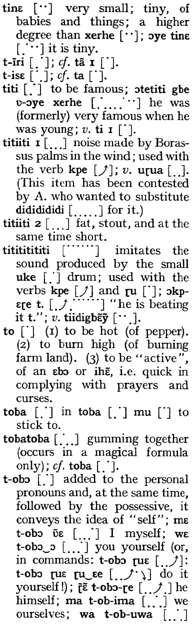
t-ĩri [˩ ˥]; *cf.* **tã 1** [˥].

t-isɛ [˥ ˩]; *cf.* **ta** [˥].

titi [˩ ˥] to be famous; **ɔtetiti gbe ʋ-ɔye xerhe** [˩ ˥ ˩ ˩ ˩ ˩ ˥ ˦ ˦] he was (formerly) very famous when he was young; *v.* **ti 1** [˥].

titiiti 1 [˩ ˩ ˩] noise made by Borassus palms in the wind; used with the verb **kpe** [/]; *v.* **uɽua** [˩ ˩]. (This item has been contested by A. who wanted to substitute **didididididi** [˩ ˩ ˩ ˩ ˩] for it.)

titiiti 2 [˩ ˩ ˩] fat, stout, and at the



tinɛ [˙˙] very small; tiny, of babies and things; a higher degree than **xerhe** [˙˙]; **ɔye tinɛ** [.˙˙˙] it is tiny.

t-ĩri [.˙]; *cf.* **tã ɪ** [˙].

t-isɛ [˙.]; *cf.* **ta** [˙].

titi [.˙] to be famous; **ɔtetiti gbe ʋ-ɔye xerhe** [.˙....˙˙˙] he was (formerly) very famous when he was young; *v.* **ti ɪ** [˙].

titiiti ɪ [...] noise made by Borassus palms in the wind; used with the verb **kpe** [↗]; *v.* **uɽua** [..]. (This item has been contested by A. who wanted to substitute **didididididi** [.....] for it.)

titiiti 2 [...] fat, stout, and at the same time short.

tititititititi [˙˙˙˙˙˙] imitates the sound produced by the small **uke** [.˙] drum; used with the verbs **kpe** [↗] and **ɽu** [˙]; **ɔkpɛɽe t.** [.↗.˙˙˙˙˙˙] "he is beating it t."; *v.* **tiidigbɛ̃ỹ** [˙˙.].

to [˙] (ɪ) to be hot (of pepper). (2) to burn high (of burning farm land). (3) to be "active", of an **ɛbɔ** or **ihɛ̃**, i.e. quick in complying with prayers and curses.

toba [.˙] in **toba** [.˙] **mu** [˙] to stick to.

tobatoba [.˙..] gumming together (occurs in a magical formula only); *cf.* **toba** [.˙].

t-obɔ [.˙] added to the personal pronouns and, at the same time, followed by the possessive, it conveys the idea of "self"; **mɛ t-obɔ ʋ̃ɛ** [...˙] I myself; **wɛ t-obɔ‿ɔ** [...˙] you yourself (or, in commands: **t-obɔ ɽuɛ** [..↗]: **t-obɔ ɽuɛ ɽu‿ɛe** [..↗˙↘] do it yourself!); **ɽ̃ɛ̃ t-obɔ-ɽe** [..↗.] he himself; **ma t-ob-ima** [..˙.] we ourselves; **wa t-ob-uwa** [..˙.]

same time short.

titititititi [˥ ˥ ˥ ˥ ˥ ˥] imitates the sound produced by the small **uke** [˩ ˥] drum; used with the verbs **kpe** [/] and **ɽu** [˥]; **ɔkpɛɽe t.** [˩ / ˩ ˥ ˥ ˥ ˥ ˥ ˥] “he is beating it **t.**”; *v.* **tiidigbɛ̃ỹ** [˧ ˧ ˩].

to [˥] (1) to be hot (of pepper). (2) to burn high (of burning farm land). (3) to be “active”, of an **ɛbɔ** or **ihɛ̃**, i.e. quick in complying with prayers and curses.

toba [˩ ˥] in **toba** [˩ ˥] **mu** [˥] to stick to.

tobatoba [˩ ˥ ˩ ˩] gumming together (occurs in a magical formula only); *cf.* **toba** [˩ ˥].

t-obɔ [˩ ˥] added to the personal

pronouns and, at the same time, followed by the possessive, it conveys the idea of “self”; **mɛ t-ob**ɔ ʊ̃ɛ [˩ ˩ ˩ ˥] 1 myself; **w**ɛ **t-ob**ɔ͜ɔ [˩ ˩ ˩ ˥] you yourself (or, in commands: **t-ob**ɔ ɽ**u**ɛ [˩ ˩ /]: **t-ob**ɔ ɽ**u**ɛ ɽ**u**͜ɛ**e** [˩ ˩ / ˧ (4-1)] do it yourself!); ɽ̃ɛ̃ **t-ob**ɔ**-**ɽ**e** [˩ ˩ / ˩] he himself; **ma t-ob-ima** [˩ ˩ ˥ ˩] we ourselves; **wa t-ob-uwa** [˩ ˩ ˥ ˩]

you yourselves; **iɽã t-ob-iɽã** [˥ ˩ ˩ ˥ ˩] they themselves; **iɽã t-ob-iɽã͜ɔɽu͜ɛe** [˥ ˩ ˩ ˥ / ˥ ˥ /] they did it themselves; *cf.* **obɔ** [˩ ˥] (?).

toɣa [\ ˥] an interjection asking for the truth: "is it true? really? indeed". The answer is **isɛ** [˩ ˥].

t-ohã [˩ ˥] to pity; **it-ohã-ɽɛ̃** [˩ ˩ / ˩] I pity him; *cf.* **itohã** [˩ ˩ ˩].

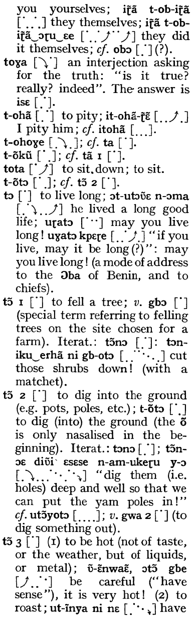
t-ohoɣe [˩ \ ˩]; *cf.* **ta** [˥].

t-õkũ [˥ ˩]; *cf.* **tã 1** [˥].

tota [˥ /] to sit down; to sit.

t-õtɔ [˥ ˩]; *cf.* **tɔ̃ 2** [˥].

tɔ [˥] to live long; **ɔt-utɔʊ̃ɛ n-ɔma** [˩ ˥ (4-1) ˩ ˩ /] he



you yourselves; **iɽã t-ob-iɽã** [˙..˙.] they themselves; **iɽã t-ob-iɽã͜ɔɽu͜ɛe** [˙..˙↗˙˙↗] they did it themselves; *cf.* **obɔ** [.˙] (?).

toɣa [↘˙] an interjection asking for the truth: "is it true? really? indeed". The answer is **isɛ** [.˙].

t-ohã [.˙] to pity; **it-ohã-ɽɛ̃** [..↗.] I pity him; *cf.* **itohã** [...].

t-ohoɣe [.↘.]; *cf.* **ta** [˙].

t-õkũ [˙.]; *cf.* **tã 1** [˙].

tota [˙↗] to sit down; to sit.

t-õtɔ [˙.]; *cf.* **tɔ̃ 2** [˙].

tɔ [˙] to live long; **ɔt-utɔʊ̃ɛ n-ɔma** [.˙↘..↗] he lived a long good life; **uɽatɔ** [˙˙˙] may you live long! **uɣatɔ kpɛɽe** [..˙↗.] "if you live, may it be long (?)": may you live long! (a mode of address to the **Ɔba** of Benin, and to chiefs).

tɔ̃ 1 [˙] to fell a tree; *v.* **gbɔ** [˙] (special term referring to felling trees on the site chosen for a farm). Iterat.: **tɔ̃nɔ** [.˙]: **tɔn-iku͜erhã ni gb-otɔ** [..˙˙˙..] cut those shrubs down! (with a matchet).

tɔ̃ 2 [˙] to dig into the ground (e.g. pots, poles, etc.); **t-õtɔ** [˙.] to dig (into) the ground (the **õ** is only nasalised in the beginning). Iterat.: **tɔnɔ** [.˙]; **tɔ̃n-ɔɛ diʊ̃i` ɛsɛse n-am-ukeɽu y-ɔ** [.↘...˙˙.˙˙↘] "dig them (i.e. holes) deep and well so that we can put the yam poles in!" *cf.* **utɔ̃yotɔ** [....]; *v.* **gwa 2** [˙] (to dig something out).

tɔ̃ 3 [˙] (1) to be hot (not of taste, or the weather, but of liquids, or metal); **ʊ̃-ɛ̃nwaɛ̃, ɔtɔ̃ gbe** [↗..˙˙] be careful ("have sense"), it is very hot! (2) to roast; **ut-ĩnya ni nɛ** [.˙˙↘] have lived a long good life; **uɽatɔ** [˥ ˧ ˧] may you live long! **uɣatɔ kpɛɽe** [˩ ˩ ˥ / ˩] “if you live, may it be long (?)”: may you live long! (a mode of address to the Ɔ**ba** of Benin, and to chiefs).

tɔ̃ 1 [˥] to fell a tree; *v.* **gbɔ** [˥] (special term referring to felling trees on the site chosen for a farm). Iterat.: **tɔ̃nɔ** [˩ ˥]: **tɔn-iku͜erhã ni gb-otɔ** [˩ ˩ ˥ ˥ ˧ ˧ ˨ ˩] cut those shrubs down! (with a matchet).

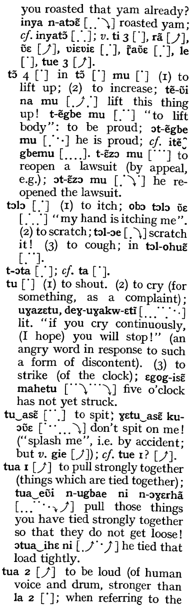
tɔ̃ 2 [˥] to dig into the ground (e.g. pots, poles, etc.); **t-õtɔ** [˥ ˩] to dig (into) the ground (the **õ** is only nasalised in the beginning). Iterat.: **tɔnɔ** [˩ ˥]; **tɔ̃n-**ɔɛ **diʊ̃i** ɛ**s**ɛ**se n-amukeɽu y-**ɔ [˩ \ ˩ ˩ ˩ ˥ ˧ ˨ ˩ ˥ ˧

(3-1)] “dig them (i.e. holes) deep and well so that we can put the yam poles in!” *cf.* **utɔ̃yotɔ** [˩ ˩ ˩ ˩]; *v.* **gwa 2** [˥] (to dig something out).

tɔ̃ 3 [˥] (1) to be hot (not of taste, or the weather, but of liquids, or metal); **ʊ̃-ɛ̃nwaɛ̃, ɔtɔ̃ gbe** [/ ˩ ˩ ˥ ˦] be careful (“have sense”), it is very hot! (2) to roast; **ut-ĩnya ni nɛ** [˩ ˥ ˦ ˧ (2-1)] have you roasted that yam already? **inya n-atɔɛ̃** [˩ ˩ ˥ \ ] roasted yam; *cf.* **inyatɔ̃** [˩ ˥ ˩]; *v.* **ti 3** [˥], **rã** [/], **ʋ̃ɛ** [/], **ʋiɛʋiɛ** [˩ ˥], **ɽ̃aʋ̃ɛ** [˩ ˥], **le** [˥], **tue 3** [/].

tɔ̃ 4 [˥] in **tɔ̃** [˥] **mu** [˥] (1) to lift up; (2) to increase; **tẽ-ʋ̃i na mu** [˩ / ˩ ˥] lift this thing up! **t-ẽgbe mu** [˩ ˥ ˥] "to lift body": to be proud; **ɔt-ẽgbe mu** [˩ ˥ ˦ ˧] he is proud; *cf.* **itẽˆ gbemu** [˩ ˩ ˩ ˩]. **t-ɛ̃zɔ mu** [˥ ˥ ˥] to reopen a lawsuit (by appeal, e.g.); **ɔt-ɛ̃zɔ mu** [˩ ˥ \ ˥] he reopened the lawsuit.

tɔlɔ [˩ ˥] (1) to itch; **obɔ tɔlɔ ʋ̃ɛ** [˩ ˥ ˩ ˩ ˥] "my hand is itching me". (2) to scratch; **tɔl-ɔe** [˩ \ ] scratch it! (3) to cough; in



you roasted that yam already? **inya n-atɔɛ̃** [. . ˙↘] roasted yam; *cf.* **inyatɔ̃** [. ˙ .]; *v.* **ti 3** [˙], **rã** [↗], **ʋ̃ɛ** [↗], **ʋiɛʋiɛ** [. ˙], **ɽ̃aʋ̃ɛ** [. ˙], **le** [˙], **tue 3** [↗].

tɔ̃ 4 [˙] in **tɔ̃** [˙] **mu** [˙] (1) to lift up; (2) to increase; **tẽ-ʋ̃i na mu** [. ↗ . ˙] lift this thing up! **t-ẽgbe mu** [. ˙˙] "to lift body": to be proud; **ɔt-ẽgbe mu** [. ˙ ˙ ·] he is proud; *cf.* **itẽ̑ gbemu** [. . . .]. **t-ɛ̃zɔ mu** [˙˙˙] to reopen a lawsuit (by appeal, e.g.); **ɔt-ɛ̃zɔ mu** [. ˙↘˙] he reopened the lawsuit.

tɔlɔ [. ˙] (1) to itch; **obɔ tɔlɔ ʋ̃ɛ** [. ˙ . . ˙] "my hand is itching me". (2) to scratch; **tɔl-ɔe** [. ↘] scratch it! (3) to cough; in **tɔl-ohuɛ̃** [. ˙˙].

t-ɔta [. ˙]; *cf.* **ta** [˙].

tu [˙] (1) to shout. (2) to cry (for something, as a complaint); **uɣazɛtu, deɣ-uɣakw-ɛtĩ** [. . . ˙˙ . ˙ ·] lit. "if you cry continuously, (I hope) you will stop!" (an angry word in response to such a form of discontent). (3) to strike (of the clock); **ɛgog-isɛ̃ mahetu** [˙˙↘˙˙˙↘] five o'clock has not yet struck.

tu‿asɛ̃ [˙˙ .] to spit; **ɣɛtu‿asɛ̃ ku-ɔʋ̃ɛ** [˙ ˙˙ . . . ↘] don't spit on me! ("splash me", i.e. by accident; but *v.* **gie** [↗]); *cf.* **tue 1**? [↗].

tua 1 [↗] to pull strongly together (things which are tied together); **tua‿eʋ̃i n-ugbae ni n-ɔɣɛrhã** [. . . ˙˙ · ↘ ↗] pull those things you have tied strongly together so that they do not get loose! **ɔtua‿ihɛ ni** [. ↗ ˙ ↗] he tied that load tightly.

tua 2 [↗] to be loud (of human voice and drum, stronger than **la 2** [˙]; when referring to the

tɔl-ohuɛ̃ [˩ ˥ ˥].

t-ɔta [˩ ˥]; *cf.* **ta** [˥].

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tua 1 [/] to pull strongly together (things which are tied together);

tua͜eʊ̃i n-ugbae ni n-ɔɣɛrhã [˩ ˩ ˩ ˥ ˥ ˧ ˧ (3-1) /] pull those things you have tied strongly together so that they do not get loose!

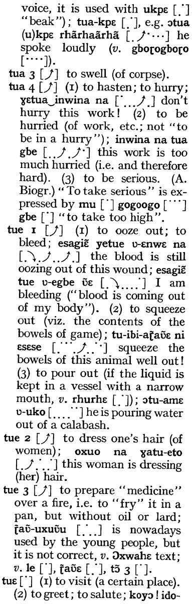
ɔtua͜ihɛ ni [˩ / ˥ ˧ /] he tied that load tightly.

tua 2 [/] to be loud (of human voice and drum, stronger than **la 2** [˥]; when referring to the voice, it is used with **ukpɛ** [˩ ˥] "beak"); **tua-kpɛ** [˩ ˥], e.g. **ɔtua (u)kpɛ rhãrhaãrhã** [˩ / ˧ ˧ ˧ ˧] he spoke loudly (*v.* **boɽogboɽo** [˧ ˧ ˧ ˧]).

tua 3 [/] to swell (of corpse).

tua 4 [/] (1) to hasten; to hurry; **ɣɛtua‿inwina na** [˥ ˩ ˩ ˩ / ˩] don't hurry this work! (2) to be hurried (of work, etc.; not "to be in a hurry"); **inwina na tua gbe** [˩ ˩ / ˩ / ˧] this work is too much hurried (i.e. and therefore hard). (3) to be serious. (A. Biogr.) "To take serious" is expressed by **mu** [˥] **gogoogo** [˥ ˥ ˥] **gbe** [˥] "to take too high".

tue 1 [/] (1) to ooze



voice, it is used with **ukpɛ** [.˙] "beak"); **tua-kpɛ** [.˙], e.g. **ɔtua (u)kpɛ rhãrhaãrhã** [.↗˙···] he spoke loudly (*v.* **gboɽogboɽo** [˙···]).

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tue 1 [↗] (1) to ooze out; to bleed; **esagiɛ̃ yetue ʋ-ɛnwɛ na** [.↘.↗..↗.] the blood is still oozing out of this wound; **esagiɛ̃ tue ʋ-egbe ʋ̃ɛ** [.↘....˙] I am bleeding ("blood is coming out of my body"). (2) to squeeze out (viz. the contents of the bowels of game); **tu-ibi-aɽaʋ̃ɛ ni ɛsɛse** [.˙˙˙.↗..˙˙] squeeze the bowels of this animal well out! (3) to pour out (if the liquid is kept in a vessel with a narrow mouth, *v.* **rhurhɛ** [.˙]); **ɔtu-amɛ ʋ-uko** [....˙˙] he is pouring water out of a calabash.

tue 2 [↗] to dress one's hair (of women); **oxuo na ɣatu-eto** [.↗.˙..˙] this woman is dressing (her) hair.

tue 3 [↗] to prepare "medicine" over a fire, i.e. to "fry" it in a pan, but without oil or lard; **ɽaʋ̃-uxuʋ̃u** [.˙..] is nowadays used by the young people, but it is not correct, *v.* **Ɔxwahɛ** text; *v.* **le** [˙], **ɽaʋ̃ɛ** [.˙], **tɔ̃** 3 [˙].

tuɛ [˙] (1) to visit (a certain place). (2) to greet; to salute; **koyɔ** ! **ido-**

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tuɛ [˥] (1) to visit (a certain place). (2) to greet; to salute; **koy**ɔ! **ido-**

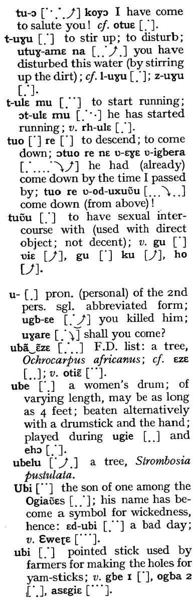
tu-ɔ [˥ ˧ ˩ ˥ ˩ /] **koyɔ** I have come to salute you! *cf.* **otuɛ** [˩ ˥].

t-uɣu [˩ ˥] to stir up; to disturb; **utuɣ-amɛ na** [˩ ˩ ˥ / ˩] you have disturbed this water (by stirring up the dirt); *cf.* **l-uɽu** [˩ ˥]; **z-uɣu** [˩ ˥].

t-ulɛ mu [˩ ˥ ˥] to start running; **ɔt-ulɛ mu** [˩ ˥ ˧ ˧] he has started running; *v.* **rh-ulɛ** [˩ ˥].

tuo [˥] **re** [˥] to descend; to come down; **ɔtuo re nɛ** ʊ-ɛɣɛ ʊ-**igbera** [˩ ˥ ˩ ˩ ˩ ˩ ˥ \ /] he had (already) come down by the time I passed by; **tuo re** ʊ-**od-uxuʊ̃u** [˩ ˩ ˩ \ ˩ ˩] come down (from above)!

tuʊ̃u [˩ ˥] to have sexual inter-



tu-ɔ [˙·.˙.↗] **koyɔ** I have come to salute you! *cf.* **otuɛ** [.˙].

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tuʊ̃u [.˙] to have sexual intercourse with (used with direct object; not decent); *v.* **gu** [˙] **ʊiɛ** [↗], **gu** [˙] **ku** [↗], **ho** [↗].

u- [.] pron. (personal) of the 2nd pers. sgl. abbreviated form; **ugb-ɛe** [.˙↗] you killed him; **uɣare** [.˙↘] shall you come?

ubã‿ɛ̃zɛ [.˙..] F.D. list: a tree, *Ochrocarpus africanus*; *cf.* **ɛzɛ** [..]; *v.* **otiɛ̃** [˙˙].

ube [˙.] a women's drum; of varying length, may be as long as 4 feet; beaten alternatively with a drumstick and the hand; played during **ugie** [..] and **ehɔ** [.˙].

ubelu [˙↗.] a tree, *Strombosia pustulata.*

Ubi [˙˙] the son of one among the **Ogiaʊ̃ɛs** [..˙]; his name has become a symbol for wickedness, hence: **ɛd-ubi** [.˙˙] a bad day; *v.* **Ɛweɽɛ** [˙˙˙].

ubi [.˙] pointed stick used by farmers for making the holes for yam-sticks; *v.* **gbe 1** [˙], **ogba 2** [˙.], **asɛgiɛ** [˙˙˙].

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ubi [˥ ˩] a slap; *cf.* **gbe 1** [˥].

ubidɔ̃ [˩ ˩ ˩] a leopard-like animal, but smaller.

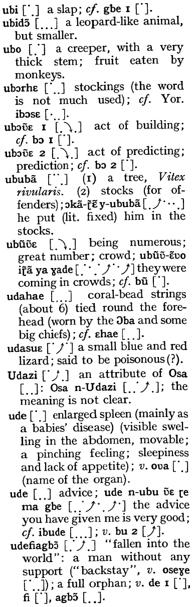
ubo [˩ ˥] a creeper, with a very thick stem; fruit eaten by monkeys.

ubɔrhɛ [˥ ˩ ˩] stockings (the word is not much used); *cf.* Yor. **ibɔsɛ** [˧ ˩ ˩].

ubɔʋ̃ɛ 1 [˩ \ ˩] act of building; *cf.* **bɔ 1** [˥].

ubɔʋ̃ɛ 2 [˩ \ ˩] act of predicting; prediction; *cf.* **bɔ 2** [˥].

ububã [˥ ˥ ˩] (1) a tree, *Vitex rivularis*. (2) stocks (for offenders); **ɔkã-ɽ̃ɛ̃ y-ububã** [˩ / ˧ ˧ ˧ ˩] he put (lit. fixed) him in the stocks.



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ubũʋ̃ɛ [.↘.] being numerous; great number; crowd; **ubũʋ̃-ɛ̃ʋo iɽ̃ã ya ɣade** [.˙˙.˙↗˙˙↗] they were coming in crowds; *cf.* **bũ** [˙].

udahae [...] coral-bead strings (about 6) tied round the forehead (worn by the **Ɔba** and some big chiefs); *cf.* **ɛhae** [..].

udasuɛ [˙↗˙] a small blue and red lizard; said to be poisonous (?).

Udazi [˙↗.] an attribute of **Osa** [..]: **Osa n-Udazi** [..˙↗.]; the meaning is not clear.

ude [˙.] enlarged spleen (mainly as a babies' disease) (visible swelling in the abdomen, movable; a pinching feeling; sleepiness and lack of appetite); *v.* **oʋa** [˙.] (name of the organ).

ude [..] advice; **ude n-ubu ʋ̃ɛ ɽe ma gbe** [..˙↗˙.↗˙] the advice you have given me is very good; *cf.* **ibude** [...]; *v.* **bu 2** [↗].

udefiagbɔ̃ [.˙↗.] "fallen into the world": a man without any support ("backstay", *v.* **oseɣe** [˙..]); a full orphan; *v.* **de 1** [˙], **fi** [˙], **agbɔ̃** [..].

ubũʋ̃ɛ [˩ \ ˩] being numerous; great number; crowd; **ubũ**ʋ̃**-**ɛ̃ʋ**o iɽ̃ã ya ɣade** [˩ ˥ ˧ ˩ ˥ / ˥ ˧ /] they were coming in crowds; *cf.* **bũ** [˥].

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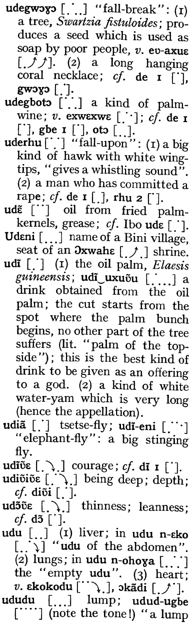
udegwɔɣɔ [˩ ˥ ˩ ˩] “fall-break”: (1) a tree, *Swartzia fistuloides*; produces a seed which is used as soap by poor people, *v.* **eʊ-axuɛ** [˩ / /]. (2) a long hanging coral necklace; *cf.* **de 1** [˥], **gwɔɣɔ** [˩ ˥].

udegbotɔ [˥ ˩ ˥ ˩] a kind of palm-wine; *v.* **exwɛxwɛ** [˩ ˥ ˧]; *cf.* **de 1** [˥], **gbe 1** [˥], **otɔ** [˩ ˩].

uderhu [˥ ˩ ˥] “fall-upon”: (1) a big kind of hawk with white wing-tips, “gives a whistling sound”. (2) a man who has committed a rape; *cf.* **de 1** [˩], **rhu 2** [˥].

udɛ̃ [˥ ˥] oil from fried palm-kernels, grease; *cf.* Ibo **udɛ** [˩ ˥].



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Udɛni [...] name of a Bini village, seat of an **Ɔxwahɛ** [.↗.] shrine.

udĩ [.˙] (1) the oil palm, *Elaesis guineensis*; **udĩ‿uxuʊ̃u** [.˙...] a drink obtained from the oil palm; the cut starts from the spot where the palm bunch begins, no other part of the tree suffers (lit. “palm of the top-side”); this is the best kind of drink to be given as an offering to a god. (2) a kind of white water-yam which is very long (hence the appellation).

udiã [.˙] tsetse-fly; **udĩ-eni** [.˙˙·] “elephant-fly”: a big stinging fly.

udĩʊ̃ɛ [.↘.] courage; *cf.* **dĩ 1** [˙].

udiʊ̃iʊ̃ɛ [.˙↘.] being deep; depth; *cf.* **diʊ̃i** [.˙].

udɔ̃ʊ̃ɛ [.↘.] thinness; leanness; *cf.* **dɔ̃** [˙].

udu [..] (1) liver; in **udu n-ɛko** [..˙↘] “**udu** of the abdomen”. (2) lungs; in **udu n-ohoɣa** [..˙.˙] the “empty **udu**”. (3) heart; *v.* **ɛkokodu** [˙˙↘.], **ɔkãdi** [.↗˙].

ududu [...] lump; **udud-ugbe** [˙˙˙˙] (note the tone!) “a lump

Udɛni [˩ ˩ ˩] name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

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uɗiʊ̃ɛ [˩ \ ˩] courage: *cf.* **ɗi 1** [˥].

udiʊ̃iʊ̃ɛ [˩ ˥ \ ˩] being deep; depth;
cf. **diʊ̃i** [˩ ˥].

udɔ̃ʊ̃ɛ [˩ \ ˩] thinness; leanness;
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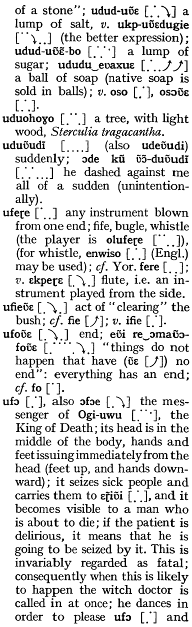
(2) lungs; in **udu n-ohoɣa** [˩ ˩ ˥ ˩ ˥] the “empty **udu**”.
(3) heart;
v. ɛ**kokodu** [˥ ˥ \ ˩], ɔ**kãdi** [˩ / ˥].

ududu [˩ ˩ ˩] lump: **udud-ugbe** [˥ ˥ ˥ ˥] (note the tone!) “a lump of a stone”; **udud-uʊ̃ɛ** [˩ ˥ ˩ \ ] a lump of salt, *v.* **ukp-uʊ̃ɛdugie** [˥ ˥ (4-1) ˩ ˩] (the better expression); **udud-uʊ̃ɛ̃-bo** [˩ ˥ ˩ ˥ ˧] a lump of sugar; **ududu‿eʋaxuɛ** [˩ ˥ ˩ ˩ / /] a ball of soap (native soap is sold in balls); *v.* **oso** [˩ ˥], **osɔʊ̃ɛ** [˩ ˥ ˩].

uduohoɣo [˩ ˥ ˥ ˩] a tree, with light wood, *Sterculia tragacantha.*

uduʊ̃udĩ [˩ ˩ ˩ ˩] (also **udeʊ̃udi**) suddenly; ɔ**de kũ ʊ̃ɔ̃-duʊ̃udĩ** [˩ ˥ ˩ ˥ ˩ ˩ ˩] he dashed against me all of a sudden (unintentionally).

ufeɽe [˥ ˩ ˩] any instrument blown from one end; fife, bugle, whistle (the player is



of a stone”; **udud-uʊ̃ɛ** [.˙.↘] a lump of salt, *v.* **ukp-uʊ̃ɛdugie** [˙˙↘..] (the better expression); **udud-uʊ̃ɛ̃-bo** [.˙.˙˙] a lump of sugar; **ududu‿eʋaxuɛ** [.˙..↗↗] a ball of soap (native soap is sold in balls); *v.* **oso** [.˙], **osɔʊ̃ɛ** [.˙.].

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ufeɽe [˙..] any instrument blown from one end; fife, bugle, whistle (the player is **olufeɽe** [˙˙..]), (for whistle, **enwiso** [.˙.] (Engl.) may be used); *cf.* Yor. **fere** [..]; *v.* **ɛkpeɽɛ** [.↘.] flute, i.e. an instrument played from the side.

ufieʊ̃ɛ [.↘.] act of “clearing” the bush; *cf.* **fie** [↗]; *v.* **ifie** [.˙].

ufoʊ̃ɛ [.↘.] end; **eʊ̃i re‿ɔmaʊ̃ɔ-foʊ̃ɛ** [.˙˙˙˙.↘.] “things do not happen that have (**ʊ̃ɛ** [↗]) no end”: everything has an end; *cf.* **fo** [˙].

ufɔ [.˙], also **ɔfɔe** [.↘] the messenger of **Ogi-uwu** [.˙˙˙], the King of Death; its head is in the middle of the body, hands and feet issuing immediately from the head (feet up, and hands downward); it seizes sick people and carries them to **ɛɽiʊ̃i** [.˙.], and it becomes visible to a man who is about to die; if the patient is delirious, it means that he is going to be seized by it. This is invariably regarded as fatal; consequently when this is likely to happen the witch doctor is called in at once; he dances in order to please **ufɔ** [.˙] and

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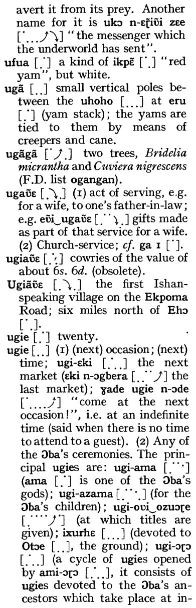
ufua [˩ ˥] a kind of **ikpɛ̃** [˥ ˩] “red yam”, but white.

ugã [˩ ˩] small vertical poles between the **uhoho** [˩ ˩ ˩] at **eru** [˩ ˥] (yam stack); the yams are tied to them by means of creepers and cane.

ugãgã [˥ / ˩] two trees, *Bridelia micrantha* and *Cuviera nigrescens* (F.D. list **ogangan**).

ugaʊ̃ɛ [˩ \ ˩] (1) act of serving, e.g. for a wife, to one’s father-in-law; e.g. **eʊ̃i‿ugaʊ̃ɛ** [˩ ˥ ˥ (4-1) ˩] gifts made as part of that service for a wife.



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(2) Church-service; *cf.* **ga 1** [˙].

ugiaʊ̃ɛ [.˙↘] cowries of the value of about 6*s*. 6*d*. (obsolete).

Ugiãʊ̃ɛ [.↘.] the first Ishan-speaking village on the **Ekpoma** Road; six miles north of **Ehɔ** [˙.].

ugie [.˙] twenty.

ugie [..] (1) (next) occasion; (next) time; **ugi-ɛki** [.˙..] the next market (**ɛki n-ɔgbera** [..˙˙↗] the last market); **ɣade ugie n-ɔde** [˙....↗] “come at the next occasion!”, i.e. at an indefinite time (said when there is no time to attend to a guest). (2) Any of the **Ɔba**’s ceremonies. The principal **ugies** are: **ugi-ama** [.˙˙˙] (**ama** [.˙] is one of the **Ɔba**’s gods); **ugi-azama** [.˙˙˙.] (for the **Ɔba**’s children); **ugi-oʊi‿ozuɔɽe** [.˙˙˙˙↗˙] (at which titles are given); **ixurhɛ** [...] (devoted to **Otɔe** [..], the ground); **ugi-ɔɽɔ** [.˙..] (a cycle of **ugies** opened by **ami-ɔɽɔ** [.˙..], it consists of **ugies** devoted to the **Ɔba**’s ancestors which take place at in-

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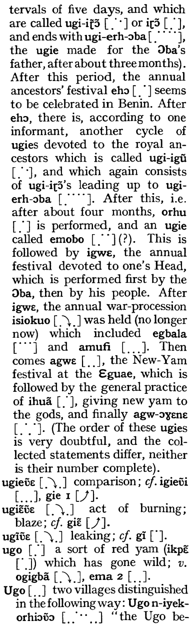

tervals of five days, and which are called **ugi-iɽ̃ɔ̃** [.˙˙] or **iɽ̃ɔ̃** [.˙], and ends with **ugi-erh-ɔba** [.˙˙˙˙], the **ugie** made for the **Ɔba**'s father, after about three months). After this period, the annual ancestors' festival **ehɔ** [.˙] seems to be celebrated in Benin. After **ehɔ**, there is, according to one informant, another cycle of **ugies** devoted to the royal ancestors which is called **ugi-igũ** [.˙˙], and which again consists of **ugi-iɽ̃ɔ̃**'s leading up to **ugi-erh-ɔba** [.˙˙˙˙]. After this, i.e. after about four months, **orhu** [.˙] is performed, and an **ugie** called **emobo** [.˙˙] (?). This is followed by **igwɛ**, the annual festival devoted to one's Head, which is performed first by the **Ɔba**, then by his people. After **igwɛ**, the annual war-procession **isiokuo** [.↘..] was held (no longer now) which included **egbala** [˙˙˙] and **amufi** [...]. Then comes **agwɛ** [..], the New-Yam festival at the **Ɛguae**, which is followed by the general practice of **ihuã** [.˙], giving new yam to the gods, and finally **agw-ɔɣɛnɛ** [.˙.˙]. (The order of these **ugies** is very doubtful, and the collected statements differ, neither is their number complete).

ugieʋ̃ɛ [.↘..] comparison; *cf.* **igieʋ̃i** [...], **gie 1** [↗].

ugiɛ̃ʋ̃ɛ [.↘..] act of burning; blaze; *cf.* **giɛ̃** [↗].

ugĩʋ̃ɛ [.↘..] leaking; *cf.* **gĩ** [˙].

ugo [.˙] a sort of red yam (**ikpɛ̃** [˙.]) which has gone wild; *v.* **ogigbã** [.↘..], **ema 2** [..].

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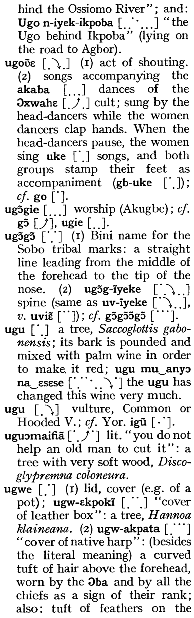
ugoʋ̃ɛ [˩ \ ˩] (1) act of shouting. (2) songs accompanying the **akaba** [˩ ˩ ˩] dances of the **Ɔxwahɛ** [˩ / ˩] cult; sung by the head-dancers while the women dancers clap hands. When the head-dancers pause, the women sing **uke** [˥ ˩] songs, and both groups stamp their feet as accompaniment (**gb-uke** [˥ ˩]); *cf.* **go** [˥].

ugɔ̃gie [˩ ˩ ˩] worship (Akugbe); *cf.* **gɔ̃** [/], **ugie** [˩ ˩].

ugɔ̃gɔ̃ [˥ ˩ ˥] (1) Bini name for the



hind the Ossiomo River"; and: **Ugo n-iyek-ikpoba** [˩ ˩ ˥ ˧ ˩ ˩ ˩] "the Ugo behind Ikpoba" (lying on the road to Agbor).

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ugɔ̃gɔ̃ [˥ ˩ ˥] (1) Bini name for the Sobo tribal marks: a straight line leading from the middle of the forehead to the tip of the nose. (2) **ugɔ̃g-ĩyeke** [˥ ˩ \ ˩ ˩] spine (same as **uv-ĩyeke** [˥ \ ˩ ˩], *v.* **uviɛ̃** [˥ ˥]); *cf.* **gɔ̃gɔ̃ɔ̃gɔ̃** [˥ ˥ ˥].

ugu [˥ ˩] a tree, *Saccoglottis gabonensis*; its bark is pounded and mixed with palm wine in order to make it red; **ugu mu‿anyɔ na‿ɛsɛse** [˥ ˩ ˥ ˥ ˥ ˩ ˩ \ ˥] the **ugu** has changed this wine very much.

ugu [˩ \] vulture, Common or Hooded V.; *cf.* Yor. **igũ** [˧ ˥].

uguɔmaifiã [˥ ˩ / ˥] lit. "you do not help an old man to cut it": a tree with very soft wood, *Discoglypremna coloneura*.

ugwe [˩ ˥] (1) lid, cover (e.g. of a pot); **ugw-ɛkpokĩ** [˩ ˥ ˥ ˩] "cover of leather box": a tree, *Hannoa klaineana*. (2) **ugw-akpata** [˩ ˥ ˥ ˥] "cover of native harp": (besides the literal meaning) a curved tuft of hair above the forehead, worn by the **Ɔba** and by all the chiefs as a sign of their rank; also: tuft of feathers on the

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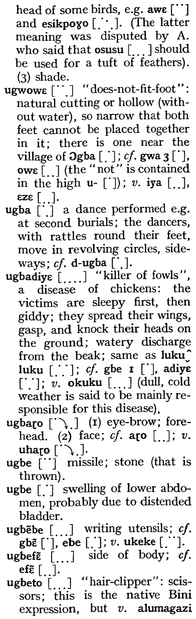
head of some birds, e.g. **awɛ** [˥ ˥] and **esikpoɣo** [˩ ˥ ˧ ˩]. (The latter meaning was disputed by A. who said that **osusu** [˩ ˩ ˩] should be used for a tuft of feathers).
(3) shade.

ugwowɛ [˥ ˥ ˩] "does-not-fit-foot": natural cutting or hollow (without water), so narrow that both feet cannot be placed together in it; there is one near the village of **Ɔgba** [˩ ˥]; *cf.* **gwa 3** [˥], **owɛ** [˩ ˩] (the "not" is contained in the high **u-** [˥]); *v.* **iya** [˩ ˩], ɛzɛ [˩ ˩].

ugba [˥ ˩] a dance performed e.g. at second burials; the dancers, with rattles round their feet, move in revolving



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ugba [˙.] a dance performed e.g. at second burials; the dancers, with rattles round their feet, move in revolving circles, sideways; *cf.* **d-ugba** [˙.].

ugbadiyɛ [....] "killer of fowls", a disease of chickens: the victims are sleepy first, then giddy; they spread their wings, gasp, and knock their heads on the ground; watery discharge from the beak; same as **luku͡luku** [.˙.˙]; *cf.* **gbe 1** [˙], **adiyɛ** [˙.˙]; *v.* **okuku** [...] (dull, cold weather is said to be mainly responsible for this disease),

ugbaɽo [˙↘.] (1) eye-brow; forehead. (2) face; *cf.* **aɽo** [..]; *v.* **uhaɽo** [˙↘.].

ugbe [˙˙] missile; stone (that is thrown).

ugbe [.˙] swelling of lower abdomen, probably due to distended bladder.

ugbẽbe [...] writing utensils; *cf.* **gbẽ** [˙], **ebe** [.˙]; *v.* **ukeke** [.˙˙].

ugbefɛ̃ [...] side of body; *cf.* **efɛ̃** [..].

ugbeto [...] "hair-clipper": scissors; this is the native Bini expression, but *v.* **alumagazi**

circles, sideways; *cf.* **d-ugba** [˥ ˩].

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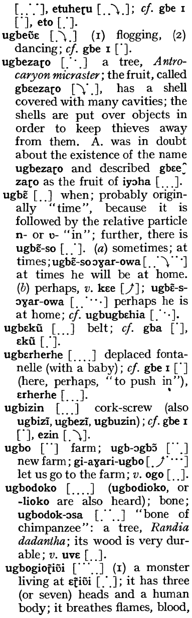
ugbeto [˩ ˩ ˩] “hair-clipper”: scissors; this is the native Bini expression, but *v.* **alumagazi**

[˩ ˩ ˥ ˩ ˥], **etuheɽu** [˩ ˩ \ ˩]; *cf.* **gbe 1** [˥], **eto** [˩ ˥].

ugbeʊ̃ɛ [˩ \ ˩] (1) flogging, (2) dancing; *cf.* **gbe 1** [˥].

ugbezaɽo [˩ ˥ ˦ ˩] a tree, *Antro-caryon micraster*; the fruit, called **gbɛezaɽo** [\ ˥ ˩], has a shell covered with many cavities; the shells are put over objects in order to keep thieves away from them. A. was in doubt about the existence of the name **ugbezaɽo** and described **gbɛeˆ zaɽo** as the fruit of **iyɔha** [˩ ˩ ˩].

ugbɛ̃ [˩ ˩] when; probably originally "time", because it is followed by the relative particle



[..˙.˙], **etuheɽu** [..↘.]; *cf.* **gbe** ɪ [˙], **eto** [.˙].
ugbeʊ̃ɛ [.↘.] (ɪ) flogging, (2) dancing; *cf.* **gbe** ɪ [˙].
ugbezaɽo [.˙˙.] a tree, *Antrocaryon micraster*; the fruit, called **gbɛezaɽo** [↘˙.], has a shell covered with many cavities; the shells are put over objects in order to keep thieves away from them. A. was in doubt about the existence of the name **ugbezaɽo** and described **gbɛe͡zaɽo** as the fruit of **iyɔha** [...].
ugbɛ̃ [..] when; probably originally "time", because it is followed by the relative particle
n- or **ʊ-** "in"; further, there is **ugbɛ̃-so** [..˙]. (*a*) sometimes; at times; **ugbɛ̃-so ɔɣar-owa** [..˙↘˙˙˙] at times he will be at home. (*b*) perhaps, *v.* **kɛe** [↗]; **ugbɛ̃-s-ɔɣar-owa** [..˙˙˙˙] perhaps he is at home; *cf.* **ugbugbɛhia** [.˙˙˙].

ugbɛkũ [...] belt; *cf.* **gba** [˙], **ɛkũ** [.˙].

ugbɛrherhe [....] deplaced fontanelle (with a baby); *cf.* **gbe** ɪ [˙] (here, perhaps, "to push in"), **ɛrherhe** [...].

ugbizin [...] cork-screw (also **ugbizĩ, ugbezĩ, ugbuzin**); *cf.* **gbe** ɪ [˙], **ezin** [.↘].

ugbo [˙˙] farm; **ugb-ɔgbɔ̃** [˙˙.] new farm; **gi-aɣari-ugbo** [.↗˙˙˙˙] let us go to the farm; *v.* **ogo** [..].

ugbodoko [....] (**ugbodioko**, or **-lioko** are also heard); bone; **ugbodok-ɔsa** [.˙˙..] "bone of chimpanzee": a tree, *Randia dadantha*; its wood is very durable; *v.* **uvɛ** [..].

ugbogioɽ̃iʊ̃i [˙˙˙..] (ɪ) a monster living at **ɛɽ̃iʊ̃i** [.˙.]; it has three (or seven) heads and a human body; it breathes flames, blood,

n- or ʊ- “in”; further, there is **ugbɛ̃-so** [˩ ˩ ˥]. (*a*) sometimes; at times; **ugbɛ̃-so ɔɣar-owa** [˩ ˩ ˥ \ ˥ ˥ ˦] at times he will be at home. (*b*) perhaps, *v.* **kɛe** [/]; **ugbɛ̃-s-ɔɣar-owa** [˩ ˩ ˥ ˦ ˦ ˧] perhaps he is at home; *cf.* **ugbugbɛhia** [˩ ˥ ˦ ˧].

ugbɛkũ [˩ ˩ ˩] belt; *cf.* **gba** [˥], **ɛkũ** [˩ ˥].

ugbɛrherhe [˩ ˩ ˩ ˩] deplaced fontanelle (with a baby); *cf.* **gbe 1** [˥] (here, perhaps, “to push in”), **ɛrherhe** [˩ ˩ ˩].

ugbizin [˩ ˩ ˩] corkscrew (also **ugbizĩ**, **ugbezĩ**, **ugbuzin**); *cf.* **gbe 1** [˥], **ezin** [˩ \ ].

ugbo [˥ ˥] farm; **ugb-ɔgbɔ̃** [˥ ˥ ˩] new farm; **gi-aɣari-ugbo** [˩ / ˥ ˦ ˦ ˦] let us go to the farm; *v.* **ogo** [˩ ˩].

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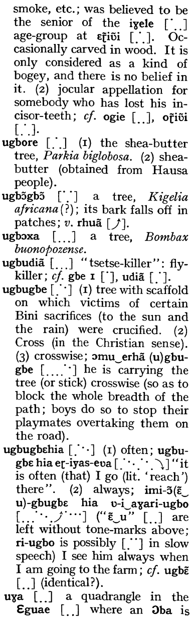
ugbogioɽ̃iʊ̃i [˥ ˥ ˥ ˩ ˩] (1) a monster living at ɛɽ̃**iʊ̃i** [˩ ˥ ˩]; it has three (or seven) heads and a human body; it breathes flames, blood, smoke, etc.; was believed to be the senior of the **iɣele** [˥ ˩ ˩] age-group at **ɛʈiʊ̃i** [˩ ˥ ˩]. Occasionally carved in wood. It is only considered as a kind of bogey, and there is no belief in it. (2) jocular appellation for somebody who has lost his incisor-teeth; *cf.* **ogie** [˩ ˩], **oʈiʊ̃i** [˩ ˥ ˩].

ugbore [˩ ˥ ˩] (1) the shea-butter tree, *Parkia biglobosa.* (2) shea-butter (obtained from Hausa people).

ugbɔ̃gbɔ̃ [˥ ˩ ˥] a tree, *Kigelia africana* (?); its bark falls off in patches; *v.* **rhuã** [/].

ugbɔxa [˩ ˩ ˩] a tree, *Bombax*



smoke, etc.; was believed to be the senior of the **iɣele** [˙..] age-group at **ɛʈiʊ̃i** [.˙.]. Occasionally carved in wood. It is only considered as a kind of bogey, and there is no belief in it. (2) jocular appellation for somebody who has lost his incisor-teeth; *cf.* **ogie** [..], **oʈiʊ̃i** [.˙.].

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ugbɔ̃gbɔ̃ [˙.˙] a tree, *Kigelia africana* (?); its bark falls off in patches; *v.* **rhuã** [↗].

ugbɔxa [...] a tree, *Bombax buonopozense.*

ugbudiã [...] "tsetse-killer": fly-killer; *cf.* **gbe 1** [˙], **udiã** [.˙].

ugbugbe [.˙˙] (1) tree with scaffold on which victims of certain Bini sacrifices (to the sun and the rain) were crucified. (2) Cross (in the Christian sense). (3) crosswise; **ɔmu‿erhã (u)gbugbe** [....˙˙] he is carrying the tree (or stick) crosswise (so as to block the whole breadth of the path; boys do so to stop their playmates overtaking them on the road).

ugbugbɛhia [.˙˙˙] (1) often; **ugbugbɛ hia eʈ-iyas-eʊa** [.˙˙.˙˙.↘] "it is often (that) I go (lit. 'reach') there". (2) always; **imi-ɔ̃(ɛ̃‿u)-gbugbɛ hia ʊ-i‿aɣari-ugbo** [...˙˙.↗˙˙˙] ("**ɛ̃‿u**" [..] are left without tone-marks above; **ri-ugbo** is possibly [.˙˙] in slow speech) I see him always when I am going to the farm; *cf.* **ugbɛ̃** [..] (identical?).

uɣa [..] a quadrangle in the **Ɛguae** [..] where an **Ɔba** is *buonopozense*.

ugbudiã [˩ ˩ ˩] “tsetse-killer”: fly-killer; *cf.* **gbe 1** [˥], **udiã** [˩ ˥].

ugbugbe [˩ ˥ ˦] (1) tree with scaffold on which victims of certain Bini sacrifices (to the sun and the rain) were crucified. (2) Cross (in the Christian sense). (3) crosswise; **ɔmu͜erhã (u)gbugbe** [˩ ˩ ˩ ˩ ˥ ˦] he is carrying the tree (or stick) crosswise (so as to block the whole breadth of the path; boys do so to stop their playmates overtaking them on the road).

ugbugbɛhia [˩ ˥ ˦ ˧] (1) often; **ugbugbɛ hia eɽ-iyaseʋa** [˩ ˥ ˦ ˧ ˩ ˥ ˦ ˩ \ ] “it is often (that) I go (lit. ‘reach’) there”. (2) always; **imi-**ɔ̃(ɛ̃͜

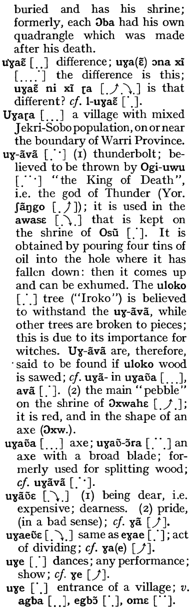
u)-gbugbɛ hia ʊ-**i͜aɣari-ugbo** [˩ ˩ ˩ ˥ ˧ ˧ ˩ / ˥ ˧ ˧ ˧] (“**ɛ̃͜u**” [˩ ˩] are left without tone-marks above; **ri-ugbo** is possibly [˩ ˥ ˥] in slow speech) I see him always when I am going to the farm; *cf.* **ugbɛ̃** [˩ ˩] (identical?).

uɣa [˩ ˩] a quadrangle in the **Ɛguae** [˩ ˩] where an **Ɔba** is buried and has his shrine; formerly, each **Ɔba** had his own quadrangle which was made after his death.

uɣaɛ̃ [˩ ˩] difference; **uɣa(ɛ̃) ɔna xĩ** [˩ ˩ ˩ ˩ ˥] the difference is this; **uɣaɛ̃ ni xĩ ɽa** [˩ / ˩ \ ˩] is that different? *cf.* **l-uɣaɛ̃** [˥ ˩].

Uɣaɽa [˩ ˩ ˩] a village with mixed Jekri-Sobo population, on or near the boundary of Warri Province.

uɣ-ãvã [˩ ˥ ˧] (1) thunderbolt; believed to be thrown by **Ogi-uwu** [˩ ˥ ˥ ˧] "the King of Death", i.e. the god of Thunder (Yor. **ʃãŋgo** [˩ /]); it is used in the **awasɛ** [˩ \ ˩] that is kept on the shrine of **Osũ** [



buried and has his shrine; formerly, each **Ɔba** had his own quadrangle which was made after his death.

uɣaɛ̃ [..] difference; **uɣa(ɛ̃) ɔna xĩ** [....˙] the difference is this; **uɣaɛ̃ ni xĩ ɽa** [.↗.↘.] is that different? *cf.* **l-uɣaɛ̃** [˙.].

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uɣaʊ̃a [...] axe; **uɣaʊ̃-ɔ̃ra** [.˙˙.] an axe with a broad blade; formerly used for splitting wood; *cf.* **uɣãvã** [.˙·].

uɣãʊ̃ɛ [.↘.] (1) being dear, i.e. expensive; dearness. (2) pride, (in a bad sense); *cf.* **ɣã** [↗].

uɣaeʊ̃ɛ [.↘.] same as **eɣae** [.˙]; act of dividing; *cf.* **ɣa(e)** [↗].

uɣe [.˙] dances; any performance; show; *cf.* **ɣe** [↗].

uɣe [˙.] entrance of a village; *v.* **agba** [..], **egbɔ̃** [˙.], **omɛ** [˙˙].

˩ ˥]. It is obtained by pouring four tins of oil into the hole where it has fallen down: then it comes up and can be exhumed. The **uloko** [˩ ˥ ˩] tree (“Iroko”) is believed to withstand the **uɣ-ãvã**, while other trees are broken to pieces; this is due to its importance for witches. **Uɣ-ãvã** are, therefore, said to be found if **uloko** wood is sawed; *cf.* **uɣã-** in **uɣaʊ̃a** [˩ ˩ ˩], **avã** [˩ ˥]. (2) the main “pebble” on the shrine of **Ɔxwahɛ** [˩ / ˩]; it is red, and in the shape of an axe (**Ɔxw.**).

uɣaʊ̃a [˩ ˩ ˩] axe; **uɣaʊ̃-ɔ̃ra** [˩ ˥ ˥ ˩] an axe with a broad blade; formerly used for splitting wood; *cf.* **uɣãvã** [˩ ˥ ˧].

uɣãʊ̃ɛ [˩ \ ˩] (1)

being dear, i.e. expensive; dearness. (2) pride, (in a bad sense); *cf.* **ɣã** [/].

uɣaeʊ̃ɛ [˩ \ ˩] same an **eɣae** [˩ ˥]; act of dividing; *cf.* **ɣa(e)** [/].

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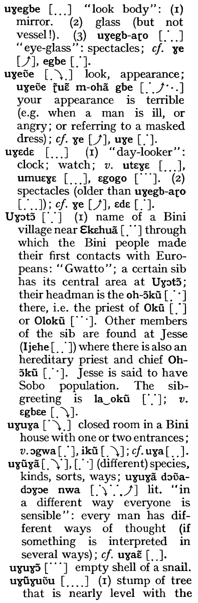
uɣe [˥ ˩] entrance of a village; *v.* **agba** [˩ ˩], **egbɔ̃** [˥ ˩], **omɛ** [˥ ˥].

uɣegbe [˩ ˩ ˩] “look body”: (1) mirror. (2) glass (but not vessel!). (3) **uɣegb-aɽo** [˩ ˥ ˩ ˩] “eye-glass”: spectacles; *cf.* **ɣe** [/], **egbe** [˩ ˥].

uɣeʋ̃e [˩ \ ˩] look, appearance; **uɣeʋ̃e ɽ̃uɛ̃ m-ohã gbe** [˩ ˥ ˩ / ˦ ˧ ˨] your appearance is terrible (e.g. when a man is ill, or angry; or referring to a masked dress); *cf.* **ɣe** [/], **uɣe** [˩ ˥].

uɣɛdɛ [˩ ˩ ˩] (1) “day-looker”: clock; watch; *v.* **utɛɣɛ** [˩ ˩ ˩], **umuɛɣɛ** [˩ ˩ ˩], **ɛgogo** [˥ ˥ ˥]. (2) spectacles (older than **uɣegb-aɽo** [˩ ˥ ˩ ˩]); *cf.* **ɣe** [/], **ɛdɛ** [˩ ˥].

Uɣɔtɔ̃ [˥ ˩ ˥] (1) name of a Bini village near



uɣegbe [...] “look body”: (1) mirror. (2) glass (but not vessel!). (3) **uɣegb-aɽo** [.˙..] “eye-glass”: spectacles; *cf.* **ɣe** [↗], **egbe** [.˙].

uɣeʋ̃e [.↘.] look, appearance; **uɣeʋ̃e ɽ̃uɛ̃ m-ohã gbe** [.˙.↗˙·.] your appearance is terrible (e.g. when a man is ill, or angry; or referring to a masked dress); *cf.* **ɣe** [↗], **uɣe** [.˙].

uɣɛdɛ [...] (1) “day-looker”: clock; watch; *v.* **utɛɣɛ** [...], **umuɛɣɛ** [...], **ɛgogo** [˙˙˙]. (2) spectacles (older than **uɣegb-aɽo** [.˙..]); *cf.* **ɣe** [↗], **ɛdɛ** [.˙].

Uɣɔtɔ̃ [˙.˙] (1) name of a Bini village near **Ɛkɛhuã** [.˙˙] through which the Bini people made their first contacts with Europeans: “Gwatto”; a certain sib has its central area at **Uɣɔtɔ̃**; their headman is the **oh-ɔ̃kũ** [.˙·] there, i.e. the priest of **Okũ** [.˙] or **Olokũ** [˙˙·]. Other members of the sib are found at Jesse (**Ijehe** [..˙]) where there is also an hereditary priest and chief **Oh-ɔ̃kũ** [.˙·]. Jesse is said to have Sobo population. The sib-greeting is **la‿okũ** [˙.˙]; *v.* **ɛgbɛe** [.↘].

uɣuɣa [˙↘..] closed room in a Bini house with one or two entrances; *v.* **ɔgwa** [.˙], **ikũ** [.↘]; *cf.* **uɣa** [..].

uɣũɣã [.↘˙], [.˙·] (different) species, kinds, sorts, ways; **uɣuɣã dɔʋ̃a-dɔɣɔe nwa** [.↘˙.˙.↗] lit. “in a different way everyone is sensible”: every man has different ways of thought (if something is interpreted in several ways); *cf.* **uɣaɛ̃** [..].

uɣuɣɔ̃ [˙˙˙] empty shell of a snail.

uɣũɣuʋ̃u [....] (1) stump of tree that is nearly level with the

Ɛkɛhuã [˩ ˥ ˥] through which the Bini people made their first contacts with Europeans: “Gwatto”; a certain sib has its central area at **Uɣɔtɔ̃**; their headman is the **oh-ɔ̃kũ** [˩ ˥ ˧] there, i.e. the priest of **Okũ** [˩ ˥] or **Olokũ** [˥ ˥ ˧]. Other members of the sib are found at Jesse (**Ijehe** [˩ ˩ ˥]) where there is also an hereditary priest and chief **Oh-ɔ̃kũ** [˩ ˥ ˧]. Jesse is said to have Sobo population. The sib-greeting is **la͜okũ** [˥ ˩ ˥]; *v.* **ɛgbɛe** [˩ \ ].

uɣuɣa [˥ \ ˩] closed room in a Bini house with one or two entrances; *v.* **ɔgwa** [˩ ˥], **ikũ** [˩ \ ]; *cf.* **uɣa** [˩ ˩].

uɣũɣã [˩ \ ˥], [˩ ˥ ˧] (different) species, kinds, sorts, ways;

uɣuɣã dɔʊ̃adɔɣɔe nwa [˩ ˥ (4-1) ˥ ˩ ˥ ˩ /] lit. “in a different way everyone is sensible”: every man has different ways of thought (if something is interpreted in several ways); *cf.* **uɣaɛ̃** [˩ ˩].

uɣuɣɔ̃ [˥ ˥ ˥] empty shell of a snail.

uɣũɣuʊ̃u [˩ ˩ ˩ ˩] (1) stump of tree that is nearly level with the ground. (2) also: roots of trees swelling out of the ground; *v.* **εzi** [˩ ˩], **utukpuʊ̃u** [˩ ˩ ˩ ˩].

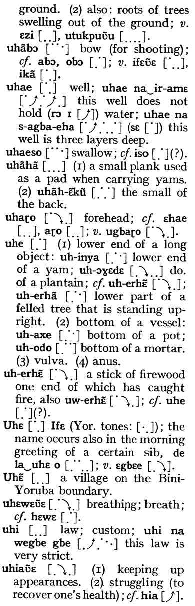
uhãbɔ [˥ ˥ ˧] bow (for shooting); *cf.* **abɔ, obɔ** [˩ ˥]; *v.* **ifεʊ̃ε** [˥ ˩ ˩], **ikã** [˥ ˩].

uhae [˥ ˩] well; **uhae na‿ir-amε** [˥ / ˩ ˥ / ˩] this well does not hold (**rɔ 1** [/]) water; **uhae na s-agba-eha** [˥ / ˩ ˥ ˩ ˩ ˥] (**sε** [˥]) this well is three layers deep.

uhaeso [˥ ˥ ˧] swallow; *cf.* **iso** [˩ ˥] (?).

uhãhã [˩ ˩ ˩] (1) a small plank used as a pad when carrying yams. (2) **uhãh-ε̃kũ** [˩ ˥ ˩ ˥] the small of the back.

uhaɽo [˥ \ ˩]



ground. (2) also: roots of trees swelling out of the ground; *v.* **εzi** [..], **utukpuʊ̃u** [....].

uhãbɔ [˙˙·] bow (for shooting); *cf.* **abɔ, obɔ** [.˙]; *v.* **ifεʊ̃ε** [˙..], **ikã** [˙.].

uhae [˙.] well; **uhae na‿ir-amε** [˙↗.˙↗.] this well does not hold (**rɔ ɪ** [↗]) water; **uhae na s-agba-eha** [˙↗.˙..˙] (**sε** [˙]) this well is three layers deep.

uhaeso [˙˙·] swallow; *cf.* **iso** [.˙](?).

uhãhã [...] (1) a small plank used as a pad when carrying yams. (2) **uhãh-ε̃kũ** [.˙.˙] the small of the back.

uhaɽo [˙↘.] forehead; *cf.* **εhae** [..], **aɽo** [..]; *v.* **ugbaɽo** [˙↘.].

uhe [.˙] (1) lower end of a long object: **uh-inya** [.˙·] lower end of a yam; **uh-ɔɣεdε** [.↘..] do. of a plantain; *cf.* **uh-erhε̃** [˙↘.]; **uh-erhã** [.˙·] lower part of a felled tree that is standing upright. (2) bottom of a vessel: **uh-axe** [.˙·] bottom of a pot; **uh-odo** [.˙˙] bottom of a mortar. (3) vulva. (4) anus.

uh-erhε̃ [˙↘.] a stick of firewood one end of which has caught fire, also **uw-erhε̃** [˙↘.]; *cf.* **uhe** [.˙](?).

Uhε [˙.] **Ifε** (Yor. tones: [·.]); the name occurs also in the morning greeting of a certain sib, **de la‿uhε o** [.˙˙..]; *v.* **εgbεe** [.↘].

Uhε̃ [..] a village on the Bini-Yoruba boundary.

uhεwεʊ̃ε [.˙↘..] breathing; breath; *cf.* **hεwε** [.˙].

uhi [..] law; custom; **uhi na wegbe gbe** [.↗.˙·] this law is very strict.

uhiaʊ̃ε [.↘.] (1) keeping up appearances. (2) struggling (to recover one's health); *cf.* **hia** [↗].

forehead; *cf.* **ɛhae** [˩ ˩], **aɽo** [˩ ˩]; *v.* **ugbaɽo** [˥ \ ˩].

uhe [˩ ˥] (1) lower end of a long object: **uh-inya** [˩ ˥ ˧] lower end of a yam; **uh-ɔɣɛdɛ** [˩ \ ˩ ˩] do. of a plantain; *cf.* **uh-erhɛ̃** [˥ \ ˩]; **uh-erhã** [˩ ˥ ˧] lower part of a felled tree that is standing upright. (2) bottom of a vessel: **uh-axe** [˩ ˥ ˧] bottom of a pot; **uh-odo** [˩ ˥ ˥] bottom of a mortar. (3) vulva. (4) anus.

uh-erhɛ̃ [˥ \ ˩] a stick of firewood one end of which has caught fire, also **uw-erhɛ̃** [˥ \ ˩]; *cf.* **uhe** [˩ ˥] (?).

Uhɛ [˥ ˩] **Ifɛ** (Yor. tones: [˧ ˩]); the name occurs also in the morning greeting of a certain sib, **de la͜uhɛ o** [˩ ˥ ˥ ˩ ˩]; *v.* **ɛgbɛe** [˩ \ ].

Uhɛ̃ [˩ ˩] a village on the Bini-Yoruba boundary.

uhɛwɛʊ̃ɛ [˩ ˥ \ ˩] breathing; breath; *cf.* **hɛwɛ** [˩ ˥].

uhi [˩ ˩] law; custom; **uhi na wegbe gbe** [˩ / ˩ ˥ ˧ ˧] this law is very strict.

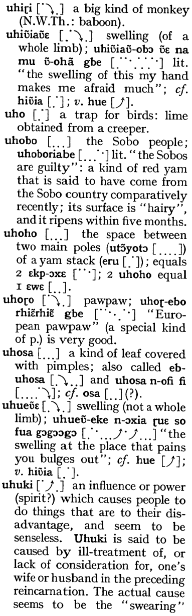
uhiaʊ̃ɛ [˩ \ ˩] (1) keeping up appearances. (2) struggling (to recover one’s health); *cf.* **hia** [/].

uhiṛi [˥ \ ˩] a big kind of monkey (N.W.Th.: baboon).

uhiʊ̃iaʊ̃ɛ [˩ ˥ \ ˩] swelling (of a whole limb); **uhiʊ̃iaʊ̃-obɔ ʊ̃ɛ na mu ʊ̃-ohã gbe** [˩ ˥ ˥ ˦ ˩ ˥ ˩ ˥ ˩ ˥ ˦] lit. "the swelling of this my hand makes me afraid much"; *cf.* **hiʊ̃ia** [˩ ˥]; *v.* **hue** [/].

uho [˩ ˥] a trap for birds: lime obtained from a creeper.

uhobo [˩ ˩ ˩] the Sobo people; **uhoboriahe** [˩ ˩ ˩ ˥ ˦] lit. "the Sobos are guilty": a kind of red yam that is said to have come from the Sobo country comparatively recently; its surface is "hairy ", and it ripens within five months.



uhiṛi [˙↘.] a big kind of monkey (N.W.Th.: baboon).

uhiʊ̃iaʊ̃ɛ [.˙↘.] swelling (of a whole limb); **uhiʊ̃iaʊ̃-obɔ ʊ̃ɛ na mu ʊ̃-ohã gbe** [.˙˙˙.˙.˙.˙˙] lit. "the swelling of this my hand makes me afraid much"; *cf.* **hiʊ̃ia** [.˙]; *v.* **hue** [↗].

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uhoho [...] the space between two main poles (**utɔ̃yotɔ** [....]) of a yam stack (**eru** [.˙]); equals 2 **ɛkp-ɔxɛ** [˙˙˙]; 2 **uhoho** equal 1 **ɛwɛ** [..].

uhoṛo [˙↘.] pawpaw; **uhoṛ-ebo rhiɛ̃rhiɛ̃ gbe** [˙˙˙.˙˙] "European pawpaw" (a special kind of p.) is very good.

uhosa [...] a kind of leaf covered with pimples; also called **eb-uhosa** [.↘..] and **uhosa n-ofi fi** [....˙↘]; *cf.* **osa** [..] (?).

uhueʊ̃ɛ [.↘.] swelling (not a whole limb); **uhueʊ̃-eke n-ɔxia ṛuɛ so fua gɔgɔɔgɔ** [.˙˙...↗˙↗...] "the swelling at the place that pains you bulges out"; *cf.* **hue** [↗]; *v.* **hiʊ̃ia** [.˙].

uhuki [˙↗.] an influence or power (spirit?) which causes people to do things that are to their disadvantage, and seem to be senseless. **Uhuki** is said to be caused by ill-treatment of, or lack of consideration for, one's wife or husband in the preceding reincarnation. The actual cause seems to be the "swearing"

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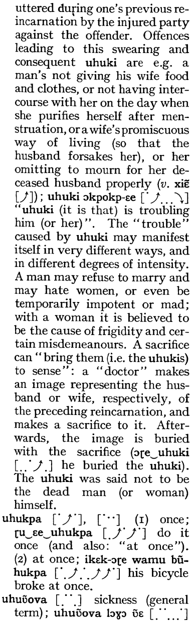
uhuki [˥ / ˩] an

influence or power (spirit?) which causes people to do things that are to their disadvantage, and seem to be senseless. **Uhuki** is said to be caused by ill-treatment of, or lack of consideration for, one's wife or husband in the preceding reincarnation. The actual cause seems to be the "swearing" uttered during one’s previous re-incarnation by the injured party against the offender. Offences leading to this swearing and consequent **uhuki** are e.g. a man’s not giving his wife food and clothes, or not having intercourse with her on the day when she purifies herself after menstruation, or a wife’s promiscuous way of living (so that the husband forsakes her), or her omitting to mourn for her deceased husband properly (*v.* **xiɛ̃** [/]); **uhuki ɔkpokp-ɛe** [˥ / ˩ ˩ ˩ \ ] “**uhuki** (it is that) is troubling him (or her)”. The “trouble” caused by **uhuki** may manifest



uttered during one’s previous re-incarnation by the injured party against the offender. Offences leading to this swearing and consequent **uhuki** are e.g. a man’s not giving his wife food and clothes, or not having intercourse with her on the day when she purifies herself after menstruation, or a wife’s promiscuous way of living (so that the husband forsakes her), or her omitting to mourn for her deceased husband properly (*v.* **xiɛ̃** [↗]); **uhuki ɔkpokp-ɛe** [˙↗...↘] “**uhuki** (it is that) is troubling him (or her)”. The “trouble” caused by **uhuki** may manifest itself in very different ways, and in different degrees of intensity. A man may refuse to marry and may hate women, or even be temporarily impotent or mad; with a woman it is believed to be the cause of frigidity and certain misdemeanours. A sacrifice can “bring them (i.e. the **uhukis**) to sense”: a “doctor” makes an image representing the husband or wife, respectively, of the preceding reincarnation, and makes a sacrifice to it. Afterwards, the image is buried with the sacrifice (**ɔɽe‿uhuki** [..˙↗.] he buried the **uhuki**). The **uhuki** was said not to be the dead man (or woman) himself.

uhukpa [˙↗˙], [˙˙˙] (1) once; **ɽu‿ɛe‿uhukpa** [.↗˙↗˙] do it once (and also: “at once”). (2) at once; **ikɛk-ɔɽe wamu bũhukpa** [˙.↗.˙.↗↗˙] his bicycle broke at once.

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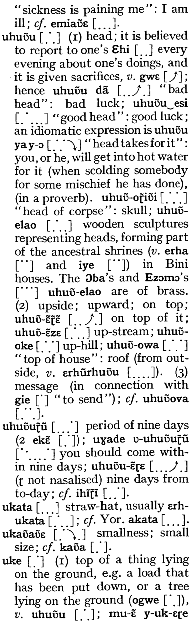
"sickness is paining me": I am ill; *cf.* **emiaʊ̃ɛ** [˩ ˩ ˩].

uhuʊ̃u [˩ ˥ ˩] (1) head; it is believed to report to one's **Ɛhi** [˩ ˩] every evening about one's doings, and it is given sacrifices, *v.* **gwɛ** [/]; hence **uhuʊ̃u dã** [˩ ˩ / ˩] "bad head": bad luck; **uhuʊ̃u͜esi** [˩ ˥ ˩ ˩ ˩] "good head": good luck; xxxxx an idiomatic expression is **uhuʊ̃u ya y-ɔ** [˩ ˥ ˩ ˥ \ ] "head takes for it": you, or he, will get into hot water for it (when scolding somebody for some mischief he has done), (in a proverb). **uhuʊ̃-oɽ̃iʊ̃i** [˩ ˥ ˩ ˥ ˩] "head of corpse": skull; **uhuʊ̃-elao** [˩ ˥ ˩ ˩] wooden sculptures representing heads,



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uhuʊ̃uɽ̃ũ [. . . ˙] period of nine days (2 **ekɛ̃** [. ˙]); **uɣade ʊ-uhuʊ̃uɽ̃ũ** [˙ ˙ . . . . ˙] you should come within nine days; **uhuʊ̃u-ɛ̃ɽɛ** [. . . ↗ .] (ɽ not nasalised) nine days from to-day; *cf.* **ihĩɽ̃ĩ** [. . ˙].

ukata [. . .] straw-hat, usually **ɛrh-ukata** [. ˙ . . .]; *cf.* Yor. **akata** [. . .].

ukaʊ̃aʊ̃ɛ [. ˙ ↘ .] smallness; small size; *cf.* **kaʊ̃a** [. ˙].

uke [. ˙] (1) top of a thing lying on the ground, e.g. a load that has been put down, or a tree lying on the ground (**ogwe** [˙ .]), *v.* **uhuʊ̃u** [. ˙ .]; **mu-ɛ̃ y-uk-ɛɽe**

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ukaʊ̃aʊ̃ɛ [˩ ˥ \ ˩] smallness; small size; *cf.* **kaʊ̃a** [˩ ˥].

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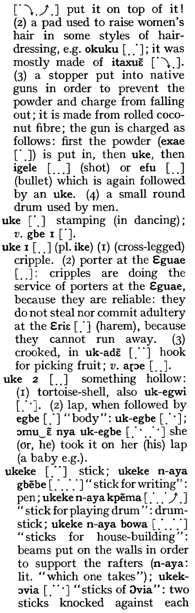
[˥ \ ˩ / ˩] put it on top of it! (2) a pad used to raise women's hair in some styles of hairdressing, e.g. **okuku** [˩ ˩ ˥]; it was mostly made of **itaxuɛ̃** [˥ \ ˩]. (3) a stopper put into native guns in order to prevent the powder and charge from falling out; it is made from rolled coconut fibre; the gun is charged as follows: first the powder (**exae** [˥ ˩]) is put in, then **uke**, then **igele** [˩ ˩ ˩] (shot) or **efu** [˩ ˩] (bullet) which is again followed by an **uke**. (4) a small round drum used by men.

uke [˥ ˩] stamping (in dancing); *v.* **gbe 1** [˥].

uke 1 [˩ ˩] (pl. **ike**)



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uke [˙.] stamping (in dancing); *v.* **gbe 1** [˙].

uke 1 [..] (pl. **ike**) (1) (cross-legged) cripple. (2) porter at the **Ɛguae** [..]: cripples are doing the service of porters at the **Ɛguae**, because they are reliable: they do not steal nor commit adultery at the **Ɛriɛ** [.˙] (harem), because they cannot run away. (3) crooked, in **uk-adɛ̃** [.˙˙] hook for picking fruit; *v.* **aɽɔe** [..].

uke 2 [..] something hollow: (1) tortoise-shell, also **uk-egwi** [.˙˙]. (2) lap, when followed by **egbe** [.˙] "body": **uk-egbe** [.˙˙]; **ɔmu‿ɛ̃ nya uk-egbe** [.˙˙..˙˙] she (or, he) took it on her (his) lap (a baby e.g.).

ukeke [.˙˙] stick; **ukeke n-aya gbẽbe** [.˙..˙.˙] "stick for writing": pen; **ukeke n-aya kpẽma** [.˙..˙↗.] "stick for playing drum": drumstick; **ukeke n-aya bowa** [.˙..˙.˙] "sticks for house-building": beams put on the walls in order to support the rafters (**n-aya**: lit. "which one takes"); **ukek-ɔvia** [.˙˙˙] "sticks of **Ɔvia**": two sticks knocked against each

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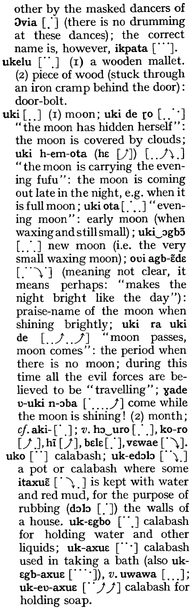
ukelu [˥ ˥ ˩] (1) a wooden mallet. (2) piece of wood (stuck through an iron cramp behind the door): door-bolt.

uki [˩ ˩] (1) moon; **uki de ɽo** [˩ ˩ ˥ ˧] “the moon has hidden herself”: the moon is covered by clouds; **uki h-em-ota** (**hɛ** [/]) [˩ ˩ / (4-1) ˩] “the moon is carrying the evening fufu”: the moon is coming out late in the night, e.g. when it is full moon; **uki ota** [˩ ˥ ˩ ˩] “evening moon”: early moon (when waxing and still small); **uki͜ɔgbɔ̃**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uko [˙˙] calabash; **uk-edɔlɔ** [˙˙↘.] a pot or calabash where some **itaxuɛ̃** [˙↘.] is kept with water and red mud, for the purpose of rubbing (**dɔlɔ** [.˙]) the walls of a house. **uk-ɛgbo** [˙˙.] calabash for holding water and other liquids; **uk-axuɛ** [˙˙˙] calabash used in taking a bath (also **uk-ɛgb-axuɛ** [˙˙˙˙]), *v.* **uwawa** [...]; **uk-eʋ-axuɛ** [˙˙↗↗] calabash for holding soap.

[˩ ˩ ˥ ˩] new moon (i.e. the very small waxing moon); **oʊi agb-ɛ̃dɛ** [˩ ˥ ˥ \ ˥] (meaning not clear, it means perhaps: “makes the night bright like the day”): praise-name of the moon when shining brightly; **uki ra uki de** [˩ ˩ / ˩ ˩ /] “moon passes, moon comes”: the period when there is no moon; during this time all the evil forces are believed to be “travelling”; **ɣade ʊ-uki n-ɔba** [˥ ˩ ˩ ˩ ˩ /] come while the moon is shining! (2) month; *cf.* **aki-** [˥ ˩]; *v.* **hɔ͜uro** [˩ ˥ ˩], **ko-ro** [/ ˩], **hĩ** [/], **bɛlɛ** [˩ ˥], **vɛwae** [˥ \ ].

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ukobozo [˩ ˩ ˩ ˩] also **ukoɣobozo,** Latham's or Forest Francolin (or bush-fowl).

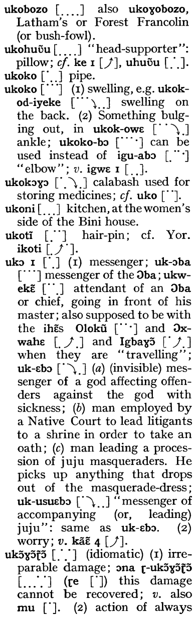
ukohuʊ̃u [˩ ˩ ˩ ˩] "head-supporter": pillow; *cf.* **ke 1** [/], **uhuʊ̃u** [˩ ˥ ˩].

ukoko [˥ ˩ ˩] pipe.

ukoko [˥ ˥ ˥] (1) swelling, e.g. **ukok-od-iyeke** [˥ ˥ ˥ (4-1) ˩ ˩] swelling on the back. (2) Something bulging out, in **ukok-owɛ** [˥ ˥ \ ˩] ankle; **ukoko-bɔ** [˥ ˥ ˥ ˧] can be used instead of **igu-abɔ** [˩ ˥ ˥ ˧] "elbow"; *v.* **igwɛ 1** [˩ ˩].

ukokɔɣɔ [˥ ˩ \ ˩] calabash used for storing medicines; *cf.* **uko** [˥ ˥].

ukoni [˩ ˩ ˩] kitchen, at the women's side of the Bini



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ukohuʊ̃u [....] "head-supporter": pillow; *cf.* **ke 1** [↗], **uhuʊ̃u** [.˙.].

ukoko [˙..] pipe.

ukoko [˙˙˙] (1) swelling, e.g. **ukok-od-iyeke** [˙˙˙↘..] swelling on the back. (2) Something bulging out, in **ukok-owɛ** [˙˙↘.] ankle; **ukoko-bɔ** [˙˙˙·] can be used instead of **igu-abɔ** [.˙˙·] "elbow"; *v.* **igwɛ 1** [..].

ukokɔɣɔ [˙.↘.] calabash used for storing medicines; *cf.* **uko** [˙˙].

ukoni [...] kitchen, at the women's side of the Bini house.

ukotĩ [.˙˙] hair-pin; cf. Yor. **ikoti** [.↗˙].

ukɔ 1 [˙.] (1) messenger; **uk-ɔba** [˙˙˙] messenger of the **Ɔba**; **ukwekɛ̃** [˙˙.] attendant of an **Ɔba** or chief, going in front of his master; also supposed to be with the **ihɛ̃s Olokũ** [˙˙·] and **Ɔxwahɛ** [.↗.] and **Igbaɣɔ̃** [˙↗.] when they are "travelling"; **uk-ɛbɔ** [˙↘.] (*a*) (invisible) messenger of a god affecting offenders against the god with sickness; (*b*) man employed by a Native Court to lead litigants to a shrine in order to take an oath; (*c*) man leading a procession of juju masqueraders. He picks up anything that drops out of the masquerade-dress; **uk-usuɛbɔ** [˙↘..] "messenger of accompanying (or, leading) juju": same as **uk-ɛbɔ.** (2) worry; *v.* **kãɛ̃ 4** [↗].

ukɔ̃ɣɔ̃ɾ̃ɔ̃ [.˙.˙] (idiomatic) (1) irreparable damage; **ɔna ɾ-ukɔ̃ɣɔ̃ɾ̃ɔ̃** [....˙.˙] (**ɾe** [˙]) this damage cannot be recovered; *v.* also **mu** [˙]. (2) action of always house.

ukofĩ [˩ ˥ ˥] hairpin; cf. Yor. **ikoti** [˩ / ˥].

ukɔ 1 [˥ ˩] (1) messenger; **uk-ɔba** [˥ ˥ ˥] messenger of the **Ɔba**; **ukw-ekɛ̃** [˥ ˥ ˩] attendant of an **Ɔba** or chief, going in front of his master; also supposed to be with the **ihɛ̃s** **Olokũ** [˥ ˥ ˧] and **Ɔxwahɛ** [˩ / ˩] and **Igbaɣɔ̃** [˥ / ˩] when they are “travelling”; **uk-ɛbɔ** [˥ \ ˩] (*a*) (invisible) messenger of a god affecting offenders against the god with sickness; (*b*) man employed by a Native Court to lead litigants to a shrine in order to take an oath; (*c*) man leading a procession of juju masqueraders. He picks up anything that drops out of the masquerade-dress; **uk-usuɛbɔ** [˥ \ ˩ ˩] “messenger of accompanying (or, leading) juju”: same as **uk-ɛbɔ**. (2) worry; *v.* **kãɛ̃ 4** [/].

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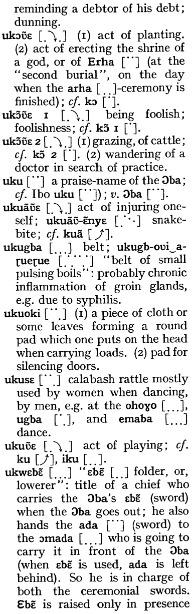
ukɔʊ̃ɛ [˩ \ ˩] (1) act of planting. (2) act of erecting the shrine of a god, or of **Erha** [˥ ˥] (at the “second burial”, on the day when the **arha** [˩ ˩]-ceremony is finished); *cf.* **kɔ** [˥].

ukɔ̃ʊ̃ɛ 1 [˩ \ ˩] being foolish; foolishness; *cf.* **kɔ̃ 1** [˥].

ukɔ̃ʊ̃ɛ 2 [˩ \ ˩] (1) grazing, of cattle; *cf.* **kɔ̃ 2** [˥]. (2) wandering of a doctor in search of practice.

uku [˥ ˥] a praise-name of the **Ɔba**; *cf.* Ibo **uku** [˥ ˥]+; *v.* **Ɔba** [˥ ˥].

ukuãʊ̃ɛ [˩ \ ˩] act of injuring one-self; **ukuãʊ̃-ɛ̃nyɛ** [



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ukugba [...] belt; **ukugb-oʊi‿a-ɽueɽue** [.˙.˙˙.˙] “belt of small pulsing boils”: probably chronic inflammation of groin glands, e.g. due to syphilis.

ukuoki [˙˙.] (1) a piece of cloth or some leaves forming a round pad which one puts on the head when carrying loads. (2) pad for silencing doors.

ukusɛ [˙˙.] calabash rattle mostly used by women when dancing, by men, e.g. at the **ohoɣo** [...], **ugba** [˙.], and **emaba** [...] dance.

ukuʊ̃ɛ [.↘.] act of playing; *cf.* **ku** [↗], **iku** [..].

ukwɛbɛ̃ [...] “**ɛbɛ̃** [..] folder, or, lowerer”: title of a chief who carries the **Ɔba**’s **ɛbɛ̃** (sword) when the **Ɔba** goes out; he also hands the **ada** [˙˙] (sword) to the **ɔmada** [...] who is going to carry it in front of the **Ɔba** (when **ɛbɛ̃** is used, **ada** is left behind). So he is in charge of both the ceremonial swords. **Ɛbɛ̃** is raised only in presence

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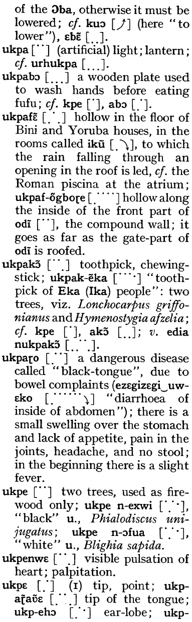
ukpa [˥ ˥] (artificial) light; lantern; *cf.* **urhukpa** [˩ ˩ ˩].

ukpabɔ [˩ ˩ ˩] a wooden plate used to wash hands before eating fufu; *cf.* **kpe** [˥], **abɔ** [˩ ˥].

ukpafɛ̃ [˩ ˥ ˩] hollow in the floor of Bini and Yoruba houses, in the rooms called **ikũ** [˩ \ ], to which the rain falling through an opening in the roof is led, *cf.* the Roman piscina at the atrium; **ukpaf-õgboɽe** [˩ ˥ ˥ ˥ ˥] hollow along the inside of the front part of **odĩ** [˥ ˥], the compound wall; it goes as far as the



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ukpakɔ̃ [˙˙.] toothpick, chewing-stick; **ukpak-ẽka** [˙˙˙·] “tooth-pick of **Eka** (**Ika**) people”: two trees, viz. *Lonchocarpus griffonianus* and *Hymenostygia afzelia*; *cf.* **kpe** [˙], **akɔ̃** [..]; *v.* **edia nukpakɔ̃** [..˙˙.].

ukpaɽo [.˙˙] a dangerous disease called “black-tongue”, due to bowel complaints (**ezɛgizɛgi‿uwɛko** [.˙˙˙˙˙˙↘] “diarrhoea of inside of abdomen”); there is a small swelling over the stomach and lack of appetite, pain in the joints, headache, and no stool; in the beginning there is a slight fever.

ukpe [˙˙] two trees, used as fire-wood only; **ukpe n-exwi** [˙.˙·], “black” **u.**, *Phialodiscus unijugatus*; **ukpe n-ɔfua** [˙.˙·], “white” **u.**, *Blighia sapida*.

ukpenwɛ [˙˙.] visible pulsation of heart; palpitation.

ukpɛ [.˙] (1) tip, point; **ukp-aɽaõɛ** [.˙˙.] tip of the tongue; **ukp-ehɔ** [.˙·] ear-lobe; **ukp-**

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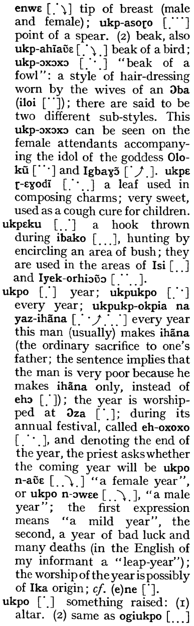
enwɛ [˩ ˥ (4-1)] tip of breast (male and female); **ukp-asoɽo** [˩ ˥ ˥ ˥] point of a spear. (2) beak, also **ukp-ahĩaʊ̃ɛ** [˩ ˥ (4-1) ˩] beak of a bird; **ukp-ɔxɔxɔ** [˩ ˥ ˧ ˩] “beak of a fowl”: a style of hair-dressing worn by the wives of an **Ɔba** (**iloi** [˥ ˥]); there are said to be two different sub-styles. This **ukp-ɔxɔxɔ** can be seen on the female attendants accompanying the idol of the goddess **Olokũ** [˥ ˥ ˧] and **Igbaɣɔ̃** [˥ / ˩]. **ukpɛ ɽ-ɛɣodĩ** [˩ ˥ ˧ ˩ ˩] a leaf used in composing charms; very sweet, used as a cough cure for children.

ukpɛku [˩ ˩ ˥] a hook thrown during **ibako** [˩ ˩ ˩



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ukpɛku [..˙] a hook thrown during **ibako** [...], hunting by encircling an area of bush; they are used in the areas of **Isi** [..] and **Iyek-orhiɔʊ̃ɔ** [.˙˙..].

ukpo [.˙] year; **ukpukpo** [.˙˙] every year; **ukpukp-okpia na yaz-ihãna** [.˙˙↗.˙..˙] every year this man (usually) makes **ihãna** (the ordinary sacrifice to one’s father; the sentence implies that the man is very poor because he makes **ihãna** only, instead of **ehɔ** [.˙]); the year is worshipped at **Ɔza** [˙.]; during its annual festival, called **eh-oxoxo** [.˙˙.], and denoting the end of the year, the priest asks whether the coming year will be **ukpo n-aʊ̃ɛ** [..↘.] “a female year”, or **ukpo n-ɔwɛɛ** [..↘.], “a male year”; the first expression means “a mild year”, the second, a year of bad luck and many deaths (in the English of my informant a “leap-year”); the worship of the year is possibly of **Ika** origin; *cf.* **(e)ne** [˙].

ukpo [˙.] something raised: (1) altar. (2) same as **ogiukpo** [...]

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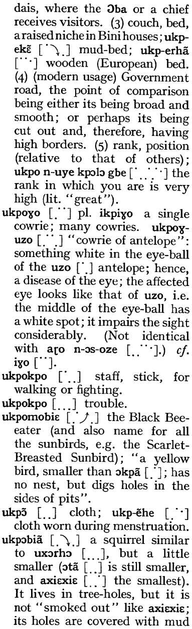
ukpo [˥ ˩]
something raised: (1) altar. (2) same as **ogiukpo** [˩ ˩ ˩]

dais, where the **Ɔba** or a chief receives visitors. (3) couch, bed, a raised niche in Bini houses; **ukp-ekɛ̃** [˥ \ ˩] mud-bed; **ukp-erhã** [˥ ˥ ˧] wooden (European) bed. (4) (modern usage) Government road, the point of comparison being either its being broad and smooth; or perhaps its being cut out and, therefore, having high borders. (5) rank, position (relative to that of others); **ukpo n-uye kpɔlɔ gbe** [˥ ˩ ˩ ˥ ˩ ˥ ˧] the rank in which you are is very high (lit. “great”).

ukpoɣo [˩ ˥ ˥] pl. **ikpiɣo** a single cowrie; many cowries. **ukpoɣ-uzo** [˩ ˥ ˥ ˩] “cowrie of antelope”: something white in



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ukpoɣo [.˙˙] pl. **ikpiɣo** a single cowrie; many cowries. **ukpoɣ-uzo** [.˙˙.] “cowrie of antelope”: something white in the eye-ball of the **uzo** [˙.] antelope; hence, a disease of the eye; the affected eye looks like that of **uzo**, i.e. the middle of the eye-ball has a white spot; it impairs the sight considerably. (Not identical with **aɽo n-ɔs-oze** [..˙˙˙].) *cf.* **iɣo** [˙˙].

ukpokpo [˙..] staff, stick, for walking or fighting.

ukpokpo [...] trouble.

ukpomobiɛ [.˙↗.] the Black Bee-eater (and also name for all the sunbirds, e.g. the Scarlet-Breasted Sunbird); “a yellow bird, smaller than **ɔkpã** [.˙]; has no nest, but digs holes in the sides of pits”.

ukpɔ̃ [..] cloth; **ukp-ẽhe** [.˙˙] cloth worn during menstruation.

ukpɔbiã [.↘.] a squirrel similar to **uxɔrhɔ** [...], but a little smaller (**ɔtã** [..] is still smaller, and **axiɛxiɛ** [..˙] the smallest). It lives in tree-holes, but it is not “smoked out” like **axiɛxiɛ**; its holes are covered with mud the eye-ball of the **uzo** [˥ ˩] antelope; hence, a disease of the eye; the affected eye looks like that of **uzo**, i.e. the middle of the eye-ball has a white spot; it impairs the sight considerably. (Not identical with **aɽo n-ɔs-oze** [˩ ˩ ˥ ˥ ˧].) *cf.* **iɣo** [˥ ˥].

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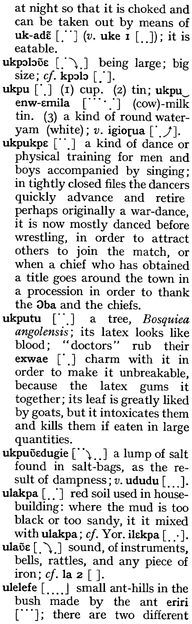
ukpɔlɔʊ̃ɛ [˩ ˥ \ ˩] being large; big size; *cf.* **kpɔlɔ** [˩ ˥].

ukpu [˥ ˩] (1) cup. (2) tin; **ukpu‿ enw-ɛmila** [˥ ˥ ˥ ˧ ˩ ˥] (cow)-milk tin. (3) a kind of round water-yam (white); *v.* **igioɽua** [˥ ˩ /].

ukpukpɛ [˥ ˥ ˩] a kind of dance or physical training for men and boys accompanied by singing; in tightly closed files the dancers quickly advance and retire perhaps originally a war-dance, it is now mostly danced before wrestling, in order



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ukpukpɛ [˙˙.] a kind of dance or physical training for men and boys accompanied by singing; in tightly closed files the dancers quickly advance and retire perhaps originally a war-dance, it is now mostly danced before wrestling, in order to attract others to join the match, or when a chief who has obtained a title goes around the town in a procession in order to thank the **Ɔba** and the chiefs.

ukputu [˙˙.] a tree, *Bosquiea angolensis*; its latex looks like blood; "doctors" rub their **exwae** [˙.] charm with it in order to make it unbreakable, because the latex gums it together; its leaf is greatly liked by goats, but it intoxicates them and kills them if eaten in large quantities.

ukpuʊ̃ɛdugie [˙˙↘..] a lump of salt found in salt-bags, as the result of dampness; *v.* **ududu** [...].

ulakpa [..˙] red soil used in house-building: where the mud is too black or too sandy, it it mixed with **ulakpa**; *cf.* Yor. **ilɛkpa** [..·].

ulaʊ̃ɛ [.↘..] sound, of instruments, bells, rattles, and any piece of iron; *cf.* **la 2** [ ].

ulelefe [....] small ant-hills in the bush made by the ant **eriri** [˙˙˙]; there are two different to attract others to join the match, or when a chief who has obtained a title goes around the town in a procession in order to thank the Ɔ**ba** and the chiefs.

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ukpuʊ̃ɛdugie [˥ ˥ (4-1) ˩ ˩] a lump of salt found in salt-bags, as the result of dampness; *v.* **ududu** [˩ ˩ ˩].

ulakpa [˩ ˩ ˥] red soil used in house-building: where the mud is too black or too sandy, it is+ mixed with **ulakpa**; *cf.* Yor. **ilɛkpa** [˩ ˩ ˧].

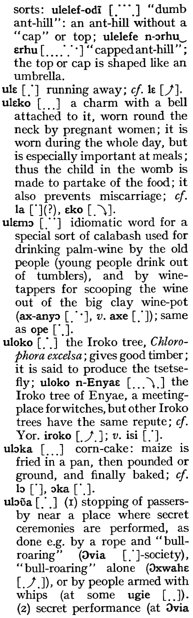
ulaʊ̃ɛ [˩ \ ˩] sound, of instruments, bells, rattles, and any piece of iron; *cf.* **la 2** [ ].

ulelefe [˩ ˩ ˩ ˩] small ant-hills in the bush made by the ant **eriri** [˥ ˥ ˥]; there are two different sorts: **ulelef-odĩ** [˩ ˥ ˥ ˥ ˩] “dumb ant-hill”: an ant-hill without a “cap” or top; **ulelefe n-ɔrhu‿ ɛrhu** [˩ ˩ ˩ ˩ ˥ ˩ ˥ ˧] “capped ant-hill”; the top or cap is shaped like an umbrella.

ulɛ [˩ ˥] running away; *cf.* **lɛ** [/].

ulɛko [˩ ˩ ˩] a charm with a bell attached to it, worn round the neck by pregnant women; it is worn during the whole day, but is especially important at meals; thus the child in the womb is made to partake of the food; it also prevents miscarriage; *cf.* **la** [˥] (?), **ɛko** [˩ \ ].

ulɛmɔ [˩ ˥ ˥] idiomatic word for a special sort of



sorts: **ulelef-odĩ** [.˙˙˙.] “dumb ant-hill”: an ant-hill without a “cap” or top; **ulelefe n-ɔrhu‿ ɛrhu** [....˙.˙˙] “capped ant-hill”; the top or cap is shaped like an umbrella.

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ulɛmɔ [.˙˙] idiomatic word for a special sort of calabash used for drinking palm-wine by the old people (young people drink out of tumblers), and by wine-tappers for scooping the wine out of the big clay wine-pot (**ax-anyɔ** [.˙˙], *v.* **axe** [.˙]); same as **ope** [˙.].

uloko [.˙.] the Iroko tree, *Chlorophora excelsa*; gives good timber; it is said to produce the tsetse-fly; **uloko n-Enyaɛ** [...↘.] the Iroko tree of Enyae, a meeting-place for witches, but other Iroko trees have the same repute; *cf.* Yor. **iroko** [.↗.]; *v.* **isi** [.˙].

ulɔka [...] corn-cake: maize is fried in a pan, then pounded or ground, and finally baked; *cf.* **lɔ** [˙], **ɔka** [˙.].

ulɔ̃ɔ̃a [.˙.] (1) stopping of passers-by near a place where secret ceremonies are performed, as done e.g. by a rope and “bull-roaring” (**Ɔvia** [.˙]-society), “bull-roaring” alone (**Ɔxwahɛ** [.↗.]), or by people armed with whips (at some **ugie** [..]). (2) secret performance (at **Ɔvia**

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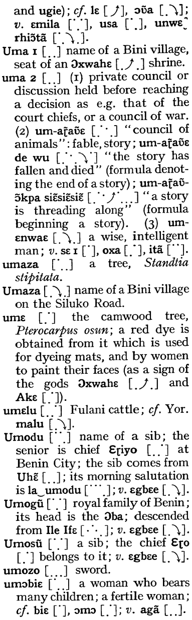
and ugie); *cf.* lɛ [/], ɔʊ̃a [˩ \ ]; *v.* **ɛmila** [˥ ˩ ˥], **usa** [˥ ˩], **unwɛ‿ rhiɔ̃tã** [˥ ˩ \ ˩].

Uma 1 [˩ ˩] name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

uma 2 [˩ ˩] (1) private council or discussion held before reaching a decision as e.g. that of the court chiefs, or a council of war. (2) **um-aɽaʊ̃ɛ** [˩ ˥ ˧ ˩] "council of animals": fable, story; **um-aɽaʊ̃ɛ de wu** [˩ ˥ ˧ ˩ \ ˥] "the story has fallen and died" (formula denoting the end of a story); **um-aɽaʊ̃-ɔ̃kpa siɛ̃siɛ̃siɛ̃** [˩ ˥ ˧ / ˥ ˩ ˩ ˩] "a story is threading along" (formula beginning a story). (3) **um-ɛnwaɛ** [˩ \ ˩] a wise, intelligent



and **ugie**); *cf.* **lɛ** [/], **ɔʊ̃a** [˩ \ ]; *v.* **ɛmila** [˥ ˩ ˥], **usa** [˥ ˩], **unwɛ‿ rhiɔ̃tã** [˥ ˩ \ ˩].
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umaza [˥ ˩ ˩] a tree, *Standtia stipitata.*

Umaza [˩ \ ˩] name of a Bini village on the Siluko Road.

umɛ [˩ ˥] the camwood tree, *Pterocarpus osun*; a red dye is obtained from it which is used for dyeing mats, and by women to paint their faces (as a sign of the gods **Ɔxwahɛ** [˩ / ˩] and **Akɛ** [˩ ˥]).

umɛlu [˩ ˩ ˥] Fulani cattle; *cf.* Yor. **malu** [˩ \ ].

Umodu [˥ ˥ ˩] name of a sib; the senior is chief **Ɛɽiyo** [˩ ˩ ˥] at Benin City; the sib comes from **Uhɛ̃** [˩ ˩]; its morning salutation is **la‿umodu** [˥ ˥ ˥ ˩]; *v.* **ɛgbɛe** [˩ \ ].

Umogũ [˥ ˩ ˥] royal family of Benin; its head is the **Ɔba**; descended from **Ile Ifɛ** [˧ ˥ ˧ ˩]; *v.* **ɛgbɛe** [˩ \ ].

Umosũ [˥ ˩ ˥] a sib; the chief **Ɛɽo** [˩ ˥] belongs to it; *v.* **ɛgbɛe** [˩ \ ].

umozo [˩ ˩ ˩] sword.

umɔbiɛ [˥ ˩ ˩] a woman who bears many children; a fertile woman; *cf.* **biɛ** [˥], **ɔmɔ** [˩ ˥]; *v.* **agã** [˩ ˩].

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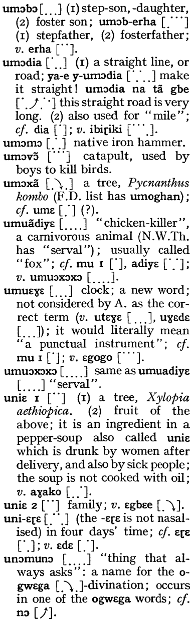
umɔdia [˥ ˩ ˩] (1) a straight line, or road; **ya-e y-umɔdia** [˥ ˩ ˥ ˩ ˩] make it straight! **umɔdia na tã gbe** [˥ ˩ / ˩ ˥ ˧] this straight road is very long. (2) also used for “mile”; *cf.* **dia** [˥]; *v.* **ibiɽiki** [˥ ˥ ˥ ˩].

umɔmɔ [˩ ˥ ˩] native iron hammer.

umɔvɔ̃ [˥ ˥ ˥] catapult, used by boys to kill birds.

umɔxã [˩ \ ˩] a tree, *Pycnanthus kombo* (F.D. list has **umoghan**); *cf.* **umɛ** [˩ ˥] (?).

umuãdiyɛ [˩ ˩ ˩ ˩] “chicken-killer”,



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umuãdiyɛ [....] “chicken-killer”, a carnivorous animal (N.W.Th. has “serval”); usually called “fox”; *cf.* **mu 1** [˙], **adiyɛ** [˙.˙]; *v.* **umuɔxɔxɔ** [....].

umuɛɣɛ [...] clock; a new word; not considered by A. as the correct term (*v.* **utɛɣɛ** [...], **uɣɛdɛ** [...]); it would literally mean “a punctual instrument”; *cf.* **mu 1** [˙]; *v.* **ɛgogo** [˙˙˙].

umuɔxɔxɔ [....] same as **umuadiyɛ** [....] “serval”.

uniɛ 1 [˙˙] (1) a tree, *Xylopia aethiopica*. (2) fruit of the above; it is an ingredient in a pepper-soup also called **uniɛ** which is drunk by women after delivery, and also by sick people; the soup is not cooked with oil; *v.* **aɣako** [..˙].

uniɛ 2 [˙˙] family; *v.* **ɛgbɛe** [.↘].

uni-ɛɽɛ [.˙˙.] (the -**ɛɽɛ** is not nasalised) in four days’ time; *cf.* **ɛɽɛ** [˙.]; *v.* **ɛdɛ** [.˙].

unɔmunɔ [....] “thing that always asks”: a name for the **ogwɛga** [.↘.]-divination; occurs in one of the **ogwɛga** words; *cf.* **nɔ** [↗].

a carnivorous animal (N.W.Th. has “serval”); usually called “fox”; *cf.* **mu 1** [˥], **adiy**ɛ [˥ ˩ ˥]; *v.* **umu**ɔxɔxɔ [˩ ˩ ˩ ˩].

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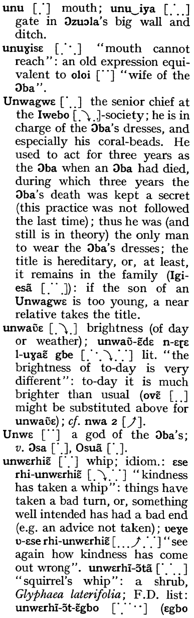
unu [˩ ˥] mouth; **unu͜iya** [˩ ˥ ˩ ˩] gate in **Ɔzuɔla**’s big wall and ditch.

unuɣisɛ [˩ ˥ ˧ ˩] “mouth cannot reach”: an old expression equivalent to **oloi** [˥ ˥] “wife of the **Ɔba**”.

Unwagwɛ [˥ ˩ ˩] the senior chief at the **Iwebo** [˩ \ ˩]-society; he is in charge of the **Ɔba**’s dresses, and especially his coral-beads. He used to act for three years as the **Ɔba** when an **Ɔba** had died, during which three years the **Ɔba**’s death was kept a secret (this practice was not followed the last time); thus he was (and still is in theory) the only man to wear the **Ɔba**’s



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unwaʊ̃ɛ [.↘..] brightness (of day or weather); **unwaʊ̃-ɛ̃dɛ n-ɛɽɛ l-uɣaɛ̃ gbe** [.˙˙.↘..˙˙] lit. “the brightness of to-day is very different”: to-day it is much brighter than usual (**ovɛ̃** [..] might be substituted above for **unwaʊ̃ɛ**); *cf.* **nwa 2** [↗].

Unwɛ [˙˙] a god of the **Ɔba**’s; *v.* **Ɔsa** [˙.], **Osuã** [˙.].

unwɛrhiɛ̃ [˙.˙] whip; idiom.: **ɛse rhi-unwɛrhiɛ̃** [.↘..˙˙] “kindness has taken a whip”: things have taken a bad turn, or, something well intended has had a bad end (e.g. an advice not taken); **ʋeɣe ʋ-ɛse rhi-unwɛrhiɛ̃** [...↗.˙.˙] “see again how kindness has come out wrong”. **unwɛrhĩ-ɔ̃tã** [˙.˙..] “squirrel’s whip”: a shrub, *Glyphaea laterifolia*; F.D. list: **unwɛrhĩ-ɔ̃t-ɛ̃gbo** [˙.˙˙˙˙] (**ɛgbo**

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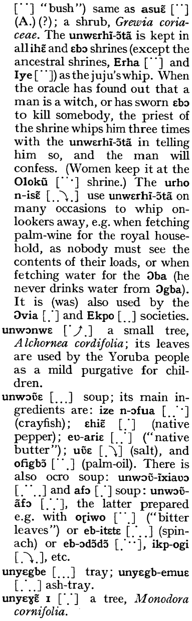
[˥ ˥] “bush”) same as **asuɛ̃** [˥ ˥] (A.) (?); a shrub, *Grewia coriaceae*. The **unwɛrhĩ-ɔ̃tã** is kept in all **ihɛ̃** and **ɛbɔ** shrines (except the ancestral shrines, **Erha** [˥ ˥] and **Iye** [˥ ˥]) as the juju’s whip. When the oracle has found out that a man is a witch, or has sworn **ɛbɔ** to kill somebody, the priest of the shrine whips him three times with the **unwɛrhĩ-ɔ̃tã** in telling him so, and the man will confess. (Women keep it at the **Olokũ** [˥ ˥ ˧] shrine.) The **urho n-isɛ̃** [˩ ˩ \ ˩] use **unwɛrhĩ-ɔ̃tã** on many occasions to whip onlookers away, e.g. when fetching palm-wine for the royal household, as nobody



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unwɔnwɛ [˙↗.] a small tree, *Alchornea cordifolia*; its leaves are used by the Yoruba people as a mild purgative for children.

unwɔʊ̃ɛ [...] soup; its main ingredients are: **ize n-ɔfua** [..˙·] (crayfish); **ɛhiɛ̃** [.˙] (native pepper); **eʋ-ariɛ** [..˙] (“native butter”); **uʊ̃ɛ** [.↘] (salt), and **ofigbɔ̃** [˙˙.] (palm-oil). There is also ocro soup: **unwɔʊ̃-ĩxiaʋɔ** [.˙˙..] and **afɔ** [.˙] soup: **unwɔʊ̃-ãfɔ** [.˙.˙], the latter prepared e.g. with **oɽiwo** [˙˙.] (“bitter leaves”) or **eb-itɛtɛ** [.˙..] (spinach) or **eb-ɔdɔ̃dɔ̃** [.˙˙˙], **ikp-ogi** [.↘.], etc.

unyɛgbe [...] tray; **unyɛgb-emuɛ** [.˙..] ash-tray.

unyɛɣɛ̃ ɪ [˙.˙] a tree, *Monodora cornifolia*.

must see the contents of their loads, or when fetching water for the Ɔ**ba** (he never drinks water from Ɔ**gba**). It is (was) also used by the Ɔ**via** [˩ ˥] and **Ekpo** [˩ ˩] societies.

unwɔnwɛ [˥ / ˩] a small tree, *Alchornea cordifolia*; its leaves are used by the Yoruba people as a mild purgative for children.

unwɔʊ̃ɛ [˩ ˩ ˩] soup; its main ingredients are: **ize n**ɔ**fua** [˩ ˩ ˥ ˧] (crayfish); ɛ**hi**ɛ̃ [˩ ˥] (native popper); **e**ʊ**-ari**ɛ [˩ ˩ ˥] (“native butter”); **u**ʊ̃ɛ [˩ \ ] (salt), and **ofigb**ɔ̃ [˥ ˥ ˩] (palm-oil). There is also ocro soup: **unw**ɔʊ̃**-ĩxia**ʊɔ [˩ ˥ ˥ ˩ ˩] and **af**ɔ [˩ ˥] soup: **unw**ɔʊ̃**-ãf**ɔ [˩ ˥ ˩ ˥], the latter prepared e.g. with **oɽiwo** [˥ ˥ ˩] (“bitter leaves”) or **eb-itɛtɛ** [˩ ˥ ˩ ˩] (spinach) or **eb-ɔdɔ̃dɔ̃** [˩ ˥ ˧ ˧], **ikp-ogi** [˩ \ ˩], etc.

unyɛgbe [˩ ˩ ˩] tray; **unyɛgb-emuɛ** [˩ ˥ ˩ ˩] ash-tray.

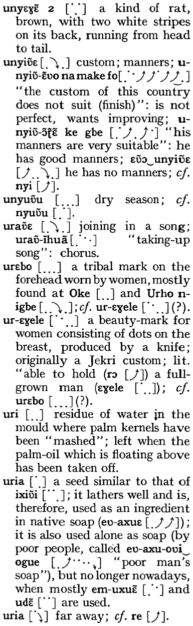
unyɛɣɛ̃ 1 [˥ ˩ ˥] a tree, *Monodora cornifolia*.

unyɛɣɛ̃ 2 [˥ ˩ ˥] a kind of rat, brown, with two white stripes on its back, running from head to tail.

unyiʊ̃ɛ [˩ \ ˩] custom; manners; **u-nyiʊ̃-ɛ̃ʊo na make fo** [˩ ˥ ˧ / / ˥ / /‿˩] “the custom of this country does not suit (finish)”: is not perfect, wants improving; **u-nyiʊ̃-ɔ̃ɽɛ̃ ke gbe** [˩ ˥ / ˩ / ˧] “his manners are very suitable”: he has good manners; εʊ̃ɔ‿**unyiʊ̃ɛ** [/ ˩ ˩ \ ˩] he has no manners; *cf.* **nyi** [/].

unyuʊ̃u [˩ ˩ ˩] dry season; *cf.* **nyuʊ̃u** [˩ ˥].

uraʊ̃ɛ [˩ \ ˩] joining in a song; **uraʊ̃-ĩhuã** [˩ ˥ ˧ ˧] “taking-up song”: chorus.



unyɛɣɛ̃ *2* [˙.˙] a kind of rat, brown, with two white stripes on its back, running from head to tail.

unyiʊ̃ɛ [.↘.] custom; manners; **u-nyiʊ̃-ɛ̃ʊo na make fo**[.˙˙↗↗˙↗↗‿.] “the custom of this country does not suit (finish)”: is not perfect, wants improving; **u-nyiʊ̃-ɔ̃ɽɛ̃ ke gbe** [.˙↗.↗˙] “his manners are very suitable”: he has good manners; **εʊ̃ɔ‿unyiʊ̃ɛ** [↗..↘.] he has no manners; *cf.* **nyi** [↗].

unyuʊ̃u [...] dry season; *cf.* **nyuʊ̃u** [.˙].

uraʊ̃ɛ [.↘.] joining in a song; **uraʊ̃-ĩhuã** [.˙˙˙] “taking-up song”: chorus.

urɛbo [...] a tribal mark on the forehead worn by women, mostly found at **Oke** [..] and **Urho n-igbe** [..↘.]; *cf.* **ur-ɛɣele** [˙˙..] (?).

ur-ɛɣele [˙˙..] a beauty-mark for women consisting of dots on the breast, produced by a knife; originally a Jekri custom; lit. “able to hold (**rɔ** [↗]) a full-grown man (**ɛɣele** [˙..]); *cf.* **urɛbo** [...] (?).

uri [..] residue of water in the mould where palm kernels have been “mashed”; left when the palm-oil which is floating above has been taken off.

uria [˙.] a seed similar to that of **ixiʊ̃i** [˙˙.]; it lathers well and is, therefore, used as an ingredient in native soap (**eʊ-axuɛ** [.↗↗]); it is also used alone as soap (by poor people, called **eʊ-axu-oʊi‿ogue** [.↗˙˙˙˙↘] “poor man’s soap”), but no longer nowadays, when mostly **em-uxuɛ̃** [.˙˙] and **udɛ̃** [˙˙] are used.

uria [˙↘] far away; *cf.* **re** [↗].

urɛbo [˩ ˩ ˩] a tribal mark on the forehead worn by women, mostly found at **Oke** [˩ ˩] and **Urho n-igbe** [˩ ˩ \ ˩]; *cf.* **ur-ɛɣele** [˥ ˧ ˩ ˩] (?).

ur-ɛɣele [˥ ˧ ˩ ˩] a beauty-mark for women consisting of dots on the breast, produced by a knife; originally a Jekri custom; lit. “able to hold (**rɔ** [/]) a full-grown man (ɛɣ**ele** [˥ ˩ ˩])”+; *cf.* **urɛbo** [˩ ˩ ˩] (?).

uri [˩ ˩] residue of water in the mould where palm kernels have been “mashed”; left when the palm-oil which is floating above has been taken off.

uria [˥ ˩] a seed similar to that of **ixiʊ̃i** [˥ ˥ ˩]; it lathers well and is, therefore, used as an ingredient in native soap (**eʊ-axu**ɛ [˩ / /]); it is also used alone as soap (by poor people, called **eʊ-axu-oʊi‿ogue** [˩ / ˦ ˦ ˧ ˧ (2-1)] “poor man’s soap”), but no longer nowadays, when mostly **em-uxu**ɛ̃ [˩ ˥ ˦] and **ud**ɛ̃ [˥ ˥] are used.

uria [˥ (4-1)] far away; *cf.* **re** [/].

uriɣɔ̃ 1 [˥ ˩ ˥] a smooth-skinned lizard, also called **alimiɔ̃ɣɔ̃** [˥ ˩ ˥ ˥].

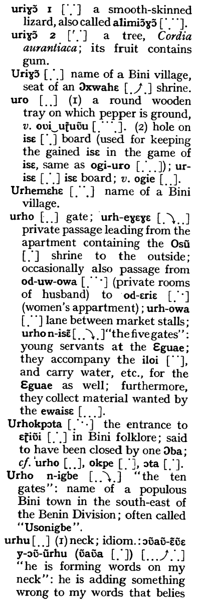
uriɣɔ̃ 2 [˥ ˩ ˥] a tree, *Cordia aurantiaca*; its fruit contains gum.

Uriɣɔ̃ [˩ ˥ ˩] name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

uro [˩ ˩] (1) a round wooden tray on which pepper is ground, *v.* **oʋi͜uɽuʋ̃u** [˩ ˥ ˥ ˥ ˩]. (2) hole on **isɛ** [˥ ˩] board (used for keeping the gained **isɛ** in the game of **isɛ**, same as **ogi-uro** [˩ ˥ ˩ ˩]); **ur-isɛ** [˩ ˥ ˩] **isɛ** board; *v.* **ogie** [˩ ˩].

Urhemɛhɛ [˩ ˥ ˥ ˩] name of a Bini village.

urho [˩ ˩] gate; **urh-eɣɛɣɛ** [˩ \ ˩ ˩]



uriɣɔ̃ 1 [˙.˙] a smooth-skinned lizard, also called **alimiɔ̃ɣɔ̃** [˙.˙˙].

uriɣɔ̃ 2 [ˈ.˙] a tree, *Cordia aurantiaca*; its fruit contains gum.

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Urhemɛhɛ [.˙˙.] name of a Bini village.

urho [..] gate; **urh-eɣɛɣɛ** [.↘..]
private passage leading from the apartment containing the **Osũ** [.˙] shrine to the outside; occasionally also passage from **od-uw-owa** [.˙˙˙] (private rooms of husband) to **od-ɛriɛ** [.˙˙] (women's appartment); **urh-owa** [.˙˙] lane between market stalls; **urho n-isɛ̃** [..↘.] "the five gates": young servants at the **Ɛguae**; they accompany the **iloi** [˙˙], and carry water, etc., for the **Ɛguae** as well; furthermore, they collect material wanted by the **ewaisɛ** [...].

Urhokpɔta [.˙˙˙] the entrance to **ɛɽiʋ̃i** [.˙.] in Bini folklore; said to have been closed by one **Ɔba**; *cf.* **urho** [..], **okpe** [.˙], **ɔta** [.˙].

Urho n-igbe [..↘.] "the ten gates": name of a populous Bini town in the south-east of the Benin Division; often called "**Usonigbe**".

urhu [..] (1) neck; idiom.: **ɔʋ̃aʋ̃-ɛ̃ʋ̃ɛ y-ɔʋ̃-ũrhu** (**ʋ̃aʋ̃a** [.˙]) [...↗˙.] "he is forming words on my neck": he is adding something wrong to my words that belies private passage leading from the apartment containing the **Osũ** [˩ ˥] shrine to the outside; occasionally also passage from **od-uw-owa** [˩ ˥ ˥ ˧] (private rooms of husband) to **od-ɛriɛ** [˩ ˥ ˧] (women’s appartment); **urh-owa** [˩ ˥ ˥] lane between market stalls; **urho n-isɛ̃** [˩ ˩ \ ˩] “the five gates”: young servants at the **Ɛguae**; they accompany the **iloi** [˥ ˥], and carry water, etc., for the **Ɛguae** as well; furthermore, they collect material wanted by the **ewaisɛ** [˩ ˩ ˩].

Urhokpɔta [˩ ˥ ˧ ˧] the entrance to **ɛɽ̃iʊ̃i** [˩ ˥ ˩] in Bini folklore; said to have been closed by one **Ɔba**; *cf.* **urho** [˩ ˩], **okpe** [˩ ˥], **ɔta** [˩ ˥].

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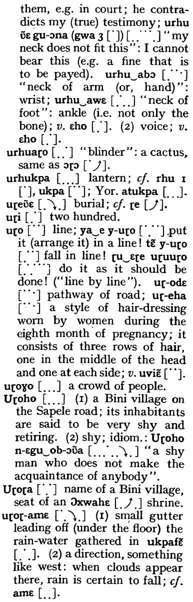
urhu [˩ ˩] (1) neck; idiom.: ɔʊ̃**a**ʊ̃**-**ɛ̃ʊ̃ɛ **y-**ɔʊ̃**-ũrhu** (ʊ̃**a**ʊ̃**a** [˩ ˥]) [˩ ˩ ˩ / ˩ ˥ ˩] “he is forming words on my neck”: he is adding something wrong to my words that belies them, e.g. in court; he contradicts my (true) testimony; **urhu ʊ̃ɛ gu-ɔna (gwa 3** [˥]) [˩ ˩ ˥ ˥ ˥ ˩] “my neck does not fit this”: I cannot bear this (e.g. a fine that is to be payed). **urhu͜abɔ** [˩ ˥ ˥ ˧] “neck of arm (or, hand)”: wrist; **urhu͜awɛ** [˩ ˥ ˩ ˩] “neck of foot”: ankle (i.e. not only the bone); *v.* **ɛho** [˩ ˥]. (2) voice; *v.* **ɛho** [˩ ˥].

urhuaɾo [˩ ˩ ˥] “blinder”: a cactus, same as ɔɾɔ [˥ /].

urhukpa [˩ ˩ ˩] lantern; *cf.* **rhu 1** [˥], **ukpa** [˥ ˥]; Yor. **atukpa** [˩ ˩ ˩].

uɾeʊ̃ɛ [˩ \ ˩] burial; *cf.* **ɾe** [/].

uɾi [˩ ˥] two hundred.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uɾeʊ̃ɛ [.↘.] burial; *cf.* **ɾe** [↗].

uɾi [.˙] two hundred.

uɾo [˙˙] line; **ya‿e y-uɾo** [˙.˙˙] put it (arrange it) in a line! **tɛ̃ y-uɾo** [.˙˙] fall in line! **ɾu‿ɛɾe uɾuuɾo** [.˙.˙˙˙] do it as it should be done! (“line by line”). **uɾ-odɛ** [˙˙˙] pathway of road; **uɾ-eha** [˙˙˙] a style of hair-dressing worn by women during the eighth month of pregnancy; it consists of three rows of hair, one in the middle of the head and one at each side; *v.* **uviɛ̃** [˙˙].

uɾoɣo [...] a crowd of people.

Uɾoho [...] (ɪ) a Bini village on the Sapele road; its inhabitants are said to be very shy and retiring. (2) shy; idiom.: **Uɾoho n-ɛgu‿ob-ɔʊ̃a** [...˙..↘.] “a shy man who does not make the acquaintance of anybody”.

Uɾoɾa [˙.˙] name of a Bini village, seat of an **Ɔxwahɛ** [.↗.] shrine.

uɾoɾ-amɛ [˙.↘.] (ɪ) small gutter leading off (under the floor) the rain-water gathered in **ukpafɛ̃** [.˙.]. (2) a direction, something like west: when clouds appear there, rain is certain to fall; *cf.* **amɛ** [..].

uɽo [˥ ˥] line; **ya͜e y-uɽo** [˥ ˩ ˥ ˥] put it (arrange it) in a line! **tɛ̃ y-uɽo** [˩ ˥ ˥] fall in line! **ɽu͜ɛɽe uɽuuɽo** [˩ ˥ ˩ ˥ ˥ ˥] do it as it should be done! (“line by line”). **uɽ-od**ɛ [˥ ˥ ˧] pathway of road; **uɽ-eha** [˥ ˥ ˧] a style of hair-dressing worn by women during the eighth month of pregnancy; it consists of three rows of hair, one in the middle of the head and one at each side; *v.* **uvi**ɛ̃ [˥ ˥].

uɽoɣo [˩ ˩ ˩] a crowd of people.

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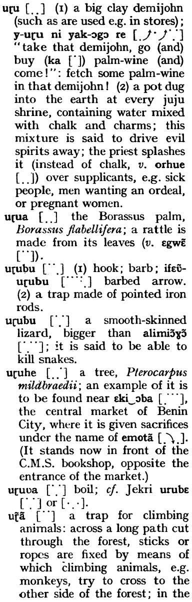
Uɼoɼa [˥ ˩ ˥] name of a Bini village, seat of an **Ɔxwahɛ** [˩ / ˩] shrine.

uɼoɼ-amɛ [˥ ˩ \ ˩] (1) small gutter leading off (under the floor) the rain-water gathered in **ukpafɛ̃** [˩ ˥ ˩]. (2) a direction, something like west: when clouds appear there, rain is certain to fall; *cf.* **amɛ** [˩ ˩].

uɽu [˩ ˩] (1) a big clay demijohn (such as are used e.g. in stores); **y-uɽu ni yak-ɔgɔ re** [˩ / ˧ / ˥ ˩ ˥] "take that demijohn, go (and) buy (**ka** [˥]) palm-wine (and) come!": fetch some palm-wine in that demijohn! (2) a pot dug into the earth at every juju shrine, containing water mixed with chalk and charms; this mixture is said to drive evil spirits away; the priest splashes it (instead of chalk, *v.* **orhue** [˩ ˩]) over supplicants, e.g. sick people, men wanting an ordeal, or pregnant women.

uɽua [˩ ˩] the Borassus palm, *Borassus flabellifera*; a rattle is



uɽu [..] (1) a big clay demijohn (such as are used e.g. in stores); **y-uɽu ni yak-ɔgɔ re** [.↗˙↗˙.] "take that demijohn, go (and) buy (**ka** [˙]) palm-wine (and) come!": fetch some palm-wine in that demijohn! (2) a pot dug into the earth at every juju shrine, containing water mixed with chalk and charms; this mixture is said to drive evil spirits away; the priest splashes it (instead of chalk, *v.* **orhue** [..]) over supplicants, e.g. sick people, men wanting an ordeal, or pregnant women.

uɽua [..] the Borassus palm, *Borassus flabellifera*; a rattle is made from its leaves (*v.* **ɛgwɛ̃** [˙˙]).

uɽubu [˙˙.] (1) hook; barb; **ifɛʋ̃-uɽubu** [˙˙˙˙.] barbed arrow. (2) a trap made of pointed iron rods.

uɽubu [˙.˙] a smooth-skinned lizard, bigger than **alimiɔ̃ɣɔ̃** [˙.˙˙]; it is said to be able to kill snakes.

uɽuhe [..˙] a tree, *Pterocarpus mildbraedii*; an example of it is to be found near **ɛki‿ɔba** [.˙˙˙], the central market of Benin City, where it is given sacrifices under the name of **emotã** [.↘.]. (It stands now in front of the C.M.S. bookshop, opposite the entrance of the market.)

uɽuʋa [˙.˙] boil; *cf.* Jekri **urubɛ** [˙.˙] or [·.·].

uɽã [˙˙] a trap for climbing animals: across a long path cut through the forest, sticks or ropes are fixed by means of which climbing animals, e.g. monkeys, try to cross to the other side of the forest; in the made from its leaves (*v.* **ɛgwɛ̃** [˥ ˥]).

uɽubu [˥ ˥ ˩] (1) hook; barb; **ifɛʊ̃-uɽubu** [˥ ˥ ˥ ˥ ˩] barbed arrow. (2) a trap made of pointed iron rods.

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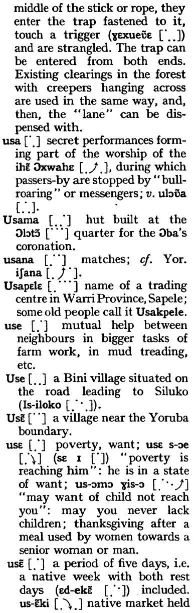
usa [˥ ˩] secret performances forming part of the worship of the **ihɛ̃ Ɔxwahɛ** [˩ / ˩], during which passers-by are stopped by “bull-roaring” or messengers; *v.* **ulɔʊ̃a** [˩ ˥ ˩].

Usama [˩ ˩ ˥] hut built at the **Ɔlɔtɔ̃** [˥ ˥ ˥] quarter for the **Ɔba**’s coronation.



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Usama [˩ ˩ ˥] hut built at the **Ɔlɔtɔ̃** [˥ ˥ ˥] quarter for the **Ɔba**’s coronation.

usana [˩ ˥ ˥] matches; *cf.* Yor. **iʃana** [˩ / ˥].

Usapɛlɛ [˩ ˥ ˥ ˥] name of a trading centre in Warri Province, Sapele; some old people call it **Usakpele**.

use [˩ ˥] mutual help between neighbours in bigger tasks of farm work, in mud treading, etc.

Use [˩ ˩] a Bini village situated on the road leading to Siluko (**Is-iloko** [˩ ˥ ˥ ˩]).

Usɛ̃ [˥ ˥] a village near the Yoruba boundary.

usɛ [˩ ˥] poverty, want; **usɛ s-ɔe** [˩ \ ] (**sɛ ɪ** [˥]) “poverty is reaching him”: he is in a state of want; **us-ɔmɔ ɣis-ɔ** [˩ ˥ ˥ /] “may want of child not reach you”: may you never lack children; thanksgiving after a meal used by women towards a senior woman or man.

usɛ̃ [˩ ˥] a period of five days, i.e. a native week with both rest days (**ɛd-ekɛ̃** [˩ ˥ ˥]) included. **us-ɛ̃ki** [˩ \ ˩] native market held

usana [˩ ˥ ˥] matches; *cf.* Yor. **iʃana** [˩ / ˥].

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Usɛ̃ [˥ ˥] a village near the Yoruba boundary.

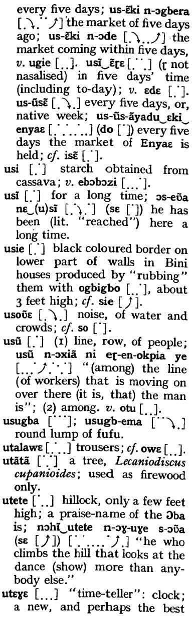
usɛ [˩ ˥] poverty, want; **us**ɛ **s-**ɔ**e** [˩ ˥ (4-1)] (**s**ɛ **1** [˥]) “poverty is reaching him”: he is in a state of want; **us-**ɔ**m**ɔ **ɣis-**ɔ [˩ ˥ ˦ ˧ /] “may want of child not reach you": may you never lack children; thanksgiving after a meal used by women towards a senior woman or man.

usɛ̃ [˩ ˥] a period of five days, i.e. a native week with both rest days (ɛ**d-ek**ɛ̃ [˩ ˥ ˧]) included.
us-ɛ̃**ki** [˩ \ ˩] native market held

every five days; **us-ɛ̃ki n-ɔgbera** [˩ \ ˩ ˥ ˥ /] the market of five days ago; **us-ɛ̃ki n-ɔde** [˩ \ ˩ ˩ /] the market coming within five days, *v.* **ugie** [˩ ˩]. **usĩ‿ɛ̃ɽɛ** [˩ ˥ ˥ ˩] (ɽ not nasalised) in five days' time (including to-day); *v.* ɛ**dɛ** [˩ ˥]. **us-ũsɛ̃** [˩ \ ˩] every five days, or, native week; **us-ũs-ãyadu‿ɛki‿ enyaɛ** [˩ ˥ ˩ ˥ ˩ ˩ ˥ ˩ ˩] (**do** [˥]) every five days the market of **Enyaɛ** is held; *cf.* **isɛ̃** [˩ ˥].

usi [˩ ˥] starch obtained from cassava; *v.* **ebɔbɔzi** [˩ ˩ ˩ ˥].

usĩ [˩ ˥] for a long time; ɔ**s-eʊ̃a nɛ‿(u)sĩ** [˩ ˥ (4-1) ˩ ˥] (**s**ɛ [˥]) he has been (lit. "reached") here a long time.



every five days; **us-ɛ̃ki n-ɔgbera** [.↘.˙˙↗] the market of five days ago; **us-ɛ̃ki n-ɔde** [.↘..↗] the market coming within five days, *v.* **ugie** [..]. **usĩ‿ɛ̃ɽɛ** [.˙˙.] (ɽ not nasalised) in five days' time (including to-day); *v.* **ɛdɛ** [.˙]. **us-ũsɛ̃** [.↘.] every five days, or, native week; **us-ũs-ãyadu‿ɛki‿enyaɛ** [.˙.˙..˙..] (**do** [˙]) every five days the market of **Enyaɛ** is held; *cf.* **isɛ̃** [.˙].

usi [.˙] starch obtained from cassava; *v.* **ebɔbɔzi** [...˙].

usĩ [.˙] for a long time; **ɔs-eʊ̃a nɛ‿(u)sĩ** [.↘.˙] (**sɛ** [˙]) he has been (lit. "reached") here a long time.

usie [.˙] black coloured border on lower part of walls in Bini houses produced by "rubbing" them with **ogbigbo** [..˙], about 3 feet high; *cf.* **sie** [↗].

usoʊ̃ɛ [.↘.] noise, of water and crowds; *cf.* **so** [˙].

usũ [.˙] (1) line, row, of people; **usũ n-ɔxiã ni eɽ-en-okpia ye** [...˙↗˙.˙.˙] "(among) the line (of workers) that is moving on over there (it is, that) the man is"; (2) among. *v.* **otu** [..].

usugba [˙˙˙]; **usugb-ema** [˙˙↘.] round lump of fufu.

utalawɛ [.˙..] trousers; *cf.* **owɛ** [..].

utãtã [˙.˙] a tree, *Lecaniodiscus cupanioides*; used as firewood only.

utete [˙..] hillock, only a few feet high; a praise-name of the **Ɔba** is; **nɔhĩ‿utete n-ɔɣ-uɣe s-ɔʊ̃a** (**sɛ** [↗]) [˙.˙....˙↗.] "he who climbs the hill that looks at the dance (show) more than anybody else."

utɛɣɛ [...] "time-teller": clock; a new, and perhaps the best

usie [˩ ˥] black coloured border on lower part of walls in Bini houses produced by “rubbing” them with **ogbigbo** [˩ ˩ ˥], about 3 feet high; *cf.* **sie** [/].

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usugba [˥ ˥ ˥]; **usugb-ema** [˥ ˥ \ ˩] round lump of fufu.

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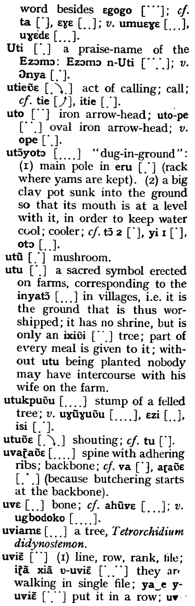
utɛɣɛ [˩ ˩ ˩] “time-teller”: clock; a new, and perhaps the best word besides **ɛgogo** [˥ ˥ ˥]; *cf.* **ta** [˥], **ɛɣɛ** [˩ ˩]; *v.* **umuɛɣɛ** [˩ ˩ ˩], **uɣɛdɛ** [˩ ˩ ˩].

Uti [˥ ˩] a praise-name of the **Ezɔmɔ**: **Ezɔmɔ n-Uti** [˥ ˥ ˩ ˥ ˩]; *v.* **Ɔnya** [˩ ˥].

utieʋ̃ɛ [˩ \ ˩] act of calling; call; *cf.* **tie** [/], **itie** [˩ ˥].

uto [˥ ˥] iron arrow-head; **uto-pe** [˥ ˥ ˩] oval iron arrow-head; *v.* **ope** [˥ ˩].

utɔ̃yotɔ [˩ ˩ ˩ ˩] “dug-in-ground”: (1) main pole in **eru** [˩ ˥] (rack where yams are kept). (2) a big clay pot sunk into the ground so that its mouth is at a level with it, in order to keep water cool; cooler; *cf.* **tɔ̃ 2** [˥], **yi 1** [˥],



word besides **ɛgogo** [˙˙˙]; *cf.* **ta** [˙], **ɛɣɛ** [..]; *v.* **umuɛɣɛ** [...], **uɣɛdɛ** [...].

Uti [˙.] a praise-name of the **Ezɔmɔ**: **Ezɔmɔ n-Uti** [˙˙.˙.]; *v.* **Ɔnya** [.˙].

utieʋ̃ɛ [.↘.] act of calling; call; *cf.* **tie** [↗], **itie** [.˙].

uto [˙˙] iron arrow-head; **uto-pe** [˙˙.] oval iron arrow-head; *v.* **ope** [˙.].

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otɔ [..].

utũ [.˙] mushroom.

utu [˙.] a sacred symbol erected on farms, corresponding to the **inyatɔ̃** [...] in villages, i.e. it is the ground that is thus worshipped; it has no shrine, but is only an **ixiʋ̃i** [˙˙.] tree; part of every meal is given to it; without **utu** being planted nobody may have intercourse with his wife on the farm.

utukpuʋ̃u [....] stump of a felled tree; *v.* **uɣũɣuʋ̃u** [....], **ɛzi** [..], **isi** [.˙].

utuʋ̃ɛ [.↘.] shouting; *cf.* **tu** [˙].

uvaɽaʋ̃ɛ [....] spine with adhering ribs; backbone; *cf.* **va** [˙], **aɽaʋ̃ɛ** [.˙.] (because butchering starts at the backbone).

uvɛ [..] bone; *cf.* **ahũvɛ** [...]; *v.* **ugbodoko** [....].

uviamɛ [...] a tree, *Tetrorchidium didynostemon.*

uviɛ̃ [˙˙] (1) line, row, rank, file; **iɽã xiã ʋ-uviɛ̃** [˙..˙˙] they ar walking in single file; **ya‿e y-uviɛ̃** [˙.˙˙] put it in a row; **u**

otɔ [˩ ˩].

utũ [˩ ˥] mushroom.

utu [˥ ˩] a sacred symbol erected on farms, corresponding to the **inyatɔ̃** [˩ ˩ ˩] in villages, i.e. it is the ground that is thus worshipped; it has no shrine, but is only an **ixiʊ̃i** [˥ ˥ ˩] tree; part of every meal is given to it; without **utu** being planted nobody may have intercourse with his wife on the farm.

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utuʊ̃ɛ [˩ \ ˩] shouting; *cf.* **tu** [˥].

uvaɾ̃aʊ̃ɛ [˩ ˩ ˩ ˩] spine with adhering ribs; backbone; *cf.* **va** [˥], **aɾaʊ̃ɛ** [˩ ˥ ˩] (because butchering starts at the backbone).

uvɛ [˩ ˩] bone; *cf.* **ahũvɛ** [˩ ˩ ˩]; *v.* **ugbodoko** [˩ ˩ ˩ ˩].

uviamɛ [˩ ˩ ˩] a tree, *Tetrorchidium didynostemon.*

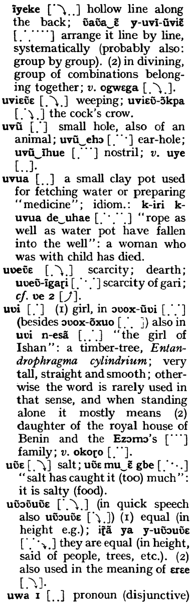
uviɛ̃ [˥ ˥] (1) line, row, rank, file; **iɽ̃ã xiã** ʋ**-uviɛ̃** [˥ ˩ ˩ ˥ ˥] they are walking in single file; **ya͜e y-uviɛ̃** [˥ ˩ ˥ ˥] put it in a row; **uv-**

ĩyeke [˥ \ ˩ ˩] hollow line along the back; ʊ̃aʊ̃a͜ɛ̃ **y-uvĩ-ũviɛ̃** [˩ ˥ ˩ ˥ ˥ ˥ ˥] arrange it line by line, systematically (probably also: group by group). (2) in divining, group of combinations belonging together; *v.* **ogwɛga** [˩ \ ˩].

uviɛʊ̃ɛ [˩ \ ˩] weeping; **uviɛʊ̃-ɔ̃kpa** [˩ ˥ (4-1) ˩] the cock’s crow.

uvũ [˩ ˥] small hole, also of an animal; **uvũ͜ehɔ** [˩ ˥ ˥ ˧] ear-hole; **uvũ͜ĩhue** [˩ ˥ ˥ ˥] nostril; *v.* **uye** [˩ ˩].

uvua [˩ ˩] a small clay pot used for fetching water or preparing “medicine”; idiom.: **k-iri k-uvua de͜uhae** [˩ ˥ ˧ ˩ ˥ ˥ ˩] “rope as well as water pot



ĩyeke [˙↘..] hollow line along the back; **ʊ̃aʊ̃a͜ɛ̃ y-uvĩ-ũviɛ̃** [.˙.˙˙˙˙] arrange it line by line, systematically (probably also: group by group). (2) in divining, group of combinations belonging together; *v.* **ogwɛga** [.↘.].

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uvua [..] a small clay pot used for fetching water or preparing “medicine”; idiom.: **k-iri k-uvua de͜uhae** [.˙.˙.˙˙.] “rope as well as water pot have fallen into the well”: a woman who was with child has died.

uʋeʊ̃ɛ [.↘.] scarcity; dearth; **uʋeʊ̃-ĩgaɽi** [.˙˙.˙] scarcity of gari; *cf.* **ʋe 2** [↗].

uʋi [.˙] (1) girl, in **ɔʋox-ũʋi** [˙.˙.˙] (besides **ɔʋox-õxuo** [.˙.]) also in **uʋi n-esã** [..˙.] “the girl of Ishan”: a timber-tree, *Entandrophragma cylindrium*; very tall, straight and smooth; otherwise the word is rarely used in that sense, and when standing alone it mostly means (2) daughter of the royal house of Benin and the **Ezɔmɔ**’s [˙˙˙] family; *v.* **okoɽo** [.˙˙].

uʊ̃ɛ [.↘] salt; **uʊ̃ɛ mu͜ɛ̃ gbe** [.˙˙.] “salt has caught it (too) much”: it is salty (food).

uʊ̃ɔʊ̃uʊ̃ɛ [˙.↘.] (in quick speech also **uʊ̃ɔuʊ̃ɛ** [˙↘.]) (1) equal (in height e.g.); **iɽã ya y-uʊ̃ɔuʊ̃ɛ** [˙.˙↘.] they are equal (in height, said of people, trees, etc.). (2) also used in the meaning of **ɛrɛe** [.↘].

uwa 1 [..] pronoun (disjunctive)

have fallen into the well”: a woman who was with child has died.

uʊeʊ̃ɛ [˩ \ ˩] scarcity; dearth; **uʊeʊ̃-ĩgaɽi** [˩ ˥ ˦ ˩ ˥] scarcity of gari; *cf.* ʊ**e 2** [/].

uʊi [˩ ˥] (1) girl, in **ɔʊox-ũʊi** [˩ ˥ ˩ ˥] (besides **ɔʊox-õxuo** [˩ ˥ ˩ ˩]) also in **uʊi n-esã** [˩ ˩ ˥ ˩] “the girl of Ishan”: a timber-tree, *Entandrophragma cylindrium*; very tall, straight and smooth; otherwise the word is rarely used in that sense, and when standing alone it mostly means (2) daughter of the royal house of Benin and the **Ezɔmɔ**’s [˥ ˥ ˥] family; *v.* **okoɽo** [˩ ˥ ˥].

uʊ̃ɛ [˩ \ ] salt; **uʊ̃ɛ mu͜ɛ̃ gbe** [˩ ˥ ˦ ˧ ˨] “salt has caught it (too) much”: it is salty (food).

uʊ̃ɔʊ̃**u**ʊ̃ɛ [˥ ˩ \ ˩] (in quick speech also **u**ʊ̃ɔ**u**ʊ̃ɛ [˥ (4-1) ˩]) (1) equal (in height e.g.); **i**ɽ̃**ã ya y-u**ʊ̃ɔ**u**ʊ̃ɛ [˥ ˩ ˥ ˧ (3-1) ˩] they are equal (in height, said of people, trees, etc.). (2) also used in the meaning of ɛ**r**ɛ**e** [˩ \ ].

uwa 1 [˩ ˩] pronoun (disjunctive)

of the 2nd pers. pl.: you; *cf.* **wa** [˩].

uwa 2 [˩ ˩] riches; pleasure (old word).

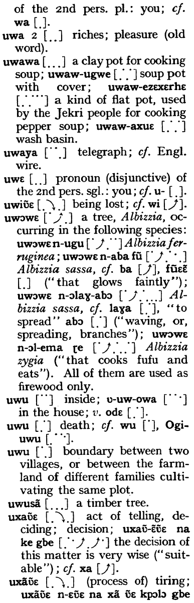
uwawa [˩ ˩ ˩] a clay pot for cooking soup; **uwaw-ugwe** [˩ ˥ ˩ ˥] soup pot with cover; **uwaw-ezɛxɛrhɛ** [˩ ˥ ˩ ˥ ˥ ˥] a kind of flat pot, used by the Jekri people for cooking pepper soup; **uwaw-axuɛ** [˩ ˥ ˩ ˥] wash basin.

uwaya [˥ ˥ ˩] telegraph; *cf.* Engl. wire.

uwɛ [˩ ˩] pronoun (disjunctive) of the 2nd pers. sgl.: you; *cf.* **u-** [˩].

uwiʊ̃ɛ [˩ \ ˩] being lost; *cf.* **wi** [/].

uwɔwɛ [˥ / ˩] a tree, *Albizzia*, occurring in the



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uwiʊ̃ɛ [.↘.] being lost; *cf.* **wi** [↗].

uwɔwɛ [˙↗.] a tree, *Albizzia*, occurring in the following species: **uwɔwɛ n-ugu** [˙↗.˙˙] *Albizzia ferruginea*; **uwɔwɛ n-aba fũ** [˙↗.˙.] *Albizzia sassa*, *cf.* **ba** [↗], **fũɛɛ̃** [.] ("that glows faintly"); **uwɔwɛ n-ɔlaɣ-abɔ** [˙↗.˙..] *Albizzia sassa*, *cf.* **laɣa** [.˙], "to spread" **abɔ** [.˙] ("waving, or, spreading, branches"); **uwɔwɛ n-ɔl-ema ɽe** [˙↗.˙..˙] *Albizzia zygia* ("that cooks fufu and eats"). All of them are used as firewood only.

uwu [˙˙] inside; **ʋ-uw-owa** [˙˙˙] in the house; *v.* **odɛ** [.˙].

uwu [.˙] death; *cf.* **wu** [˙], **Ogi-uwu** [.˙˙].

uwu [˙.] boundary between two villages, or between the farmland of different families cultivating the same plot.

uwusã [...] a timber tree.

uxaʊ̃ɛ [.↘.] act of telling, deciding; decision; **uxaʊ̃-ɛ̃ʊɛ na ke gbe** [.˙↗.↗˙] the decision of this matter is very wise ("suitable"); *cf.* **xa** [↗].

uxãʊ̃ɛ [.↘.] (process of) tiring; **uxãʊ̃ɛ n-ɛʊ̃ɛ na xã ʊ̃ɛ kpɔlɔ gbe**

following species: **uwɔwɛ n-ugu** [˥ / ˩ ˥ ˥] *Albizzia ferruginea*; **uwɔwɛ n-aba fũ** [˥ / ˩ ˥ ˧ ˩] *Albizzia sassa, cf.* **ba** [/], **fũɛɛ̃** [˩] (“that glows faintly”); **uwɔwɛ n-ɔlaɣ-abɔ** [˥ / ˩ ˥ ˩ ˩ ˩] *Albizzia sassa, cf.* **laɣa** [˩ ˥], “to spread” **abɔ** [˩ ˥] (“waving, or, spreading, branches”); **uwɔwɛ n-ɔl-ema ɽe** [˥ / ˩ ˥ ˩ ˩ ˥] *Albizzia zygia* (“that cooks fufu and eats”). All of them are used as firewood only.

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uwu [˩ ˥] death; *cf.* **wu** [˥], **Ogi-uwu** [˩ ˥ ˥ ˧].

uwu [˥ ˩] boundary between two villages, or between the farmland of different families cultivating the same plot.

uwusã [˩ ˩ ˩] a timber tree.

uxaʊ̃ɛ [˩ \ ˩] act of telling, deciding; decision; **uxa**ʊ̃-ɛ̃ʊ̃ɛ **na ke gbe** [˩ ˥ ˧ / ˩ / ˧] the decision of this matter is very wise (“suitable”); *cf.* **xa** [/].

uxãʊ̃ɛ [˩ \ ˩] (process of) tiring; **uxã**ʊ̃ɛ **n-**ɛʊ̃ɛ **na xã** ʊ̃ɛ **kpɔlɔ gbe**

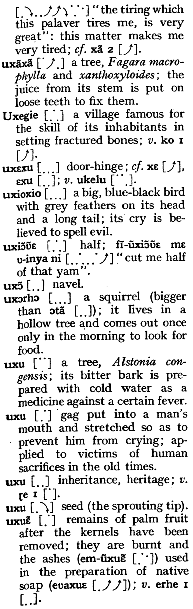
[˩ \ ˩ ˩ / / (4-1) ˥ ˩ ˥ ˧] “the tiring which this palaver tires me, is very great”: this matter makes me very tired; *cf.* **xã 2** [/].

uxãxã [˥ / ˩] a tree, *Fagara macrophylla* and *xanthoxyloides*; the juice from its stem is put on loose teeth to fix them.

Uxegie [˩ ˥ ˩] a village famous for the skill of its inhabitants in setting fractured bones; *v.* **ko 1** [/].

uxɛxu [˩ ˩ ˩] door-hinge; *cf.* **xɛ** [/], **ɛxu** [˩ ˩]; *v.* **ukelu** [˥ ˥ ˩].

uxioxio [˩ ˩ ˩] a big, blue-black bird with grey feathers on its head and a long tail; its cry is be-



[.↘..↗↗↘˙.˙·] “the tiring which this palaver tires me, is very great”: this matter makes me very tired; *cf.* **xã 2** [↗].

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uxɛxu [...] door-hinge; *cf.* **xɛ** [↗], **ɛxu** [..]; *v.* **ukelu** [˙˙.].

uxioxio [...] a big, blue-black bird with grey feathers on its head and a long tail; its cry is believed to spell evil.

uxiɔ̃ʋ̃ɛ [.˙.] half; **fĩ-ũxiɔ̃ʋ̃ɛ mɛ ʋ-inya ni** [..˙..˙↗] “cut me half of that yam”.

uxɔ̃ [..] navel.

uxɔrhɔ [...] a squirrel (bigger than **ɔtã** [..]); it lives in a hollow tree and comes out once only in the morning to look for food.

uxu [˙˙] a tree, *Alstonia congensis*; its bitter bark is prepared with cold water as a medicine against a certain fever.

uxu [.˙] gag put into a man's mouth and stretched so as to prevent him from crying; applied to victims of human sacrifices in the old times.

uxu [..] inheritance, heritage; *v.* **ɽe 1** [˙].

uxu [.↘] seed (the sprouting tip).

uxuɛ̃ [.˙] remains of palm fruit after the kernels have been removed; they are burnt and the ashes (**em-ũxuɛ̃** [.˙·]) used in the preparation of native soap (**eʋaxuɛ** [.↗↗]); *v.* **erhe 1** [..].

lieved to spell evil.

uxiɔ̃ʊ̃ɛ [˩ ˥ ˩] half; **fi-ũxiɔ̃ʊ̃ɛ mɛ ʊ-inya ni** [˩ ˩ ˥ ˩ ˩ ˩ ˥ /] “cut me half of that yam”.

uxɔ̃ [˩ ˩] navel.

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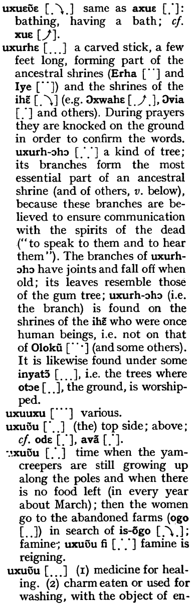
uxu [˩ ˩] inheritance, heritage; *v.* **ɽe 1** [˥].

uxu [˩ \ ] seed (the sprouting tip).

uxuɛ̃ [˩ ˥] remains of palm fruit after the kernels have been removed; they are burnt and the ashes (**em-ũxuɛ̃** [˩ ˥ ˧]) used in the preparation of native soap (**eʋaxuɛ** [˩ / /]); *v.* **erhe 1** [˩ ˩].

uxuɛʊ̃ɛ [˩ \ ˩] same as **axuɛ** [˩ ˥]: bathing, having a bath; *cf.* **xuɛ** [/].

uxurhɛ [˩ ˩ ˩] a carved stick, a few feet long, forming part of the ancestral shrines (**Erha** [˥ ˥] and **Iye** [˥ ˥]) and the shrines of the **ihɛ̃** [˩ \ ] (e.g. **Ɔxwahɛ** [˩ / ˩], **Ɔvia** [˩ ˥] and others). During prayers they are knocked on the ground in order to confirm the words. **uxurh-ɔhɔ** [˩ ˥ ˩ ˥] a kind of tree; its branches form the most essentiaI part of an ancestral shrine (and of others, *v.* below), because these branches are believed to ensure communication with the spirits of the dead (“to speak to them



uxuɛʊ̃ɛ [.↘.] same as **axuɛ** [.˙]: bathing, having a bath; *cf.* **xuɛ** [↗].

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uxuuxu [˙˙˙] various.

uxuʊ̃u [˙..] (the) top side; above; *cf.* **odɛ** [.˙], **avã** [.˙].

uxuʊ̃u [.˙.] time when the yam-creepers are still growing up along the poles and when there is no food left (in every year about March); then the women go to the abandoned farms (**ogo** [..]) in search of **is-ɔ̃go** [.↘.]; famine; **uxuʊ̃u fi** [.˙.] famine is reigning.

uxuʊ̃u [...] (1) medicine for healing. (2) charm eaten or used for washing, with the object of en-

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uxuuxu [˥ ˥ ˥] various.

uxuʊ̃u [˥ ˩ ˩] (the) top side; above; *cf.* **od**ɛ [˩ ˥], **avã** [˩ ˥].

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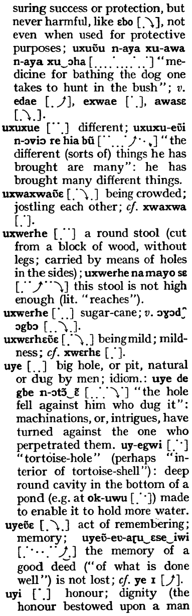
uxuʊ̃u [˩ ˩ ˩] (1) medicine for healing. (2) charm eaten or used for washing, with the object of ensuring success or protection, but never harmful, like **ɛbo** [˩ \ ], not even when used for protective purposes; **uxuʊ̃u n-aya xu-awa n-aya xu͜ɔha** [˩ ˩ ˩ ˩ ˥ ˩ ˩ ˩ ˩ ˥ ˩ ˩ ˥] “medicine for bathing the dog one takes to hunt in the bush”; *v.* **edae** [˩ /], **exwae** [˥ ˩], **awasɛ** [˩ \ ˩].

uxuxue [˥ ˥ ˩] different; **uxuxu-eʊ̃i n-ɔviɔ re hia bũ** [˥ ˥ ˩ ˩ ˩ ˥ / ˦ ˧ (2-1)] “the different (sorts of) things he has brought are many”: he has brought many different things.

uxwaxwaʊ̃ɛ [˩ ˥ \ ˩] being crowded; jostling each other; *cf.* **xwaxwa** [˩ ˥].

uxwerhe [˩ ˥ ˥] a



suring success or protection, but never harmful, like **ɛbo** [.↘], not even when used for protective purposes; **uxuʊ̃u n-aya xu-awa n-aya xu͜ɔha** [....˙....˙..˙] “medicine for bathing the dog one takes to hunt in the bush”; *v.* **edae** [.↗], **exwae** [˙.], **awasɛ** [.↘.].

uxuxue [˙˙.] different; **uxuxu-eʊ̃i n-ɔviɔ re hia bũ** [˙˙...˙↗˙·↓] “the different (sorts of) things he has brought are many”: he has brought many different things.

uxwaxwaʊ̃ɛ [.˙↘.] being crowded; jostling each other; *cf.* **xwaxwa** [.˙].

uxwerhe [.˙˙] a round stool (cut from a block of wood, without legs; carried by means of holes in the sides); **uxwerhe na mayo sɛ** [.˙˙↗˙˙↘] this stool is not high enough (lit. “reaches”).

uxwerhe [˙..] sugar-cane; *v.* **ɔɣɔd͜ɔgbɔ** [..↘.].

uxwɛrhɛʊ̃ɛ [.˙↘.] being mild; mildness; *cf.* **xwɛrhɛ** [.˙].

uye [..] big hole, or pit, natural or dug by men; idiom.: **uye de gbe n-ɔtɔ̃͜ɛ̃** [...˙.˙↘˙] “the hole fell against him who dug it”: machinations, or, intrigues, have turned against the one who perpetrated them. **uy-egwi** [.˙·] “tortoise-hole” (perhaps “interior of tortoise-shell”): deep round cavity in the bottom of a pond (e.g. at **ok-uwu** [.˙·]) made to enable it to hold more water.

uyeʊ̃ɛ [.↘.] act of remembering; memory; **uyeʊ̃-eʊ-aɽu͜ɛse͜iwi** [.˙···.˙˙↗.] the memory of a good deed (“of what is done well”) is not lost; *cf.* **ye ɪ** [↗].

uyi [˙.] honour; dignity (the honour bestowed upon a man round stool (cut from a block of wood, without legs; carried by means of holes in the sides); **uxwerhe na ma yo sɛ** [˩ ˥ ˥ / ˥ ˥ \ ] this stool is not high enough (lit. “reaches”).

uxwerhe [˥ ˩ ˩] sugar-cane; *v.* **ɔɣɔdˆ ɔgbɔ** [˩ ˩ \ ˩].

uxwɛrhɛʊ̃ɛ [˩ ˥ \ ˩] being mild; mildness; *cf.* **xwɛrhɛ** [˩ ˥].

uye [˩ ˩] big hole, or pit, natural or dug by men; idiom.: **uye de gbe n-ɔtɔ̃͜ɛ̃** [˩ ˩ ˥ ˩ ˥ \ ˥] “the hole fell against him who dug it”: machinations, or, intrigues, have turned against the one who perpetrated them. **uy-egwi** [˩ ˥ ˧] “tortoise-hole” (perhaps “interior of tortoise-shell”): deep round cavity in the bottom of a pond (e.g. at **ok-uwu** [˩ ˥ ˧]) made to enable it to hold more water.

uyeʊ̃ɛ [˩ \ ˩] act of remembering; memory; **uyeʊ̃-eʊ-aɽu͜ɛse͜iwi** [˩ ˥ ˧ ˧ ˧ ˩ ˥ ˥ /‿˩] the memory of a good deed (“of what is done well”) is not lost; *cf.* **ye 1** [/].

uyi [˥ ˩] honour; dignity (the honour bestowed upon a man as well as his inherent dignity); awe; *cf.* Yor. **iyi** [˧ ˩].

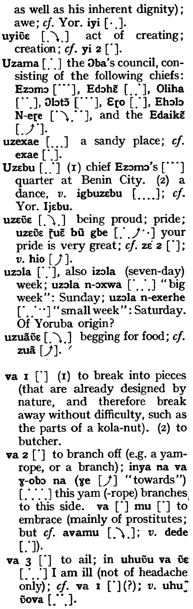
uyiʊ̃ɛ [˩ \ ˩] act of creating; creation; *cf.* **yi 2** [˥].

Uzama [˩ ˥ ˩] the **Ɔba**’s council, consisting of the following chiefs: **Ezɔmɔ** [˥ ˥ ˥], **Edɔhɛ̃** [˩ ˩ ˥], **Oliha** [˥ ˥ ˩], **Ɔlɔtɔ̃** [˥ ˥ ˥], **Ɛɽo** [˩ ˥], **Ehɔlɔ N-eɽe** [˥ \ ˩ ˥ ˥], and the **Edaikɛ̃** [˩ / ˥].

uzexae [˩ ˩ ˩] a sandy place; *cf.* **exae** [˥ ˩].

Uzɛbu [˩ ˩ ˥] (1) chief **Ezɔmɔ**’s [˥ ˥ ˥] quarter at Benin City. (2) a dance, *v.* **igbuzɛbu** [˩ ˩ ˩ ˩]; *cf.* Yor. **Ijɛbu**.

uzɛʊ̃ɛ [˩ \ ˩] being proud; pride; **uzɛʊ̃ɛ ɽuɛ̃ bũ gbe** [



as well as his inherent dignity); awe; *cf.* Yor. **iyi** [· .].

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uzexae [...] a sandy place; *cf.* **exae** [˙.].

Uzɛbu [..˙] (1) chief **Ezɔmɔ**’s [˙˙˙] quarter at Benin City. (2) a dance, *v.* **igbuzɛbu** [....]; *cf.* Yor. **Ijɛbu**.

uzɛʊ̃ɛ [.↘.] being proud; pride; **uzɛʊ̃ɛ ɽuɛ̃ bũ gbe** [.˙.↗˙·] your pride is very great; *cf.* **zɛ 2** [˙]; *v.* **hio** [↗].

uzɔla [˙.˙], also **izɔla** (seven-day) week; **uzɔla n-ɔxwa** [˙..˙.] “big week”: Sunday; **uzɔla n-exerhe** [˙..˙˙˙] “small week”: Saturday. Of Yoruba origin?

uzuãʊ̃ɛ [.↘.] begging for food; *cf.* **zuã** [↗].

va 1 [˙] (1) to break into pieces (that are already designed by nature, and therefore break away without difficulty, such as the parts of a kola-nut). (2) to butcher.

va 2 [˙] to branch off (e.g. a yam-rope, or a branch); **inya na va ɣ-obɔ na** (**ɣe** [↗] “towards”) [˙.˙.˙.] this yam (-rope) branches to this side. **va** [˙] **mu** [˙] to embrace (mainly of prostitutes; but *cf.* **avamu** [.↘.]; *v.* **dede** [.˙]).

va 3 [˙] to ail; in **uhuʊ̃u va ʊ̃ɛ** [.˙..˙] I am ill (not of headache only); *cf.* **va 1** [˙](?); *v.* **uhuʊ̃ova** [.˙˙.].

˩ ˥ ˩ / ˧ ˧] your pride is very great; *cf.* **zɛ 2** [˥]; *v.* **hio** [/].

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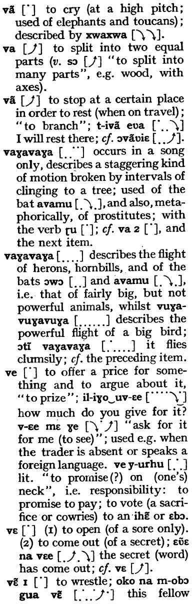
va 3 [˥] to ail; in **uhu**ʊ̃**u va** ʊ̃ɛ [˩ ˥ ˩ ˩ ˥] I am ill (not of headache only); *cf.* **va 1** [˥] (?); *v.* **uhu**ˆ ʊ̃**ova** [˩ ˥ ˥ ˩].

vã [˥] to cry (at a high pitch; used of elephants and toucans); described by **xwaxwa** [\ \ ].

va [/] to split into two equal parts (*v.* **sɔ** [/] "to split into many parts", e.g. wood, with axes).

vã [/] to stop at a certain place in order to rest (when on travel); "to branch"; **t-ivã eʊa** [˥ ˩ ˩ \ ] I will rest there; *cf.* **ɔvãʊiɛ** [˩ ˩ /].

vaɣavaɣa [˩ ˩ ˥ ˥] occurs in a song only, describes a staggering kind of motion broken by intervals of clinging to a tree; used of the bat **avamu** [˩ \ ˩], and also, metaphorically, of prostitutes; with the verb **ɽu** [˥]; *cf.*



vã [˙] to cry (at a high pitch; used of elephants and toucans); described by **xwaxwa** [↘↘].

va [↗] to split into two equal parts (*v.* **sɔ** [↗] "to split into many parts", e.g. wood, with axes).

vã [↗] to stop at a certain place in order to rest (when on travel); "to branch"; **t-ivã eʊa** [˙..↘] I will rest there; *cf.* **ɔvãʊiɛ** [..↗].

vaɣavaɣa [..˙˙] occurs in a song only, describes a staggering kind of motion broken by intervals of clinging to a tree; used of the bat **avamu** [.↘.], and also, metaphorically, of prostitutes; with the verb **ɽu** [˙]; *cf.* **va 2** [˙], and the next item.

vaɣavaɣa [....] describes the flight of herons, hornbills, and of the bats **ɔwɔ** [..] and **avamu** [.↘.], i.e. that of fairly big, but not powerful animals, whilst **vuɣavuɣavuɣa** [......] describes the powerful flight of a big bird; **ɔtĩ vaɣavaɣa** [˙....] it flies clumsily; *cf.* the preceding item.

ve [˙] to offer a price for something and to argue about it, "to prize"; **il-iɣo‿uv-ɛe** [˙˙˙˙↘˙] how much do you give for it? **v-ɛe mɛ ɣe** [↘˙↗] "ask for it for me (to see)"; used e.g. when the trader is absent or speaks a foreign language. **ve y-urhu** [.˙.] lit. "to promise (?) on (one's) neck", i.e. responsibility: to promise to pay; to vote (a sacrifice or cowries) to an **ihɛ̃** or **ɛbɔ**.

vɛ [˙] (1) to open (of a sore only). (2) to come out (of a secret); **ɛʊ̃ɛ na vɛe** [.↗.↘] the secret (word) has come out; *cf.* **vɛ** [↗].

vɛ̃ 1 [˙] to wrestle; **oko na m-obɔ gua vɛ̃** [.˙..˙↗˙] this fellow

va 2 [˥], and the next item.

vaɣavaɣa [˩ ˩ ˩ ˩] describes the flight of herons, hornbills, and of the bats ɔwɔ [˩ ˩] and **avamu** [˩ \ ˩], i.e. that of fairly big, but not powerful animals, whilst **vuɣavuɣavuɣa** [˩ ˩ ˩ ˩ ˩ ˩] describes the powerful flight of a big bird; **ɔtĩ vaɣavaɣa** [˩ ˥ ˩ ˩ ˩ ˩] it flies clumsily; *cf.* the preceding item.

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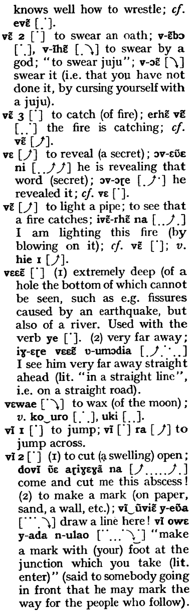
vɛ̃ 1 [˥] to wrestle; **oko na m-obɔ gua vɛ̃** [˩ ˥ ˩ ˩ ˥ / ˧] this fellow knows well how to wrestle; *cf.* **evɛ̃** [˩ ˥].

vɛ̃ 2 [˥] to swear an oath; **v-ɛ̃bɔ** [˥ ˩], **v-ĩhɛ̃** [˩ \ ] to swear by a god; “to swear juju”; **v-ɔɛ̃** [\ ] swear it (i.e. that you have not done it, by cursing yourself with a juju).

vɛ̃ 3 [˥] to catch (of fire); **erhɛ̃ vɛ̃** [˩ ˩ ˥] the fire is catching; *cf.* **vɛ̃** [/].

vɛ [/] to reveal (a secret); **ɔv-ɛʊ̃ɛ ni** [˩ ˩ / /] he is revealing that word (secret); **ɔv-ɔɽe** [˩ / ˧] he revealed it; *cf.* **vɛ** [˥].

vɛ̃ [/] to light a pipe; to see that a fire catches; **ivɛ̃-rhɛ̃ na** [˩ ˩ / ˩] I am lighting this fire (by



knows well how to wrestle; *cf.* **evɛ̃** [.˙].

vɛ̃ 2 [˙] to swear an oath; **v-ɛ̃bɔ** [˙.], **v-ĩhɛ̃** [.↘] to swear by a god; “to swear juju”; **v-ɔɛ̃** [↘] swear it (i.e. that you have not done it, by cursing yourself with a juju).

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vɛ [↗] to reveal (a secret); **ɔv-ɛʊ̃ɛ ni** [..↗↗] he is revealing that word (secret); **ɔv-ɔɽe** [.↗˙] he revealed it; *cf.* **vɛ** [˙].

vɛ̃ [↗] to light a pipe; to see that a fire catches; **ivɛ̃-rhɛ̃ na** [..↗.] I am lighting this fire (by blowing on it); *cf.* **vɛ̃** [˙]; *v.* **hie 1** [↗].

vɛɛɛ̃ [˙] (1) extremely deep (of a hole the bottom of which cannot be seen, such as e.g. fissures caused by an earthquake, but also of a river. Used with the verb **ye** [˙]. (2) very far away; **iɣ-ɛɽe vɛɛɛ̃ ʋ-umɔdia** [.↗.˙˙..] I see him very far away straight ahead (lit. “in a straight line”, i.e. on a straight road).

vɛwae [˙↘] to wax (of the moon); *v.* **ko‿uro** [.˙.], **uki** [..].

vĩ 1 [˙] to jump; **vĩ** [˙] **ra** [↗] to jump across.

vĩ 2 [˙] (1) to cut (a swelling) open; **dovĩ ʊ̃ɛ aɽiɣɛɣã na** [↗.....↗.] come and cut me this abscess! (2) to make a mark (on paper, sand, a wall, etc.); **vĩ‿ũviɛ̃ y-eʊ̃a** [˙˙˙.↘] draw a line here! **vĩ owɛ y-ada n-ulao** [˙˙...˙↘˙] “make a mark with (your) foot at the junction which you take (lit. enter)” (said to somebody going in front that he may mark the way for the people who follow).

blowing on it); *cf.* **vɛ̃** [˥]; *v.* **hie 1** [/].

vɛɛɛ̃ [˥] (1) extremely deep (of a hole the bottom of which cannot be seen, such as e.g. fissures caused by an earthquake, but also of a river) + . Used with the verb **ye** [˥]. (2) very far away; **iɣ-ɛɽe vɛɛɛ̃** ʊ-**umɔdia** [˩ / ˩ ˥ ˧ ˩ ˩] I see him very far away straight ahead (lit. “in a straight line”, i.e. on a straight road).

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vĩ 1 [˥] to jump; **vĩ** [˥] **ra** [/] to jump across.

vĩ 2 [˥] (1) to cut (a swelling) open; **dovĩ** ʊ̃ɛ **aɽiɣɛɣã na** [/ ˩ ˩ ˩ ˩ ˩ / ˩] come and cut me this abscess!

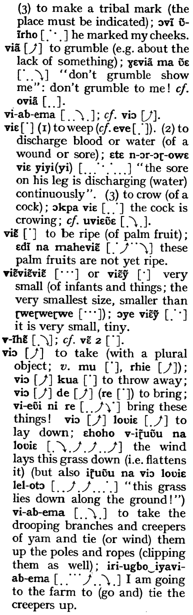
(2) to make a mark (on paper, sand, a wall, etc.); **vĩ͜ũviɛ̃ y-eʊ̃a** [˥ ˥ ˥ ˩ \ ] draw a link here! **vĩ owɛ y-ada n-ulao** [˥ ˥ ˩ ˩ ˩ ˥ \‿˥] “make a mark with (your) foot at the junction which you take (lit. enter)” (said to somebody going in front that he may mark the way for the people who follow).

(3) to make a tribal mark (the place must be indicated); ɔvĩ ʊ̃-ĩrho [˩ ˥ ˧ ˩] he marked my cheeks.

viã [/] to grumble (e.g. about the lack of something); **ɣɛviã ma** ʊ̃ɛ [˥ ˩ ˩ \ ] “don’t grumble show me”: don’t grumble to me! *cf.* **oviã** [˩ ˩].

vi-ab-ema [˩ ˩ \ ˩]; *cf.* viɔ [/].

viɛ [˥] (1) to weep (*cf.* **eve** [˩ ˥]). (2) to discharge blood or water (of a wound or sore); ɛtɛ **n-ɔr-ɔɽ-owɛ viɛ yiyi(yi)** [˩ ˩ ˩ ˥ ˧ ˩ ˥ ˩ ˩ ˩] “the sore on his leg is discharging (water) continuously”. (3) to crow (of a cock); ɔ**kpa viɛ** [˩ ˩ ˥] the cock is crowing; *cf.* **uviɛʊ̃ɛ** [˩ \ ˩].



(3) to make a tribal mark (the place must be indicated); **ɔvĩ ʊ̃-ĩrho** [.˙˙.] he marked my cheeks.
viã [↗] to grumble (e.g. about the lack of something); **ɣɛviã ma ʊ̃ɛ** [˙..↘] "don't grumble show me": don't grumble to me! *cf.* **oviã** [..].
vi-ab-ema [..↘.]; *cf.* **viɔ** [↗].
viɛ [˙] (1) to weep (*cf.* **eve** [.˙]). (2) to discharge blood or water (of a wound or sore); **ɛtɛ n-ɔr-ɔɽ-owɛ viɛ yiyi(yi)** [...˙˙.˙...] "the sore on his leg is discharging (water) continuously". (3) to crow (of a cock); **ɔkpa viɛ** [..˙] the cock is crowing; *cf.* **uviɛʊ̃ɛ** [.↘.].

viɛ̃ [˙] to be ripe (of palm fruit); **ɛdĩ na maheviɛ̃** [.˙↗˙˙↘] these palm fruits are not yet ripe.

viɛ̃viɛ̃viɛ̃ [˙˙˙] or **viɛ̃ỹ** [˙] very small (of infants and things; the very smallest size, smaller than **ɽweɽweɽwe** [˙˙˙]); **ɔye viɛ̃ỹ** [.˙˙] it is very small, tiny.

v-ĩhɛ̃ [.↘]; *cf.* **vɛ̃ 2** [˙].

viɔ [↗] to take (with a plural object; *v.* **mu** [˙], **rhie** [↗]); **viɔ** [↗] **kua** [˙] to throw away; **viɔ** [↗] **de** [↗] (**re** [˙]) to bring; **vi-eʊ̃i ni re** [..↗↘˙] bring these things! **viɔ** [↗] **loʋiɛ** [.↗] to lay down; **ɛhoho v-iɽuʊ̃u na loʋiɛ** [.↘.↗.↗..↗] the wind lays this grass down (i.e. flattens it) (but also **iɽuʊ̃u na viɔ loʋiɛ lel-otɔ** [..↗.↗...˙.] "this grass lies down along the ground!")

vi-ab-ema [..↘.] to take the drooping branches and creepers of yam and tie (or wind) them up the poles and ropes (clipping them as well); **iri-ugbo‿iyavi-ab-ema** [..˙˙˙↗..↘.] I am going to the farm to (go and) tie the creepers up.

viɛ̃ [˥] to be ripe (of palm fruit); **ɛɗĩ na maheviɛ̃** [˩ ˥ / ˥ ˥ \ ] these palm fruits are not yet ripe.

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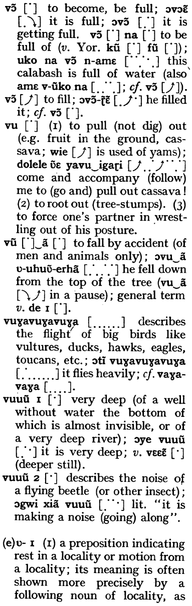
vi-ab-ema [˩ ˩ \ ˩] to take the drooping branches and creepers of yam and tie (or wind) them up the poles and ropes (clipping them as well); **iri-ugbọ͜iyavi-ab-ema** [˩ ˩ ˥ ˥ ˥ / ˩ ˩ \ ˩] I am going to the farm to (go and) tie the creepers up.

vɔ̃ [˥] to become, be full; ɔvɔɛ̃ [˩ \ ] it is full; ɔvɔ̃ [˩ ˥] it is getting full. **vɔ̃** [˥] **na** [˥] to be full of (*v.* Yor. **kũ** [˥] **fũ** [˥]); **uko na vɔ̃ n-amɛ** [˥ ˥ ˩ ˥ ˧ ˩] this calabash is full of water (also **amɛ v-ũko na** [˩ ˩ ˥ ˥ ˩]; *cf.* **vɔ̃** [/]).

vɔ̃ [/] to fill; ɔ**v**ɔ̃**-ɽ̃**ɛ̃ [˩ / ˧] he filled it; *cf.* **vɔ̃** [˥].

vu [˥] (1) to pull (not dig) out (e.g. fruit in the ground, cassava; **wie** [/] is used of yams); **dolele** ʋ̃ɛ **yavu‿igaɽi** [/ ˩ ˩ ˥ / ˥ ˥ ˩ ˥] come and accompany (follow) me to (go and) pull out cassava! (2) to root out (tree-stumps). (3) to force one's partner in wrestling out of his



vɔ̃ [˙] to become, be full; **ɔvɔɛ̃** [.↘] it is full; **ɔvɔ̃** [.˙] it is getting full. **vɔ̃** [˙] **na** [˙] to be full of (*v.* Yor. **kũ** [˙] **fũ** [˙]); **uko na vɔ̃ n-amɛ** [˙˙.˙˙.] this calabash is full of water (also **amɛ v-ũko na** [..˙˙.]; *cf.* **vɔ̃** [↗]).

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vu [˙] (1) to pull (not dig) out (e.g. fruit in the ground, cassava; **wie** [↗] is used of yams); **dolele ʋ̃ɛ yavu‿igaɽi** [↗..˙↗˙˙.˙] come and accompany (follow) me to (go and) pull out cassava! (2) to root out (tree-stumps). (3) to force one's partner in wrestling out of his posture.

vũ [˙]‿**ã** [˙] to fall by accident (of men and animals only); **ɔvu‿ã ʋ-uhuʋ̃-erhã** [.˙..˙.˙] he fell down from the top of the tree (**vu‿ã** [↘↗] in a pause); general term *v.* **de 1** [˙].

vuɣavuɣavuɣa [......] describes the flight of big birds like vultures, ducks, hawks, eagles, toucans, etc.; **ɔtĩ vuɣavuɣavuɣa** [.˙......] it flies heavily; *cf.* **vaɣavaɣa** [....].

vuuũ 1 [˙] very deep (of a well without water the bottom of which is almost invisible, or of a very deep river); **ɔye vuuũ** [.˙˙] it is very deep; *v.* **vɛɛɛ̃** [˙] (deeper still).

vuuũ 2 [˙] describes the noise of a flying beetle (or other insect); **ɔgwi xiã vuuũ** [.˙˙˙] lit. "it is making a noise (going) along".

(e)ʋ- 1 (1) a preposition indicating rest in a locality or motion from a locality; its meaning is often shown more precisely by a following noun of locality, as posture.

vũ [˥]͜**ã** [˥] to fall by accident (of men and animals only); ɔ**vu͜ã** **ʊ-uhuʊ̃-erhã** [˩ ˥ ˩ ˩ ˥ ˩ ˥] he fell down from the top of the tree (**vu͜ã** [\ /] in a pause); general term *v.* **de 1** [˥].

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vuuũ 1 [˧] very deep (of a well without water the bottom of which is almost invisible, or of a very deep river); **ɔye vuuũ** [˩ ˥ ˧] it is very deep; *v.* **v**ɛɛɛ̃ [˧] (deeper still).

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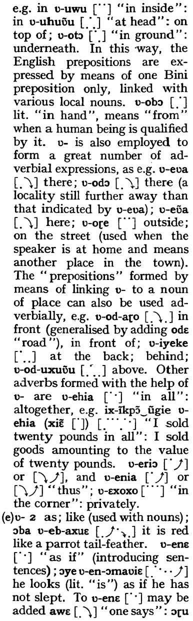
(e)ʊ- 1 (1) a preposition indicating rest in a locality or motion from a locality; its meaning is often shown more precisely by a following noun of locality, as e.g. in **ʋ-uwu** [˥ ˥] “in inside”: in **ʋ-uhuʋ̃u** [˩ ˥ ˩] “at head”: on top of; **ʋ-otɔ** [˥ ˩] “in ground”: underneath. In this way, the English prepositions are expressed by means of one Bini preposition only, linked with various local nouns. **ʋ-obɔ** [˩ ˥] lit. “in hand”, means “from” when a human being is qualified by it. **ʋ-** is also employed to form a great number of adverbial expressions, as e.g. **ʋ-eʋa** [˩ \ ] there; **ʋ-odɔ** [˩ \ ] there (a locality still further away than that indicated by **ʋ-eʋa**); **ʋ-eʋ̃a** [˩ \ ] here; **ʋ-oɽe** [˥ ˥] outside; on the street (used when the speaker is at home



e.g. in **ʋ-uwu** [˙˙] “in inside”: in **ʋ-uhuʋ̃u** [.˙.] “at head”: on top of; **ʋ-otɔ** [˙.] “in ground”: underneath. In this way, the English prepositions are expressed by means of one Bini preposition only, linked with various local nouns. **ʋ-obɔ** [.˙] lit. “in hand”, means “from” when a human being is qualified by it. **ʋ-** is also employed to form a great number of adverbial expressions, as e.g. **ʋ-eʋa** [.↘] there; **ʋ-odɔ** [.↘] there (a locality still further away than that indicated by **ʋ-eʋa**); **ʋ-eʋ̃a** [.↘] here; **ʋ-oɽe** [˙˙] outside; on the street (used when the speaker is at home and means another place in the town). The “prepositions” formed by means of linking **ʋ-** to a noun of place can also be used adverbially, e.g. **ʋ-od-aɽo** [.↘.] in front (generalised by adding **odɛ** “road”), in front of; **ʋ-iyeke** [˙..] at the back; behind; **ʋ-od-uxuʋ̃u** [.˙..] above. Other adverbs formed with the help of **ʋ-** are **ʋ-ehia** [˙˙] “in all”: altogether, e.g. **ix-ĩkpɔ̃‿ũgie ʋ-ehia** (**xiɛ̃** [˙]) [.˙˙˙.˙˙] “I sold twenty pounds in all”: I sold goods amounting to the value of twenty pounds. **ʋ-eriɔ** [˙↗] or [↘↗], and **ʋ-enia** [˙↗] or [↘↗] “thus”; **ʋ-ɛxoxo** [˙˙˙] “in the corner”: privately.

(e)**ʋ- 2** as; like (used with nouns); **ɔba ʋ-eb-axuɛ** [.↗˙↘.] it is red like a parrot tail-feather. **ʋ-enɛ** [˙˙] “as if” (introducing sentences); **ɔye ʋ-en-ɔmaʋiɛ** [.˙˙˙↗] he looks (lit. “is”) as if he has not slept. To **ʋ-enɛ** [˙˙] may be added **awɛ** [.↘] “one says”: **ɔɽu** and means another place in the town).

The “prepositions” formed by means of linking ʊ- to a noun of place can also be used adverbially, e.g. ʊ**-od-aɼo** [˩ \ ˩] in front (generalised by adding **od**ɛ “road”), in front of; ʊ**-iyeke** [˥ ˩ ˩] at the back; behind; ʊ**-od-uxu**ʊ̃**u** [˩ ˥ ˩ ˩] above. Other adverbs formed with the help of ʊ- are ʊ**-ehia** [˥ ˧] “in all”: altogether, e.g. **ix-ĩkpɔ̃͜ũgie** ʊ-**ehia** (**xi**ɛ̃ [˥]) [˩ ˥ ˥ ˥ ˩ ˥ ˧] “I sold twenty pounds in all”: I sold goods amounting to the value of twenty pounds. ʊ**-eri**ɔ [˥ /] or [\ /], and ʊ-**enia** [˥ /] or [\ /] “thus”; ʊ-ɛ**xoxo** [˥ ˥ ˥] “in the corner”: privately.

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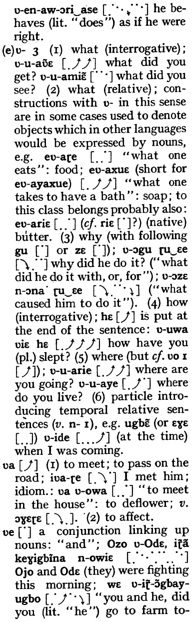
ʊ-en-aw-ɔri̯ase [˩ ˥ ˦ ˧ (2-1) ˥ ˥ ˦] he behaves (lit. “does”) as if he were right.

(e)ʊ- 3 (1) what (interrogative); **ʊ-u-aʊ̃ɛ** [˩ / /] what did you get? **ʊ-u-amiɛ̃** [˥ ˥ ˦] what did you see? (2) what (relative); constructions with ʊ- in this sense are in some cases used to denote objects which in other languages would be expressed by nouns, e.g. **eʊ-aɽe** [˩ ˩ ˥] “what one eats”: food; **eʊ-axuɛ** (short for **eʊ-ayaxue**) [˩ / /] “what one takes to have a bath”: soap; to this class belongs probably also: **eʊ-ariɛ** [˩ ˩ ˥] (*cf.* **riɛ** [˥]?) (native) butter. (3) why (with following



ʋ-en-aw-ɔri‿ase [.˙˙·↓˙˙·] he behaves (lit. “does”) as if he were right.

(e)**ʋ- 3** (I) what (interrogative); **ʋ-u-aʋ̃ɛ** [.↗↗] what did you get? **ʋ-u-amiɛ̃** [˙˙·] what did you see? (2) what (relative); constructions with **ʋ-** in this sense are in some cases used to denote objects which in other languages would be expressed by nouns, e.g. **eʋ-aɽe** [..˙] “what one eats”: food; **eʋ-axuɛ** (short for **eʋ-ayaxue**) [.↗↗] “what one takes to have a bath”: soap; to this class belongs probably also: **eʋ-ariɛ** [..˙] (*cf.* **riɛ** [˙]?) (native) butter. (3) why (with following **gu** [˙] or **zɛ** [˙]); **ʋ-ɔgu ɽu‿ɛe** [↘.˙˙] why did he do it? (“what did he do it with, or, for”); **ʋ-ɔzɛ n-ɔna˙ ɽu‿ɛe** [↘.˙˙·↓] (“what caused him to do it”). (4) how (interrogative); **hɛ** [↗] is put at the end of the sentence: **ʋ-uwa ʋiɛ hɛ** [.↗↗↗] how have you (pl.) slept? (5) where (but *cf.* **ʋo I** [↗]); **ʋ-u-arie** [.↗↗] where are you going? **ʋ-u-aye** [.↗˙] where do you live? (6) particle introducing temporal relative sentences (*v.* **n- I**), e.g. **ugbɛ̃** (or **ɛɣɛ** [..]) **ʋ-ide** [...↗] (at the time) when I was coming.

ʋa [↗] (I) to meet; to pass on the road; **iʋa-ɽe** [.↘˙] I met him; idiom.: **ʋa ʋ-owa** [..˙] “to meet in the house”: to deflower; *v.* **ɔɣɛɽɛ** [.↘.]. (2) to affect.

ʋe [˙] a conjunction linking up nouns: “and”; **Ozo ʋ-Odɛ, iɽã keɣigbĩna n-owiɛ** [.˙˙·˙.˙˙..˙·] **Ojo** and **Odɛ** (they) were fighting this morning; **wɛ ʋ-iɽ̃-ɔ̃gbayugbo** [.˙↗˙·↓] “you and he, did you (lit. “he”) go to farm to-

gu [˥] or **zɛ** [˥]); **ʋ-ɔgu ɽu͜ɛe** [\ ˩ ˥ ˥] why did he do it? (“what did he do it with, or, for”); **ʋ-ɔzɛ n-ɔna ɽu͜ɛe** [\ ˩ ˥ ˥ ˧ (4-1)] (“what caused him to do it”). (4) how (interrogative); **hɛ** [/] is put at the end of the sentence: **ʋ-uwa ʋiɛ hɛ** [˩ / / /] how have you (pl.) slept? (5) where (but *cf.* **ʋo 1** [/]); **ʋ-u-arie** [˩ / /] where are you going? **ʋ-u-aye** [˩ / ˥] where do you live? (6) particle introducing temporal relative sentences (*v.* **n- 1**), e.g. **ugbɛ̃** (or ɛɣɛ [˩ ˩]) **ʋ-ide** [˩ ˩ ˩ /] (at the time) when I was coming.

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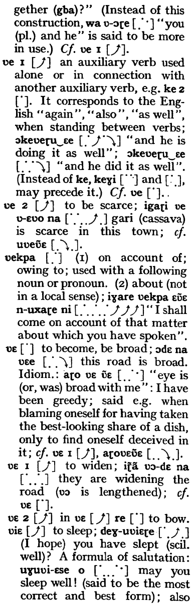
ʋe 1 [/] an auxiliary verb used alone or in connection with another auxiliary verb, e.g. **ke 2** [˥]. It corresponds to the English “again”, “also”, “as well”, when standing between verbs; **ɔkeʋeɽu͜ɛe** [˩ ˥ / ˥ \ ] “and he is doing it as well”; **ɔkeʋeɽu͜ɛe** [˩ ˥ ˩ ˥ \ ] “and he did it as well”. (Instead of **ke, keɣi** [˥ ˥] and [˥ ˩], may precede it.) *Cf.* **ʋe** [˥].

ʋe 2 [/] to be scarce; **igaɽi ʋe ʋ-ɛʋo na** [˥ ˩ ˥ ˩ ˩ / ˩] gari (cassava) is scarce in this



gether (**gba**)?” (Instead of this construction, **wa ʋ-ɔɽe** [.˙˙] “you (pl.) and he” is said to be more in use.) *Cf.* **ʋe 1** [↗].

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ʋe 2 [↗] to be scarce; **igaɽi ʋe ʋ-ɛʋo na** [˙.˙..↗.] gari (cassava) is scarce in this town; *cf.* **uʋeʋ̃ɛ** [.↘.].

ʋekpa [.˙] (1) on account of; owing to; used with a following noun or pronoun. (2) about (not in a local sense); **iɣare ʋekpa ɛʋ̃ɛ n-uxaɽe ni** [.˙...˙..˙↗↗↗] “I shall come on account of that matter about which you have spoken”.

ʋɛ [˙] to become, be broad; **ɔdɛ na ʋɛe** [.˙.↘] this road is broad. Idiom.: **aɽo ʋɛ ʋ̃ɛ** [..˙˙] “eye is (or, was) broad with me”: I have been greedy; said e.g. when blaming oneself for having taken the best-looking share of a dish, only to find oneself deceived in it; *cf.* **ʋɛ 1** [↗], **aɽoʋɛʋ̃ɛ** [..↘.].

ʋɛ 1 [↗] to widen; **iɽã ʋɔ-dɛ na** [˙...˙.] they are widening the road (**ʋɔ** is lengthened); *cf.* **ʋɛ** [˙].

ʋɛ 2 [↗] in **ʋɛ** [↗] **re** [˙] to bow.

ʋiɛ [↗] to sleep; **deɣ-uʋiɛɽe** [˙.↗.] (I hope) you have slept (scil. well)? A formula of salutation: **uɣuʋi-ɛse o** [˙...˙˙] may you sleep well! (said to be the most correct and best form); also town; *cf.* **u**ʊ**e**ʊ̃ɛ [˩ \ ˩].

ʊ**ekpa** [˩ ˥] (1) on account of; owing to; used with a following noun or pronoun. (2) about (not in a local sense); **iɣare** ʊ**ekpa** ɛʊ̃ɛ **n-uxaɽe ni** [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ / / /] “I shall come on account of that matter about which you have spoken”.

ʊɛ [˥] to become, be broad; ɔ**d**ɛ **na** ʊɛ**e** [˩ ˥ ˩ \ ] this road is broad. Idiom.: **ãɽo** ʊɛ ʊ̃ɛ [˩ ˩ ˥ ˧] “eye is (or, was) broad with me”: I have been greedy; said e.g. when blaming oneself for having taken the best-looking share of a dish, only to find oneself deceived in it; *cf.* ʊɛ **1** [/], **aɽo**ʊɛʊ̃ɛ [˩ ˩ \ ˩].

ʊɛ **1** [/] to widen; **iɽ̃ã** ʊɔ-**d**ɛ **na** [˥ ˩ ˩ ˥ ˩] they are widening the road (ʋɔ is lengthened); *cf.* ʋɛ [˥].

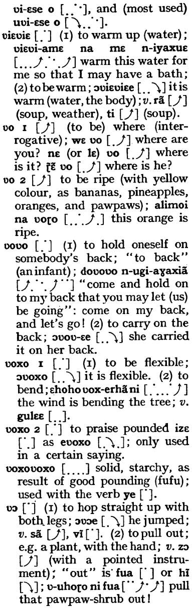
ʋɛ **2** [/] in ʋɛ [/] **re** [˥] to bow.

ʋiɛ [/] to sleep; **deɣuʋiɛɽe** [˥ ˩ / ˩] (I hope) you have slept (scil. well)? A formula of salutation: **uɣuʋi-ɛse o** [˥ ˩ ˩ ˩ ˥ ˧] may you sleep well! (said to be the most correct and best form); also ʋi-ɛse **o** [˩ ˩ ˥ ˧], and (most used) **uʋi-ɛse o** [\ ˩ ˩ ˥ ˧].

ʋiɛʋiɛ [˩ ˥] (1) to warm up (water); **ʋiɛʋi-amɛ na mɛ n-iyaxuɛ** [˩ ˩ ˩ / ˩ ˥ ˧ ˩ /] warm this water for me so that I may have a bath; (2) to be warm; **ɔʋiɛʋiɛe** [˩ ˩ \ ] it is warm (water, the body); *v.* **rã** [/] (soup, weather), **ti** [/] (soup).

ʋo **1** [/] (to be) where (interrogative); **wɛ ʋo** [˩ /] where are you? **nɛ** (or **lɛ**) **ʋo** [˩ /] where is it? **ɽ̃ɛ̃ ʋo** [˩ /] where is he?

ʋo **2** [/] to be ripe (with yellow colour, as bananas, pineapples, oranges, and pawpaws); **alimoi na ʋoɽo** [˩ ˩ ˥ ˩ / ˩] this orange is


ʋi-ɛse o [..˙˙], and (most used) **uʋi-ɛse o** [↘..˙˙].

ʋiɛʋiɛ [.˙] (1) to warm up (water); **ʋiɛʋi-amɛ na mɛ n-iyaxuɛ** [...↗.˙˙.↗] warm this water for me so that I may have a bath; (2) to be warm; **ɔʋiɛʋiɛe** [..↘] it is warm (water, the body); *v.* **rã** [↗] (soup, weather), **ti** [↗] (soup).

ʋo 1 [↗] (to be) where (interrogative); **wɛ ʋo** [.↗] where are you? **nɛ** (or **lɛ**) **ʋo** [.↗] where is it? **ɽ̃ɛ̃ ʋo** [.↗] where is he?

ʋo 2 [↗] to be ripe (with yellow colour, as bananas, pineapples, oranges, and pawpaws); **alimoi na ʋoɽo** [..˙.↗.] this orange is ripe.

ʋoʋo [.˙] (1) to hold oneself on somebody's back; "to back" (an infant); **doʋoʋo n-ugi-aɣaxiã** [↗.˙˙.↗˙˙] "come and hold on to my back that you may let (us) be going": come on my back, and let's go! (2) to carry on the back; **ɔʋoʋ-ɛe** [..↘] she carried it on her back.

ʋoxo 1 [.˙] (1) to be flexible; **ɔʋoxo** [..↘] it is flexible. (2) to bend; **ɛhoho ʋox-erhã ni** [.˙...˙↗] the wind is bending the tree; *v.* **gulɛɛ** [..].

ʋoxo 2 [.˙] to praise pounded **izɛ** [˙.] as **eʋoxo** [.↘.]; only used in a certain saying.

ʋoxoʋoxo [....] solid, starchy, as result of good pounding (fufu); used with the verb **ye** [˙].

ʋɔ [˙] (1) to hop straight up with both legs; **ɔʋɔe** [.↘] he jumped; *v.* **sã** [↗], **vĩ** [˙]. (2) to pull out; e.g. a plant, with the hand; *v.* **zɔ** [↗] (with a pointed instrument); "out" is **fua** [˙] or **hĩ** [↘]; **ʋ-uhoɽo ni fua** [˙˙↗˙↗] pull that pawpaw-shrub out!

ripe.

ʋoʋo [˩ ˥] (1) to hold oneself on somebody’s back; “to back” (an infant); **doʋoʋo n-ugi-aɣaxiã** [/ ˩ ˥ ˧ ˩ / ˥ ˥] “come and hold on to my back that you may let (us) be going”: come on my back, and let’s go! (2) to carry on the back; **ɔʋoʋ-ɛe** [˩ ˩ \ ] she carried it on her back.

ʋoxo 1 [˩ ˥] (1) to be flexible; **ɔʋoxo** [˩ ˩ \ ] it is flexible. (2) to bend; **ɛhoho ʋox-erhã ni** [˩ ˥ ˩ ˩ ˩ ˥ /] the wind is bending the tree; *v.* **gulɛɛ** [˩ ˩].

ʋoxo 2 [˩ ˥] to praise pounded **izɛ** [˥ ˩] as **eʋoxo** [˩ \ ˩]; only used in a certain saying.

ʋoxoʋoxo [˩ ˩ ˩ ˩] solid, starchy, as result of good pounding (fufu);

used with the verb **ye** [˥].

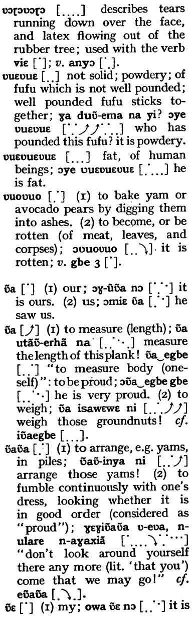
ʊɔ [˥] (1) to hop straight up with both legs; ɔʊɔ**e** [˩ \ ] he jumped; *v.* **sã** [/], **vĩ** [˥]. (2) to pull out; e.g. a plant, with the hand; *v.* **zɔ** [/] (with a pointed instrument); “out” is **fua** [˥] or **hĩ** [\ ]; ʊ**-uho**ɽ**o ni fua** [˥ ˥ / ˧ /] pull that pawpaw-shrub out!

υɔɽɔυɔɽɔ [˩ ˩ ˩ ˩] describes tears running down over the face, and latex flowing out of the rubber tree; used with the verb **viε** [˥]; *v.* **anyɔ** [˥ ˩].

υuευuε [˩ ˩] not solid; powdery; of fufu which is not well pounded; well pounded fufu sticks together; **ɣa duʊ̃-ema na yi? ɔye υuευuε** [˥ ˩ ˥ / / ˥ ˩ ˥ ˩ ˩] who has pounded this fufu? it is powdery.

υuευuευuε [˩ ˩ ˩] fat, of human beings; **ɔye** υuευuευuε [˩ ˥ ˩ ˩ ˩] he is fat.

υuoυuo [˩ ˥] (1) to bake yam or avocado pears by digging them into ashes. (2) to become, or be



υɔɽɔυɔɽɔ [....] describes tears running down over the face, and latex flowing out of the rubber tree; used with the verb **viε** [˙]; *v.* **anyɔ** [˙.].

υuευuε [..] not solid; powdery; of fufu which is not well pounded; well pounded fufu sticks together; **ɣa duʊ̃-ema na yi? ɔye υuευuε** [˙.˙↗↗˙.˙..] who has pounded this fufu? it is powdery.

υuευuευuε [...] fat, of human beings; **ɔye υuευuευuε** [.˙...] he is fat.

υuoυuo [.˙] (1) to bake yam or avocado pears by digging them into ashes. (2) to become, or be rotten (of meat, leaves, and corpses); **ɔυuoυuo** [..↘] it is rotten; *v.* **gbe** 3 [˙].

ʊ̃a [˙] (1) our; **ɔɣ-ũʊ̃a nɔ** [˙.˙˙] it is ours. (2) us; **ɔmiε ʊ̃a** [.˙˙] he saw us.

ʊ̃a [↗] (1) to measure (length); **ʊ̃a utãʊ̃-erhã na** [..˙˙.] measure the length of this plank! **ʊ̃a‿egbe** [..˙] "to measure body (oneself)": to be proud; **ɔʊ̃a‿egbe gbe** [..˙˙˙] he is very proud. (2) to weigh; **ʊ̃a isawεwε ni** [..˙.↗↗] weigh those groundnuts! *cf.* **iʊ̃aegbe** [...].

ʊ̃aʊ̃a [.˙] (1) to arrange, e.g. yams, in piles; **ʊ̃aʊ̃-inya ni** [..˙↗] arrange those yams! (2) to fumble continuously with one's dress, looking whether it is in good order (considered as "proud"); **ɣεɣiʊ̃aʊ̃a υ-eυa, n-ulare n-aɣaxiã** [˙....↘˙.˙˙˙] "don't look around yourself there any more (lit. 'that you') come that we may go!" *cf.* **eʊ̃aʊ̃a** [.↘.].

ʊ̃ε [˙] (1) my; **owa ʊ̃ε nɔ** [..˙˙] it is rotten (of meat, leaves, and corpses); **ɔʊuoʊuo** [˩ ˩ \ ] it is rotten; *v.* **gbe 3** [˥].

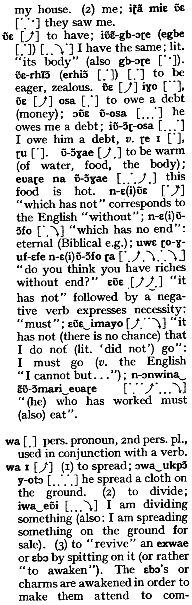
ʊ̃a [˥] (1) our; **ɔɣ-ũʊ̃a nɔ** [˥ ˩ ˥ ˦] it is ours. (2) us; **ɔmiɛ ʊ̃a** [˩ ˥ ˦] he saw us.

ʊ̃a [/] (1) to measure (length); **ʊ̃a utãʊ̃-erhã na** [˩ ˩ ˥ ˦ ˧ ˩] measure the length of this plank! **ʊ̃a͜egbe** [˩ ˩ ˥] “to measure body (oneself)”: to be proud; **ɔʊ̃a͜egbe gbe** [˩ ˩ ˥ ˦ ˧] he is very proud. (2) to weigh; **ʊ̃a isawɛwɛ ni** [˩ ˩ ˥ ˩ / /] weigh those groundnuts! *cf.* **iʊ̃aegbe** [˩ ˩ ˩].

ʊ̃aʊ̃a [˩ ˥] (1) to arrange, e.g. yams, in piles; **ʊ̃aʊ̃-inya ni** [˩ ˩ ˥ /] arrange those yams! (2) to fumble continuously with one’s dress, looking whether it is in good order (considered as “proud”); ɣɛɣ**iʊ̃aʊ̃a** ʊ-**eʊa**, **n-ulare n-aɣaxiã** [˥ ˩ ˩ ˩ ˩ \ ˥ ˩ ˥ ˧ ˧ ˧] “don’t look around yourself there any more (lit. ‘that you’) come that we may go!” *cf.* **eʊ̃aʊ̃a** [˩ \ ˩].

ʊ̃ɛ [˥] (1) my; **owa** ʊ̃ɛ **nɔ** [˩ ˩ ˥ ˧] it is my house. (2) me; **iɽã miɛ ʊ̃ɛ** [˥ ˩ ˥ ˧] they saw me.

ʊ̃ɛ [/] to have; **iʊ̃ɛ̃-gb-ɔɽe (egbe** [˩ ˥]) [˩ ˩ \ ˥] I have the same; lit. "its body" (also **gb-ɔɽe** [˥ ˧]). **ʊ̃ɛ-rhĩɔ̃ (erhiɔ̃** [˩ ˥]) [˩ ˥] to be eager, zealous. **ʊ̃ɛ** [/] **iɣo** [˥ ˥], **ʊ̃ɛ** [/] **osa** [˩ ˥] to owe a debt (money); **ɔʊ̃ɛ ʊ̃-osa** [˩ ˩ ˩ ˥] he owes me a debt; **iʊ̃-ɔ̃ɽ-osa** [˩ ˩ ˩ ˥] I owe him a debt, *v.* **ɽe 1** [˥], **ɽu** [˥]. **ʊ̃-ɔ̃ɣae** [/ ˩] to be warm (of water, food, the body); **eʋaɽe na ʊ̃-ɔ̃ɣae** [˩ ˩ ˥ ˩ / ˩] this food is hot. **n-ɛ(i)ʊ̃ɛ** [˥ /] "which has not" corresponds to the English "without"; **n-ɛ(i)ʊ̃-ɔ̃fo** [˥ ˩ \ ] "which has no end":



my house. (2) me; **iɽã miɛ ʊ̃ɛ** [˥ ˩ ˥ ˧] they saw me.

ʊ̃ɛ [/] to have; **iʊ̃ɛ̃-gb-ɔɽe (egbe** [˩ ˥]) [˩ ˩ \ ˥] I have the same; lit. "its body" (also **gb-ɔɽe** [˥ ˧]). **ʊ̃ɛ-rhĩɔ̃ (erhiɔ̃** [˩ ˥]) [˩ ˥] to be eager, zealous. **ʊ̃ɛ** [/] **iɣo** [˥ ˥], **ʊ̃ɛ** [/] **osa** [˩ ˥] to owe a debt (money); **ɔʊ̃ɛ ʊ̃-osa** [˩ ˩ ˩ ˥] he owes me a debt; **iʊ̃-ɔ̃ɽ-osa** [˩ ˩ ˩ ˥] I owe him a debt, *v.* **ɽe 1** [˥], **ɽu** [˥]. **ʊ̃-ɔ̃ɣae** [/ ˩] to be warm (of water, food, the body); **eʋaɽe na ʊ̃-ɔ̃ɣae** [˩ ˩ ˥ ˩ / ˩] this food is hot. **n-ɛ(i)ʊ̃ɛ** [˥ /] "which has not" corresponds to the English "without"; **n-ɛ(i)ʊ̃-ɔ̃fo** [˥ ˩ \ ] "which has no end":
eternal (Biblical e.g.); **uwɛ ɽo-ɣ-uf-ɛfe n-ɛ(i)ʊ̃-ɔ̃fo ɽa** [˥ ˩ / ˩ \ ˩ ˩ ˥ \ ˩] "do you think you have riches without end?" **ɛʊ̃ɛ** [/ / ˩] "it has not" followed by a negative verb expresses necessity: "must"; **ɛʊ̃ɛ‿imayo** [/ ˩ ˥ ˥ \ ] "it has not (there is no chance) that I do not (lit. 'did not') go": I must go (*v.* the English "I cannot but..."); **n-ɔnwina‿ɛ̃ʊ̃-ɔ̃mari‿eʋaɽe** [˥ ˩ ˥ ˥ / ˥ ˩ ˩ ˩ \ ] "(he) who has worked must (also) eat".

wa [˩] pers. pronoun, 2nd pers. pl., used in conjunction with a verb.

wa 1 [/] (1) to spread; **ɔwa‿ukpɔ̃ y-otɔ** [˩ ˩ ˥ ˩ ˥ ˩] he spread a cloth on the ground. (2) to divide; **iwa‿eʊ̃i** [˩ ˩ ˩ \ ] I am dividing something (also: I am spreading something on the ground for sale). (3) to "revive" an **exwae** or **ɛbɔ** by spitting on it (or rather "to awaken"). The **ɛbɔ**'s or charms are awakened in order to make them attend to com-eternal (Biblical e.g.); **uwɛ ɽo-ɣ-uf-ɛfe n-ɛ(i)ʊ̃-ɔ̃fo ɽa** [˥ ˩ / ˩ \ ˩ ˥ ˩ \ ˩] "do you think you have riches without end?" ɛʊ̃ɛ [/ /͜˩] "it has not" followed by a negative verb expresses necessity: "must"; **ɛʊ̃ɛ͜imayo** [/ ˩ ˥ ˥ \ ] "it has not (there is no chance) that I do not. (lit. 'did not') go": I must go (*v.* the English "I cannot but..."); **n-ɔnwina͜ ɛ̃ʊ̃-ɔ̃mari͜eʊaɽe** [˥ ˩ ˥ ˥ / ˥ ˩ ˩ ˩ \ ] "(he) who has worked must (also) eat".

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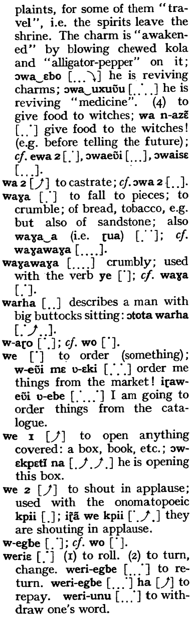
wa 1 [/] (1) to spread; ɔ**wa͜ukp**ɔ̃ **y-ot**ɔ [˩ ˩ ˥ ˩ ˥ ˩] he spread a cloth on the ground. (2) to divide;

iwa͜eʊ̃i [˩ ˩ ˩ \ ] I am dividing something (also: I am spreading something on the ground for sale). (3) to “revive” an **exwae** or ɛ**b**ɔ by spitting on it (or rather “to awaken”). The ɛ**b**ɔ’s or charms are awakened in order to make them attend to complaints, for some of them “travel”, i.e. the spirits leave the shrine. The charm is “awakened” by blowing chewed kola and “alligator-pepper” on it; **ɔwa‿ɛbo** [˩ ˩ ˩ \ ] he is reviving charms; **ɔwa‿uxuʊ̃u** [˩ ˩ ˥ ˩ ˩] he is reviving “medicine”. (4) to give food to witches; **wa n-azɛ̃** [˩ ˩ ˥] give food to the witches! (e.g. before telling the future); *cf.* **ewa 2** [˩ ˥], **ɔwaeʊ̃i** [˩ ˩ ˩], **ɔwaisɛ** [˩ ˩ ˩].

wa 2 [/] to castrate; *cf.* **ɔwa 2** [˩ ˩].

waɣa [˩ ˥] to fall to pieces; to crumble; of bread, tobacco, e.g. but also of sandstone; also **waɣa‿a** (i.e. **ɽua**) [˩



plaints, for some of them “travel”, i.e. the spirits leave the shrine. The charm is “awakened” by blowing chewed kola and “alligator-pepper” on it; **ɔwa‿ɛbo** [...↘] he is reviving charms; **ɔwa‿uxuʊ̃u** [..˙..] he is reviving “medicine”. (4) to give food to witches; **wa n-azɛ̃** [..˙] give food to the witches! (e.g. before telling the future); *cf.* **ewa 2** [.˙], **ɔwaeʊ̃i** [...], **ɔwaisɛ** [...].

wa 2 [↗] to castrate; *cf.* **ɔwa 2** [..].

waɣa [.˙] to fall to pieces; to crumble; of bread, tobacco, e.g. but also of sandstone; also **waɣa‿a** (i.e. **ɽua**) [.˙˙]; *cf.* **waɣawaɣa** [....].

waɣawaɣa [....] crumbly; used with the verb **ye** [˙]; *cf.* **waɣa** [.˙].

warha [..] describes a man with big buttocks sitting: **ɔtota warha** [.˙↗..].

w-aɽo [˙.]; *cf.* **wo** [˙].

we [˙] to order (something); **w-eʊ̃i mɛ ʋ-ɛki** [.˙.˙] order me things from the market! **iɽaw-eʊ̃i ʋ-ebe** [.˙...˙] I am going to order things from the catalogue.

we 1 [↗] to open anything covered: a box, book, etc.; **ɔw-ɛkpɛtĩ na** [.↗.↗.] he is opening this box.

we 2 [↗] to shout in applause; used with the onomatopoeic **kpii** [..]; **iɽã we kpii** [˙.↗.] they are shouting in applause.

w-egbe [.˙]; *cf.* **wo** [˙].

weriɛ [.˙] (1) to roll. (2) to turn, change. **weri-egbe** [...˙] to return. **weri-egbe** [...˙] **ha** [↗] to repay. **weri-unu** [...˙] to withdraw one’s word.

˥ ˥]; *cf.* **waɣawaɣa** [˩ ˩ ˩ ˩].

waɣawaɣa [˩ ˩ ˩ ˩] crumbly; used with the verb **ye** [˥]; *cf.* **waɣa** [˩ ˥].

warha [˩ ˩] describes a man with big buttocks sitting: **ɔtota warha** [˩ ˥ / ˩ ˩].

w-aɽo [˥ ˩]; *cf.* **wo** [˥].

we [˥] to order (something); **w-eʊ̃i mɛ ʊ-ɛki** [˩ ˥ ˩ ˥ ˩] order me things from the market! **iɽaw-eʊ̃i ʊ-ebe** [˩ ˥ ˩ ˩ ˩ ˥] I am going to order things from the catalogue.

we 1 [/] to open anything covered: a box, book, etc.; **ɔw-ɛkpɛfi na** [˩ / ˩ / ˩] he is opening this box.

we 2 [/] to shout in

applause; used with the onomatopoeic **kpii** [˩]; **iɽ̃ã we kpii** [˥ ˩ / ˩] they are shouting in applause.

w-egbe [˩ ˥]; *cf.* **wo** [˥].

weriɛ [˩ ˥] (1) to roll. (2) to turn, change. **weri-egbe** [˩ ˩ ˩ ˥] to return. **weri-egbe** [˩ ˩ ˩ ˥] **ha** [/] to repay. **weri-unu** [˩ ˩ ˩ ˥] to withdraw one’s word.

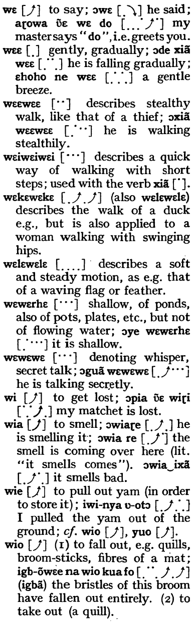
wɛ [/] to say; **ɔwɛ** [˩ \ ] he said;
aɽowa ʊ̃ɛ wɛ do [˩ ˩ ˩ ˥ / ˥] my
master says "**do**", i.e. greets you.

wɛɛ [˩] gently, gradually; **ɔde xiã**
wɛɛ [˩ ˥ ˥ ˩] he is falling gradually;
ɛhoho ne wɛɛ [˩ ˥ ˩ ˥ ˩] a gentle
breeze.

wɛɛwɛɛ [˧ ˧] describes stealthy
walk, like that of a thief; **ɔxiã**
wɛɛwɛɛ [˩ ˥ ˧ ˧] he is walking
stealthily.

wɛiwɛiwɛi [˧ ˧ ˧] describes a quick
way of walking with short
steps; used with the verb **xiã** [˥].

wɛkɛwɛkɛ [˩ / ˩ /] (also **wɛlɛwɛlɛ**)
describes the walk of a duck
e.g., but is also applied to a
woman walking


wɛ [↗] to say; **ɔwɛ** [.↘] he said; **aɽowa ʊ̃ɛ wɛ do** [...˙↗˙] my master says "**do**", i.e. greets you.

wɛɛ [.] gently, gradually; **ɔde xiã wɛɛ** [.˙˙.] he is falling gradually; **ɛhoho ne wɛɛ** [.˙.˙.] a gentle breeze.

wɛɛwɛɛ [˙˙] describes stealthy walk, like that of a thief; **ɔxiã wɛɛwɛɛ** [.˙˙˙] he is walking stealthily.

wɛiwɛiwɛi [˙˙˙] describes a quick way of walking with short steps; used with the verb **xiã** [˙].

wɛkɛwɛkɛ [.↗.↗] (also **wɛlɛwɛlɛ**) describes the walk of a duck e.g., but is also applied to a woman walking with swinging hips.

wɛlɛwɛlɛ [....] describes a soft and steady motion, as e.g. that of a waving flag or feather.

wɛwɛrhɛ [˙˙˙] shallow, of ponds, also of pots, plates, etc., but not of flowing water; **ɔye wɛwɛrhɛ** [.˙˙˙˙] it is shallow.

wɛwɛwɛ [˙˙˙] denoting whisper, secret talk; **ɔguã wɛwɛwɛ** [.↗˙˙˙] he is talking secretly.

wi [↗] to get lost; **ɔpia ʊ̃ɛ wiɽi** [˙.˙↗.] my matchet is lost.

wia [↗] to smell; **ɔwiaɽe** [.↗.] he is smelling it; **ɔwia re** [.↗˙] the smell is coming over here (lit. "it smells comes"). **ɔwia‿ixã** [.↗˙.] it smells bad.

wie [↗] to pull out yam (in order to store it); **iwi-nya ʋ-otɔ** [.↗.˙.] I pulled the yam out of the ground; *cf.* **wio** [↗], **yuo** [↗].

wio [↗] (1) to fall out, e.g. quills, broom-sticks, fibres of a mat; **igb-õwɛe na wio kua fo** [.˙˙.↗.↗] (igbã) the bristles of this broom have fallen out entirely. (2) to take out (a quill).

with swinging hips.

wɛlɛwɛlɛ [˩ ˩ ˩ ˩] describes a soft and steady motion, as e.g. that of a waving flag or feather.

wɛwɛrhɛ [˧ ˧ ˧] shallow, of ponds, also of pots, plates, etc., but not of flowing water; **ɔye wɛwɛrhɛ** [˩ ˥ ˧ ˧ ˧] it is shallow.

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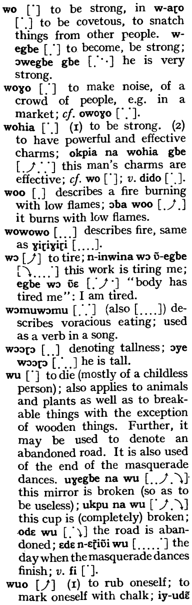
wio [/] (1) to fall out, e.g. quills, broom-sticks, fibres of a mat; **igb-õwɛe na wio kua fo** [˩ ˥ ˥ ˩ / ˩ /] (**igbã**) the bristles of this broom have fallen out entirely. (2) to take out (a quill).

wo [˥] to be strong, in **w-aɽo** [˥ ˩] to be covetous, to snatch things from other people. **w-egbe** [˩ ˥] to become, be strong; **ɔwegbe gbe** [˩ ˥ ˧ ˧] he is very strong.

woɣo [˩ ˥] to make noise, of a crowd of people, e.g. in a market; *cf.* **owoɣo** [˥ ˩ ˥].

wohia [˥ ˩] (1) to be strong. (2) to have powerful and effective charms; **okpia na wohia gbe** [˩ / ˩ ˥ ˩ ˥] this man’s charms are effective; *cf.* **wo** [˥]; *v.* **dido** [˥ ˩].

woo [˩] describes a fire burning with low flames; **ɔba woo** [˩ / ˩] it burns with low flames.



wo [˙] to be strong, in **w-aɽo** [˙.] to be covetous, to snatch things from other people. **w-egbe** [.˙] to become, be strong; **ɔwegbe gbe** [.˙˙·] he is very strong.

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woo [.] describes a fire burning with low flames; **ɔba woo** [.↗.] it burns with low flames.

wowowo [...] describes fire, same as **ɣiɽiɣiɽi** [....].

wɔ [↗] to tire; **n-inwina wɔ ʊ̃-egbe** [↘....˙] this work is tiring me; **egbe wɔ ʊ̃ɛ** [.˙↗·] “body has tired me”: I am tired.

wɔmuwɔmu [.˙.˙] (also [....]) describes voracious eating; used as a verb in a song.

wɔɔɽɔ [..] denoting tallness; **ɔye wɔɔɽɔ** [.˙..] he is tall.

wu [˙] to die (mostly of a childless person); also applies to animals and plants as well as to breakable things with the exception of wooden things. Further, it may be used to denote an abandoned road. It is also used of the end of the masquerade dances. **uɣegbe na wu** [..↗.↘] this mirror is broken (so as to be useless); **ukpu na wu** [˙↗.↘] this cup is (completely) broken; **odɛ wu** [.˙↘] the road is abandoned; **ɛdɛ n-ɛɽiʊ̃i wu** [.....˙] the day when the masquerade dances finish; *v.* **fi** [˙].

wuo [↗] (1) to rub oneself; to mark oneself with chalk; **iy-udɛ̃**

wowowo [˩ ˩ ˩] describes fire, same as **ɣiɽiɣiɽi** [˩ ˩ ˩ ˩].

wɔ [/] to tire; **n-inwina wɔ** ʊ̃**-egbe** [\ ˩ ˩ ˩ ˩ ˥] this work is tiring me; **egbe wɔ** ʊ̃ɛ [˩ ˥ / ˧] “body has tired me”: I am tired.

wɔmuwɔmu [˩ ˥ ˩ ˥] (also [˩ ˩ ˩ ˩]) describes voracious eating; used as a verb in a song.

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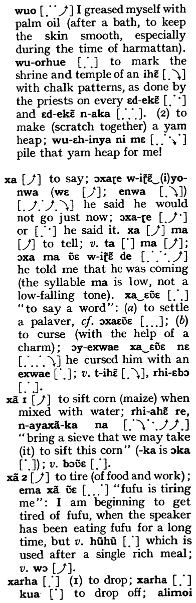
wuo [/] (1) to rub oneself; to mark oneself with chalk; **iy-ud**ɛ̃

wuo [˩ ˥ ˥ /] I greased myself with palm oil (after a bath, to keep the skin smooth, especially during the time of harmattan). **wu-orhue** [˩ ˥ ˩] to mark the shrine and temple of an **ihẽ** [˩ \ ] with chalk patterns, as done by the priests on every **ɛd-ekẽ** [˩ ˥ ˧] and **ɛd-ekẽ n-aka** [˩ ˥ ˩ ˥ ˩]. (2) to make (scratch together) a yam heap; **wu-ɛh-inya ni mɛ** [˩ ˩ ˥ ˧ (3-1) ˥] pile that yam heap for me!

xa [/] to say; **ɔxaɼe w-iɼẽ‿(i)yonwa** (**wɛ** [/]; **enwa** [˩ \ ]) [˩ / ˩ ˥ / ˩ \ ] he said he would not go just now; **ɔxa-ɼe** [˩ / ˧] or [˩ ˥ ˧] he said it. **xa** [/] **ma** [/] to tell; *v.* **ta** [˥] **ma** [/];



wuo [˩ ˥ ˥ /] I greased myself with palm oil (after a bath, to keep the skin smooth, especially during the time of harmattan). **wu-orhue** [˩ ˥ ˩] to mark the shrine and temple of an **ihẽ** [˩ \ ] with chalk patterns, as done by the priests on every **ɛd-ekẽ** [˩ ˥ ˧] and **ɛd-ekẽ n-aka** [˩ ˥ ˩ ˥ ˩]. (2) to make (scratch together) a yam heap; **wu-ɛh-inya ni mɛ** [˩ ˩ ˥ \ ˥] pile that yam heap for me!

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xã 1 [/] to sift corn (maize) when mixed with water; **rhi-ahẽ re, n-ayaxã-ka na** [˩ ˥ \ ˥ ˧ ˩ / / ˩] "bring a sieve that we may take (it) to sift this corn" (**-ka** is **ɔka** [˥ ˩]); *v.* **bɔʋ̃ɛ** [˩ ˥].

xã 2 [/] to tire (of food and work); **ema xã ʋ̃ɛ** [˩ ˩ ˩ ˥] "fufu is tiring me": I am beginning to get tired of fufu, when the speaker has been eating fufu for a long time, but *v.* **hũhũ** [˩ ˥] which is used after a single rich meal; *v.* **wɔ** [/].

xarha [˩ ˥] (1) to drop; **xarha** [˩ ˥] **kua** [˥] to drop off; **alimoi**

ɔxa ma ʊ̃ɛ **w-iɽ̃ɛ̃ de** [˩ ˥ ˩ ˥ ˧ ˩ /] he told me that he was coming (the syllable **ma** is low, not a low-falling tone).

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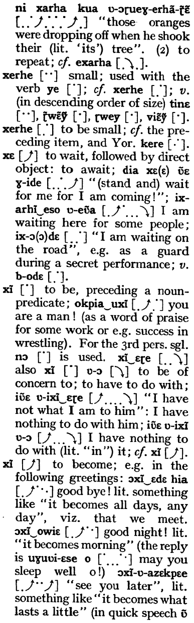
ni xarha kua ʋ-ɔɽueɣ-erhã-ɽ̃ɛ̃ [˩ ˩ ˥ / ˩ ˥ ˩ ˥ ˩ ˥ / ˩] “those oranges were dropping off when he shook their (lit. ‘its’) tree”. (2) to repeat; *cf.* **exarha** [˩ \ ˩].

xerhe [˧ ˧] small; used with the verb **ye** [˥]; *cf.* **xerhe** [˩ ˥]; *v.* (in descending order of size) **tinɛ** [˧ ˧], **ɽ̃wɛ̃ỹ** [˧], **ɽwey** [˧], **viɛ̃ỹ** [˧].

xerhe [˩ ˥] to be small; *cf.* the preceding item, and Yor. **kere** [˧ ˥].

xɛ [/] to wait, followed by direct object: to await; **dia xɛ(ɛ) ʋ̃ɛ ɣ-ide** [˩ ˩ ˥ ˩ /] “(stand and) wait for me for I am coming!”; **ix-arhĩ͜eso ʋ-eʋ̃a** [˩ / ˥ ˩ ˩ ˩ \ ] I am waiting here for some people;



ni xarha kua ʋ-ɔɽueɣ-erhã-ɽ̃ɛ̃ [..˙↗.˙.˙.˙↗.] “those oranges were dropping off when he shook their (lit. ‘its’) tree”. (2) to repeat; *cf.* **exarha** [.↘.].

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xĩ [˙] to be, preceding a noun-predicate; **okpia‿uxĩ** [.↗.˙] you are a man! (as a word of praise for some work or e.g. success in wrestling). For the 3rd pers. sgl. **nɔ** [˙] is used. **xĩ‿ɛɽe** [..↘] also **xĩ** [˙] **ʋ-ɔ** [↘] to be of concern to; to have to do with; **iʋ̃ɛ ʋ-ixĩ‿ɛɽe** [↗....↘] “I have not what I am to him”: I have nothing to do with him; **iʋ̃ɛ ʋ-ixĩ ʋ-ɔ** [↗...↘] I have nothing to do with (lit. “in”) it; *cf.* **xĩ** [↗].

xĩ [↗] to become; e.g. in the following greetings: **ɔxĩ‿ɛdɛ hia** [.↗˙·] good bye! lit. something like “it becomes all days, any day”, viz. that we meet. **ɔxĩ‿owiɛ** [.↗˙·] good night! lit. “it becomes morning” (the reply is **uɣuʋi-ɛse o** [˙...˙·] may you sleep well o!) **ɔxĩ-ʋ-azɛkpɛe** [.↗··↗] “see you later”, lit. something like “it becomes what lasts a little” (in quick speech ʋ̃

ix-ɔ(ɔ)dɛ [˩ ˩ ˥] “I am waiting on the road”, e.g. as a guard during a secret performance; *v.* **b-od**ɛ [˩ ˥].

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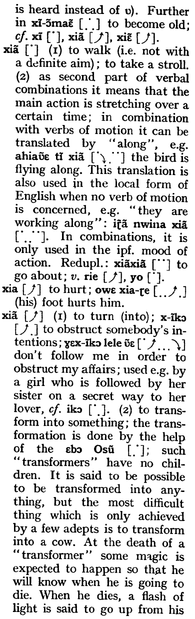
xiã [˥] (1) to walk (i.e. not with a definite aim); to take a stroll. (2) as second part of verbal combinations it means that the main action is stretching over a certain time; in combination with verbs of motion it can be translated by “along”, e.g. **ahiaʊ̃ɛ t̃ĩ xiã** [˥ (4-1) ˩ ˥ ˥] the bird is flying along. This translation is also used in the local form of English when no verb of motion is concerned, e.g. “they are working along”: **iʈ̃ã nwina xiã** [˥ ˩ ˩ ˥ ˥]. In combinations, it is



is heard instead of ʋ). Further in **xĩ-ɔ̃maɛ̃** [.˙.] to become old; *cf.* **xĩ** [˙], **xiã** [↗], **xiɛ̃** [↗].
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only used in the ipf. mood of action. Redupl.: **xiãxiã** [˙˙] to go about; *v.* **rie** [↗], **yo** [˙].

xia [↗] to hurt; **owɛ xia-ʈe** [..↗.] (his) foot hurts him.

xiã [↗] (1) to turn (into); **x-ĩkɔ** [↗.] to obstruct somebody’s intentions; **ɣɛx-ĩkɔ lele ʊ̃ɛ** [˙↗...↘] don’t follow me in order to obstruct my affairs; used e.g. by a girl who is followed by her sister on a secret way to her lover, *cf.* **ikɔ** [˙.]. (2) to transform into something; the transformation is done by the help of the **ɛbɔ Osũ** [.˙]; such “transformers” have no children. It is said to be possible to be transformed into anything, but the most difficult thing which is only achieved by a few adepts is to transform into a cow. At the death of a “transformer” some magic is expected to happen so that he will know when he is going to die. When he dies, a flash of light is said to go up from his only used in the ipf. mood of action. Redupl.: **xiãxiã** [˥ ˥] to go about; *v.* **rie** [/], **yo** [˥].

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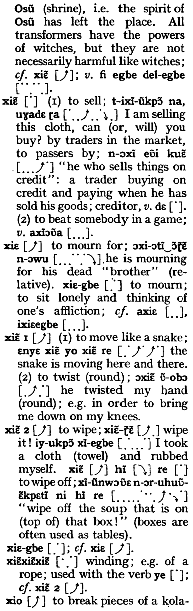
Osũ (shrine), i.e. the spirit of **Osũ** has left the place. All transformers have the powers of witches, but they are not necessarily harmful like witches; *cf.* **xiɛ̃** [/]; *v.* **fi egbe del-egbe** [˥ ˥ ˩ ˥ ˥ ˩].

xiɛ̃ [˥] (1) to sell; **t-ixĩ-ũkpɔ̃ na, uɣadɛ ɽa** [˥ ˩ ˩ / ˩ ˩ ˥ (4-1) ˩] I am selling this cloth, can (or, will) you buy? by traders in the market, to passers by; **n-ɔxĩ eʊ̃i kuɛ̃** [˩ ˩ ˩ / ˥] "he who sells things on credit": a trader buying on credit and paying when he has sold his goods; creditor, *v.* **dɛ** [˥]. (2) to beat somebody in a game; *v.* **axĩɔʊ̃a** [˩ ˩ ˩].



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xiɛ [↗] to mourn for; **ɔxi-ɔtĩ‿ɔ̃ɽɛ̃ n-ɔwu** [...˙˙.˙↘] he is mourning for his dead "brother" (relative). **xiɛ-gbe** [.˙] to mourn; to sit lonely and thinking of one's affliction; *cf.* **axiɛ** [..], **ixiɛegbe** [...].

xiɛ̃ 1 [↗] (1) to move like a snake; **ɛnyɛ xiɛ̃ yo xiɛ̃ re** [.˙↗˙↗˙] the snake is moving here and there. (2) to twist (round); **ɔxiɛ̃ ʊ̃-obɔ** [.↗.˙] he twisted my hand (round); e.g. in order to bring me down on my knees.

xiɛ̃ 2 [↗] to wipe; **xiɛ̃-ɽɛ̃** [↗.] wipe it! **iy-ukpɔ̃ xĩ-egbe** [.˙...˙] I took a cloth (towel) and rubbed myself. **xiɛ̃** [↗] **hĩ** [↘] **re** [˙] to wipe off; **xĩ-ũnwɔʊ̃ɛ n-ɔr-uhuʊ̃-ɛ̃kpɛtĩ ni hĩ re** [.....˙˙˙.↗˙↘˙] "wipe off the soup that is on (top of) that box!" (boxes are often used as tables).

xiɛ-gbe [.˙]; *cf.* **xiɛ** [↗].

xiɛ̃xiɛ̃xiɛ̃ [˙.˙] winding; e.g. of a rope; used with the verb **ye** [˙]; *cf.* **xiɛ̃ 2** [↗].

xio [↗] to break pieces of a kọla-

xiɛ [/] to mourn for; **ɔxi-ɔti͜ɔ̃ɽ̃ɛ̃ n-ɔwu** [˩ ˩ ˩ ˥ ˥ ˩ ˥ \ ] he is mourning for his dead “brother” (relative). **xiɛ-gbe** [˩ ˥] to mourn; to sit lonely and thinking of one’s affliction; *cf.* **axiɛ** [˩ ˩], **ixiɛegbe** [˩ ˩ ˩].

xiɛ̃ 1 [/] (1) to move like a snake; **ɛnyɛ xiɛ̃ yo xiɛ̃ re** [˩ ˥ / ˥ / ˥] the snake is moving here and there. (2) to twist (round); **ɔxiɛ̃ ʊ̃-obɔ** [˩ / ˩ ˥] he twisted my hand (round); e.g. in order to bring me down on my knees.

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˩ ˩ ˩ ˥ ˧ ˧ ˩ / ˧ (3-1) ˥] “wipe off the soup that is on (top of) that box!” (boxes are often used as tables).

xiɛ-gbe [˩ ˥]; *cf.* **xiɛ** [/].

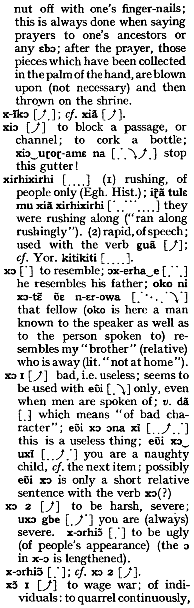
xiɛ̃xiɛ̃xiɛ̃ [˧ ˩ ˥] winding; e.g. of a rope; used with the verb **ye** [˥]; *cf.* **xiɛ̃ 2** [/].

xio [/] to break pieces of a kola-nut off with one’s finger-nails; this is always done when saying prayers to one’s ancestors or any ɛ**bɔ**; after the prayer, those pieces which have been collected in the palm of the hand, are blown upon (not necessary) and then thrown on the shrine.

x-ĩkɔ [/ ˩]; *cf.* **xiã** [/].

xiɔ [/] to block a passage, or channel; to cork a bottle; **xiɔ‿uɽoɽ-amɛ na** [˩ ˥ ˩ \ / ˩] stop this gutter!

xirhixirhi [˩ ˩ ˩ ˩] (1) rushing, of people only (Egh. Hist.); **iɽã tulɛ mu xiã xirhixirhi** [˥ ˩ ˩ ˥ ˥ ˥ ˩ ˩ ˩ ˩] they were rushing along (“ran along rushingly”). (2)



nut off with one’s finger-nails; this is always done when saying prayers to one’s ancestors or any **ɛbɔ**; after the prayer, those pieces which have been collected in the palm of the hand, are blown upon (not necessary) and then thrown on the shrine.

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xɔ [˥] to resemble; **ɔx-erha‿e** [˩ ˥ ˥ ˩] he resembles his father; **oko ni xɔ-tɛ̃ ʋ̃ɛ n-ɛr-owa** [˩ ˥ ˥ ˩ ˩ ˥ \ ˥] that fellow (**oko** is here a man known to the speaker as well as to the person spoken to) resembles my “brother” (relative) who is away (lit. “not at home”).

xɔ 1 [/] bad, i.e. useless; seems to be used with **eʋ̃i** [˩ \ ] only, even when men are spoken of; *v.* **dã** [˩] which means “of bad character”; **eʋ̃i xɔ ɔna xĩ** [˩ ˩ / ˩ ˩ ˥] this is a useless thing; **eʋ̃i xɔ‿uxĩ** [˩ ˩ / ˩ ˥] you are a naughty child, *cf.* the next item; possibly **eʋ̃i xɔ** is only a short relative sentence with the verb **xɔ**(?)

xɔ 2 [/] to be harsh, severe; **uxɔ gbe** [˩ / ˥] you are (always) severe. **x-ɔrhiɔ̃** [˩ ˥] to be ugly (of people’s appearance) (the **ɔ** in **x-ɔ** is lengthened).

x-ɔrhiɔ̃ [˩ ˥]; *cf.* **xɔ 2** [/].

xɔ̃ 1 [/] to wage war; of individuals: to quarrel continuously, rapid, of speech; used with the verb **guã** [/]; *cf.* Yor. **kitikiti** [˩ ˩ ˩ ˩].

xɔ [˥] to resemble; **ɔx-erha͜e** [˩ ˥ ˥ ˩] he resembles his father; **oko ni xɔ-tɛ̃ ʊ̃ɛ n-ɛr-owa** [˩ ˥ ˦ ˧ ˨ ˩ ˥ \ ˥] that fellow (**oko** is here a man known to the speaker as well as to the person spoken to) resembles my "brother" (relative) who is away (lit. "not at home").

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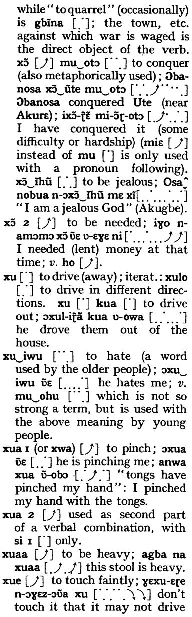
x-ɔrhiɔ̃ [˩ ˥]; *cf.* **xɔ 2** [/].

xɔ̃ 1 [/] to wage war; of individuals: to quarrel continuously, while “to quarrel” (occasionally) is **gbĩna** [˩ ˥]; the town, etc. against which war is waged is the direct object of the verb. **xɔ̃** [/] **mu͜otɔ** [˥ ˥ ˩] to conquer (also metaphorically used); **Ɔbanosa xɔ̃͜ũte mu͜otɔ** [˥ ˩ ˥ ˩ / ˥ ˥ ˧ ˧ ˩] **Ɔbanosa** conquered **Ute** (near **Akurɛ**); **ixɔ̃-ɽ̃ɛ̃ mi-ɔ̃ɽ-otɔ** [˩ / ˧ ˩ ˩ ˥ ˩] I have conquered it (some dificulty or hardship) (**miɛ** [/] instead of **mu** [˥] is only used with a pronoun following). **xɔ̃͜ĩhũ** [˩ ˥ ˩] to be jealous; **Osâ͜ nobua n-ɔxɔ̃͜ĩhũ mɛ xĩ** [˩ ˩ ˥ ˩ ˩ ˩ ˥ ˩ ˩ ˥] “I am a jealous God” (Akugbe).

xɔ̃ 2 [/] to be needed; **iɣo n-**



while “to quarrel” (occasionally) is **gbĩna** [.˙]; the town, etc. against which war is waged is the direct object of the verb. **xɔ̃** [↗] **mu͜otɔ** [˙˙.] to conquer (also metaphorically used); **Ɔbanosa xɔ̃͜ũte mu͜otɔ** [˙.˙.↗˙˙˙.] **Ɔbanosa** conquered **Ute** (near **Akurɛ**); **ixɔ̃-ɽ̃ɛ̃ mi-ɔ̃ɽ-otɔ** [.↗˙..˙.] I have conquered it (some difficulty or hardship) (**miɛ** [↗] instead of **mu** [˙] is only used with a pronoun following). **xɔ̃͜ĩhũ** [.˙.] to be jealous; **Osâ͜ nobua n-ɔxɔ̃͜ĩhũ mɛ xĩ**[..˙...˙..˙] “I am a jealous God” (Akugbe).

xɔ̃ 2 [↗] to be needed; **iɣo n-amɔmɔ xɔ̃ ʊ̃ɛ ʊ-ɛɣɛ ni** [˙...˙...↗↗] I needed (lent) money at that time; *v.* **ho** [↗].

xu [˙] to drive (away); iterat.: **xulo** [.˙] to drive in different directions. **xu** [˙] **kua** [˙] to drive out; **ɔxul-iɽ̃ã kua ʊ-owa** [..˙...˙] he drove them out of the house.

xu͜iwu [˙˙.] to hate (a word used by the older people); **ɔxu͜iwu ʊ̃ɛ** [....˙] he hates me; *v.* **mu͜ohu** [˙˙.] which is not so strong a term, but is used with the above meaning by young people.

xua 1 (or **xwa**) [↗] to pinch; **ɔxua ʊ̃ɛ** [..˙] he is pinching me; **anwa xua ʊ̃-obɔ** [.˙↗.˙] “tongs have pinched my hand”: I pinched my hand with the tongs.

xua 2 [↗] used as second part of a verbal combination, with **si 1** [˙] only.

xuaa [↗] to be heavy; **agba na xuaa** [.↗.↗] this stool is heavy.

xue [↗] to touch faintly; **ɣɛxu-ɛɽe n-ɔɣɛz-ɔʊ̃a xu** [˙.˙˙.↘↘] don’t touch it that it may not drive

amɔmɔ xɔ̃ ʊ̃ɛ ʊ-ɛɣɛ ni [˥ ˩ ˩ ˩ ˥ ˩ ˩ ˩ / /] I needed (lent) money at that time; *v.* **ho** [/].

xu [˥] to drive (away); iterat.: **xulo** [˩ ˥] to drive in different directions. **xu** [˥] **kua** [˥] to drive out; ɔ**xul-iɽ̃ã kua** ʊ**-owa** [˩ ˩ ˥ ˩ ˩ ˩ ˥] he drove them out of the house.

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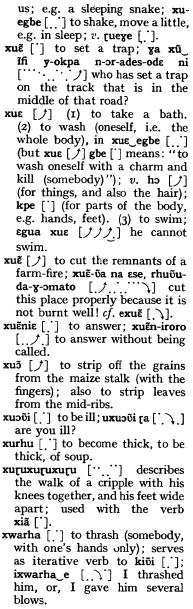
xuɛ̃ [˥] to set a trap; **ɣa xũ‿ ĩfi y-okpa n-ɔr-ades-odɛ ni** [˥ ˥ ˥ ˧ ˧ ˩ ˩ ˥ ˧ ˩ ˥ /] who has set a trap on the track that is in the middle of that road?

xuɛ [/] (1) to take a bath. (2) to wash (oneself, i.e. the whole body), in **xuɛ‿egbe** [˩ ˩ ˥] (but **xuɛ** [/] **gbe** [˥] means: "to wash oneself with a charm and kill (somebody)"); *v.* **hɔ** [/] (for things, and also the hair); **kpe** [˥] (for parts of the body, e.g. hands, feet). (3) to swim; **ɛgua xuɛ** [/ / /‿˩]



us; e.g. a sleeping snake; **xuegbe** [..˙] to shake, move a little, e.g. in sleep; *v.* **ɽueɣe** [.˙].

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xuɛ̃ [↗] to cut the remnants of a farm-fire; **xuɛ̃-ʊ̃a na ɛse, rhuʊ̃uda-ɣ-ɔmato** [.↗..˙..˙˙˙↘] cut this place properly because it is not burnt well! *cf.* **exuɛ̃** [.↘].

xuɛ̃niɛ [.˙] to answer; **xuɛ̃n-iroro** [..↗.] to answer without being called.

xuɔ̃ [↗] to strip off the grains from the maize stalk (with the fingers); also to strip leaves from the mid-ribs.

xuɔʊ̃i [.˙] to be ill; **uxuɔʊ̃i ɽa** [˙.↘.] are you ill?

xurhu [.˙] to become thick, to be thick, of soup.

xuɽuxuɽuxuɽu [˙˙..˙˙] describes the walk of a cripple with his knees together, and his feet wide apart; used with the verb **xiã** [˙].

xwarha [.˙] to thrash (somebody, with one's hands only); serves as iterative verb to **kiʊ̃i** [.˙]; **ixwarha‿e** [..↘˙] I thrashed him, or, I gave him several blows.

he cannot swim.

xuɛ̃ [/] to cut the remnants of a farm-fire; **xuɛ̃-ʊ̃a na** ɛ**se**, **rhuʊ̃u-da-ɣ-**ɔ**mato** [˩ / ˩ ˩ ˥ ˩ ˩ ˥ ˥ ˥ \ ] cut this place properly because it is not burnt well! *cf.* **exuɛ̃** [˩ \ ].

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xuɔ**ʊ̃i** [˩ ˥] to be ill; **uxu**ɔ**ʊ̃i** ɽ**a** [˥ ˩ \ ˩] are you ill?

xurhu [˩ ˥] to become thick, to be thick, of soup.

xuɽ**uxu**ɽ**uxu**ɽ**u** [˧ ˧ ˩ ˩ ˥ ˥] describes the walk of a cripple with his knees together, and his feet wide apart; used with the verb **xiã** [˥].

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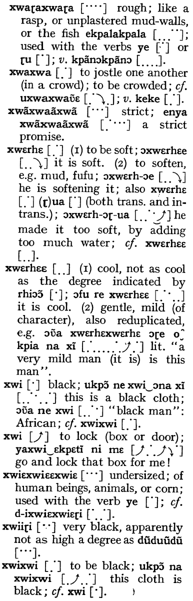
xwaɽaxwaɽa [˧ ˧ ˧ ˧] rough; like a rasp, or unplastered mud-walls, or the fish **ekpalakpala** [˩ ˩ ˩ ˥ ˥]; used with the verbs **ye** [˥] or **ɽu** [˥]; *v.* **kpãnɔkpãnɔ** [˩ ˩ ˩ ˩].

xwaxwa [˩ ˥] to jostle one another (in a crowd); to be crowded; *cf.* **uxwaxwaʊ̃ɛ** [˩ ˥ \ ˩]; *v.* **keke** [˩ ˥].

xwãxwaãxwã [˧ ˧ ˧] strict; **enya xwãxwaãxwã** [˩ ˥ ˧ ˧ ˧] a strict promise.

xwɛrhɛ [˩ ˥] (1) to be soft; **ɔxwɛrhɛe** [˩ ˩ \ ] it is soft. (2) to soften, e.g. mud, fufu; **ɔxwɛrh-ɔe** [˩ ˩ \ ] he is softening it; also **xwɛrhɛ** [˩ ˥] **(ɽ)ua** [˥] (both trans. and in-trans.); **ɔxwɛrh-ɔɽ-**



xwaɽaxwaɽa [˙˙˙˙] rough; like a rasp, or unplastered mud-walls, or the fish **ekpalakpala** [...˙˙]; used with the verbs **ye** [˙] or **ɽu** [˙]; *v.* **kpãnɔkpãnɔ** [....].

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xwɛrhɛɛ [..] (1) cool, not as cool as the degree indicated by **rhiɔɔ̃** [˙]; **ɔfu re xwɛrhɛɛ** [.˙˙..] it is cool. (2) gentle, mild (of character), also reduplicated, e.g. **ɔʊ̃a xwɛrhɛxwɛrhɛ ɔɽe o kpia na xĩ** [.......˙↗.˙] lit. "a very mild man (it is) is this man".

xwi [˙] black; **ukpɔ̃ ne xwi‿ɔna xĩ** [..˙˙..˙] this is a black cloth; **ɔʊ̃a ne xwi** [..˙˙] "black man": African; *cf.* **xwixwi** [.˙].

xwi [↗] to lock (box or door); **yaxwi‿ɛkpɛtĩ ni mɛ** [↗.˙.↗↘˙] go and lock that box for me!

xwiɛxwiɛɛxwiɛ [˙˙˙] undersized; of human beings, animals, or corn; used with the verb **ye** [˙]; *cf.* **d-ixwiɛxwiɛɽi** [˙..˙].

xwiiɽi [˙˙] very black, apparently not as high a degree as **dũduũdũ** [˙˙˙].

xwixwi [.˙] to be black; **ukpɔ̃ na xwixwi** [.↗..˙] this cloth is black; *cf.* **xwi** [˙].

ua [˩ ˩ ˥ ˧‿/] he made it too soft, by adding too much water; *cf.* **xwɛrhɛɛ** [˩ ˩].

xwɛrhɛɛ [˩ ˩] (1) cool, not as cool as the degree indicated by **rhiɔɔ̃** [˧]; **ɔfu re xwɛrhɛɛ** [˩ ˥ ˧ ˩ ˩] it is cool. (2) gentle, mild (of character), also reduplicated, e.g. **ɔʊ̃a xwɛrhɛxwɛrhɛ ɔɽe oˆ kpia na xĩ** [˩ ˥ ˩ ˩ ˩ ˩ ˩ ˥ ˩ / ˩ ˥] lit. “a very mild man (it is) is this man”.

xwi [˧] black; **ukpɔ̃ ne xwi͜ɔna xĩ** [˩ ˩ ˥ ˧ ˩ ˩ ˥] this is a black cloth; **ɔʊ̃a ne xwi** [˩ ˩ ˥ ˧] “black man”: African; *cf.* **xwixwi** [˩ ˥].

xwi [/] to lock (box or door); **yaxwi͜ɛkpɛtĩ ni mɛ** [/ ˩ ˥ ˩ / (4-1) ˥] go and lock that box for me!

xwiεxwiεεxwiε [˧ ˧ ˧] undersized; of human beings, animals, or corn; used with the verb **ye** [˥]; *cf.* **d-ixwiεxwiεɽi** [˥ ˩ ˩ ˥].

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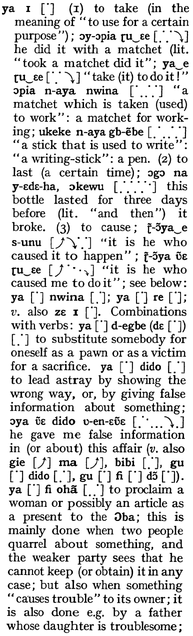
xwixwi [˩ ˥] to be black; **ukpɔ̃ na xwixwi** [˩ / ˩ ˩ ˥] this cloth is black; *cf.* **xwi** [˧].

ya 1 [˥] (1) to take (in the meaning of “to use for a certain purpose”); **ɔy-ɔpia ɽu͜ɛe** [˩ ˥ ˩ ˥ \ ] he did it with a matchet (lit. “took a matchet did it”)+; **ya͜e ɽu͜ɛe** [˥ ˩ ˥ \ ] “take (it) to do it!” **ɔpia n-aya nwina** [˥ ˩ ˩ ˥ ˩ ˥] “a matchet which is taken (used) to work”: a matchet for working; **ukeke n-aya gb-ẽbe** [˩ ˥ ˩ ˩ ˥ ˩ ˥] “a stick that is used to write”: “a writing-stick”: a pen. (2) to last (a certain time); ɔgɔ **na y-ɛdɛ-ha, ɔkewu** [˩ ˥ ˩ ˥ ˩ ˥ ˩ ˥ ˦] this bottle lasted for three days before (lit. “and then”) it broke. (3) to cause; **ɽ̃-ɔ̃ya͜e s-unu** [/ \ ˥ ˩ ˥] “it is he who caused it to



ya 1 [˙] (1) to take (in the meaning of “to use for a certain purpose”); **ɔy-ɔpia ɽu͜ɛe** [.˙.˙↘] he did it with a matchet (lit. “took a matchet did it”; **ya͜e ɽu͜ɛe** [˙.˙↘] “take (it) to do it!” **ɔpia n-aya nwina** [˙..˙.˙] “a matchet which is taken (used) to work”: a matchet for working; **ukeke n-aya gb-ẽbe** [.˙..˙.˙] “a stick that is used to write”: “a writing-stick”: a pen. (2) to last (a certain time); **ɔgɔ na y-ɛdɛ-ha, ɔkewu** [.˙.˙.˙.˙˙] this bottle lasted for three days before (lit. “and then”) it broke. (3) to cause; **ɽ̃-ɔ̃ya͜e s-unu** [↗↘˙.˙] “it is he who caused it to happen”; **ɽ̃-ɔ̃ya ʊ̃ɛ ɽu͜ɛe** [↗˙˙.↘] “it is he who caused me to do it”; see below: **ya** [˙] **nwina** [.˙]; **ya** [˙] **re** [˙]; *v.* also **zɛ 1** [˙]. Combinations with verbs: **ya** [˙] **d-egbe** (**dɛ** [˙]) [.˙] to substitute somebody for oneself as a pawn or as a victim for a sacrifice. **ya** [˙] **dido** [.˙] to lead astray by showing the wrong way, or, by giving false information about something; **ɔya ʊ̃ɛ dido ʊ-en-ɛʊ̃ɛ** [.˙˙...↘.] he gave me false information in (or about) this affair (*v.* also **gie** [↗] **ma** [↗], **bibi** [.˙], **gu** [˙] **dido** [.˙], **gu** [˙] **fi** [˙] **dɔ̃** [˙]). **ya** [˙] **fi ohã** [..˙] to proclaim a woman or possibly an article as a present to the **Ɔba**; this is mainly done when two people quarrel about something, and the weaker party sees that he cannot keep (or obtain) it in any case; but also when something “causes trouble” to its owner; it is also done e.g. by a father whose daughter is troublesome;

happen”; ɽ̃-**ɔ̃ya** ʋ̃ɛ **ɽu͜ɛe** [/ ˥ ˧ ˧ (3-1)] “it is he who caused me to do it”; see below: **ya** [˥] **nwina** [˩ ˥]; **ya** [˥] **re** [˥]; *v.* also **zɛ 1** [˥]. Combinations with verbs: **ya** [˥] **d-egbe** (**d**ɛ [˥]) [˩ ˥] to substitute somebody for oneself as a pawn or as a victim for a sacrifice. **ya** [˥] **dido** [˩ ˥] to lead astray by showing the wrong way, or, by giving false information about something; ɔ**ya** ʋ̃ɛ **dido** ʋ**-en-**ɛʋ̃ɛ [˩ ˥ ˧ ˩ ˩ ˩ \ ˩] he gave me false information in (or about) this affair (*v.* also **gie** [/] **ma** [/], **bibi** [˩ ˥], **gu** [˥] **dido** [˩ ˥], **gu** [˥] **fi** [˥] **d**ɔ̃ [˥]). **ya** [˥] **fi ohã** [˩ ˩ ˥] to proclaim a woman or possibly an article as a present to the Ɔ**ba**; this is mainly done when

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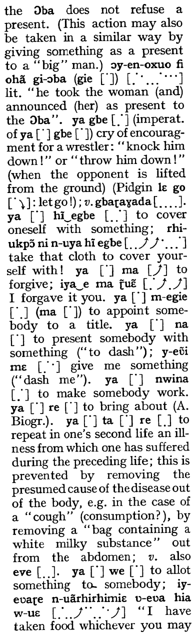

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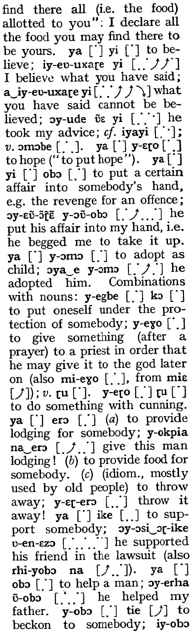
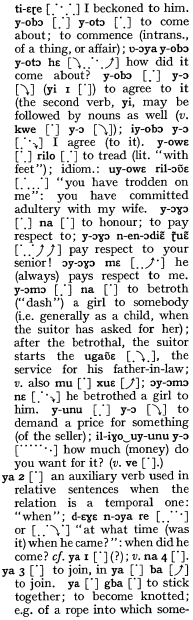
] take that cloth to cover yourself with! **ya** [˥] **ma** [/] to forgive; **iya̯e ma ɽ̃uɛ̃** [˩ ˥ / ˩ /] I forgave it you. **ya** [˥] **m-egie** [˥ ˩] (**ma** [˥]) to appoint somebody to a title. **ya** [˥] **na** [˥] to present somebody with something (“to dash”); **y-eʊ̃i mɛ** [˩ ˥ ˧] give me something (“dash me”). **ya** [˥] **nwina** [˩ ˥] to make somebody work. **ya** [˥] **re** [˥] to bring about (A. Biogr.). **ya** [˥] **ta** [˥] **re** [˩] to repeat in one’s second life an illness from which one has suffered during the preceding life; this is prevented by removing the presumed cause of the disease out of the body, e.g. in the case of a “cough” (consumption?), by removing a “bag containing a white milky substance” out from the abdomen; *v.* also **eve** [˩ ˩]. **ya** [˥] **we** [˥] to allot something to somebody; **iy-eʋaɽe n-uãrhirhimiɛ ʋ-eʋa hia w-uɛ** [˩ ˥ ˩ ˩ / ˥ ˥ ˩ ˩ ˥ ˧ /] “I have taken food whichever you may find there all (i.e. the food) allotted to you”: I declare all the food you may find there to be yours. **ya** [˥] **yi** [˥] to believe; **iy-eʊ-uxaɽe yi** [˩ ˩ ˥ / / ˥] I believe what you have said; **a͜iy-eʊ-uxaɽe yi** [˩ ˥ ˩ ˥ / / \ ] what you have said cannot be believed; ɔ**y-ude** ʊ̃ɛ **yi** [˩ ˥ ˩ ˥ ˧] he took my advice; *cf.* **iyayi** [˩ ˥ ˧]; *v.* ɔ**m**ɔ**be** [˩ ˥ ˩]. **ya** [˥] **y-**ɛɽ**o** [˥ ˩] to hope (“to put hope”). **ya** [˥] **yi** [˥] **ob**ɔ [˩ ˥] to put a certain affair into somebody’s hand, e.g. the revenge for an offence; ɔ**y-**ɛʊ̃**-**ɔ̃ɽɛ̃ **y-**ɔʊ̃**-ob**ɔ [˩ ˥ / ˩ ˩ ˩ ˥] he put his affair into my hand, i.e. he begged me to take it up. **ya** [˥] **y-**ɔ**m**ɔ [˩ ˥



find there all (i.e. the food) allotted to you”: I declare all the food you may find there to be yours. **ya** [˙] **yi** [˙] to believe; **iy-eʊ-uxaɽe yi** [..˙↗↗˙] I believe what you have said; **a‿iy-eʊ-uxaɽe yi** [.˙.˙↗↗↘] what you have said cannot be believed; **ɔy-ude ʊ̃ɛ yi** [.˙.˙˙] he took my advice; *cf.* **iyayi** [.˙˙]; *v.* **ɔmɔbe** [.˙.]. **ya** [˙] **y-ɛɽo** [˙.] to hope (“to put hope”). **ya** [˙] **yi** [˙] **obɔ** [.˙] to put a certain affair into somebody’s hand, e.g. the revenge for an offence; **ɔy-ɛʊ̃-ɔ̃ɽɛ̃ y-ɔʊ̃-obɔ** [.˙↗...˙] he put his affair into my hand, i.e. he begged me to take it up. **ya** [˙] **y-ɔmɔ** [.˙] to adopt as child; **ɔya‿e y-ɔmɔ** [.˙↗.˙] he adopted him. Combinations with nouns: **y-egbe** [.˙] **kɔ** [˙] to put oneself under the protection of somebody; **y-eɣo** [˙.] to give something (after a prayer) to a priest in order that he may give it to the god later on (also **mi-eɣo** [.˙.], from **miɛ** [↗]); *v.* **ɽu** [˙]. **y-eɽo** [.˙] **ɽu** [˙] to do something with cunning. **ya** [˙] **erɔ** [.˙] (*a*) to provide lodging for somebody; **y-okpia na‿erɔ** [.↗..˙] give this man lodging! (*b*) to provide food for somebody. (*c*) (idiom., mostly used by old people) to throw away; **y-ɛɽ-erɔ** [..˙] throw it away! **ya** [˙] **ike** [..] to support somebody; **ɔy-ɔsi‿ɔɽ-ike ʊ-en-ɛzɔ** [.˙...˙..˙˙] he supported his friend in the lawsuit (also **rhi-yobɔ na** [↗..˙]). **ya** [˙] **obɔ** [.˙] to help a man; **ɔy-erha ʊ̃-obɔ** [.˙..˙] he helped my father. **y-obɔ** [.˙] **tie** [↗] to beckon to somebody; **iy-obɔ**

] to adopt as child; **ɔya͜e y-ɔmɔ** [˩ ˥ / ˩ ˥] he adopted him. Combinations with nouns: **y-egbe** [˩ ˥] **kɔ** [˥] to put oneself under the protection of somebody; **y-eɣo** [˥ ˩] to give something (after a prayer) to a priest in order that he may give it to the god later on (also **mi-eɣo** [˩ ˥ ˩], from **miɛ** [/]); *v.* **ɽu** [˥]. **y-eɽo** [˩ ˥] **ɽu** [˥] to do something with cunning. **ya** [˥] **erɔ** [˩ ˥] (*a*) to provide lodging for somebody; **y-okpia na͜erɔ** [˩ / ˩ ˩ ˥] give this man lodging! (*b*) to provide food for somebody. (*c*) (idiom., mostly used by old people) to throw away; **y-ɛɽ-erɔ** [˩ ˩ ˥] throw it away! **ya** [˥] **ike** [˩ ˩] to support somebody; **ɔy-ɔsi̯ɔɽ-ike ʊ-en-ɛzɔ** [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ ˥] he supported his friend in the lawsuit (also **rhi-yobɔ na** [⁄ ˩ ˩ ˥]). **ya** [˥] **obɔ** [˩ ˥] to help a man; **ɔy-erha ʊ̃-obɔ** [˩ ˥ ˩ ˩ ˥] he helped my father. **y-obɔ** [˩ ˥] **tie** [⁄] to beckon to somebody; **iy-obɔ**

ti-ɛɽe [˩ ˥ ˧ ˩ ˥ ˩] I beckoned to him. **y-obɔ** [˩ ˥] **y-otɔ** [˥ ˩] to come about; to commence (intrans., of a thing, or affair); ʊ-ɔ**ya y-obɔ y-otɔ hɛ** [\ ˩ ˩ ˥ ˧ ˩ /] how did it come about? **y-obɔ** [˩ ˥] **y-ɔ** [\ ] (**yi 1** [˥]) to agree to it (the second verb, **yi**, may be followed by nouns as well) + (*v.* **kwe** [˥] **y-ɔ** [\ ]); **iy-obɔ y-ɔ** [˩ ˥ ˧ (3-1)] I agree (to it). **y-owɛ** [˥ ˩] **rilo** [˩ ˥] to tread (lit. “with feet”); idiom.: **uy-owɛ ril-ɔʊ̃ɛ** [˩ ˥ ˩ ˩ ˩ ˥] “you have trodden on me”: you have committed adultery with my wife. **y-ɔɣɔ** [˥ ˩] **na** [˥] to honour; to pay respect to; **y-ɔɣɔ n-en-ɔdiɛ̃ ɽuɛ̃** [˥ ˩ ˩ ˥ / /] pay



ti-ɛɽe [.˙·.˙.] I beckoned to him. **y-obɔ** [.˙] **y-otɔ** [˙.] to come about; to commence (intrans., of a thing, or affair); **ʋ-ɔya y-obɔ y-otɔ hɛ** [↘..˙·.↗] how did it come about? **y-obɔ** [.˙] **y-ɔ** [↘] (**yi** ɪ [˙]) to agree to it (the second verb, **yi**, may be followed by nouns as well (*v.* **kwe** [˙] **y-ɔ** [↘]); **iy-obɔ y-ɔ** [.˙·↘] I agree (to it). **y-owɛ** [˙.] **rilo** [.˙] to tread (lit. “with feet”); idiom.: **uy-owɛ ril-ɔʊ̃ɛ** [.˙...˙] “you have trodden on me”: you have committed adultery with my wife. **y-ɔɣɔ** [˙.] **na** [˙] to honour; to pay respect to; **y-ɔɣɔ n-en-ɔdiɛ̃ ɽuɛ̃** [˙..˙↗↗] pay respect to your senior! **ɔy-ɔɣɔ mɛ** [..↗·] he (always) pays respect to me. **y-ɔmɔ** [.˙] **na** [˙] to betroth (“dash”) a girl to somebody (i.e. generally as a child, when the suitor has asked for her); after the betrothal, the suitor starts the **ugaʊ̃ɛ** [.↘.], the service for his father-in-law; *v.* also **mu** [˙] **xuɛ** [↗]; **ɔy-ɔmɔ nɛ** [.˙·↘] he betrothed a girl to him. **y-unu** [.˙] **y-ɔ** [↘] to demand a price for something (of the seller); **il-iɣo‿uy-unu y-ɔ** [˙˙˙˙˙·.] how much (money) do you want for it? (*v.* **ve** [˙].)

ya 2 [˙] an auxiliary verb used in relative sentences when the relation is a temporal one: “when”; **d-ɛɣɛ n-ɔya re** [..˙˙·] or [..˙↘˙] “at what time (was it) when he came?”: when did he come? *cf.* **ya ɪ** [˙] (?); *v.* **na 4** [˙].

ya 3 [˙] to join, in **ya** [˙] **ba** [↗] to join. **ya** [˙] **gba** [˙] to stick together; to become knotted; e.g. of a rope into which some-respect to your senior! ɔ**y-**ɔɣɔ **m**ɛ [˩ ˩ / ˧] he (always) pays respect to me. **y-**ɔ**m**ɔ [˩ ˥] **na** [˥] to betroth (“dash”) a girl to somebody (i.e. generally as a child, when the suitor has asked for her); after the betrothal, the suitor starts the **uga**ʊ̃ɛ [˩ \ ˩], the service for his father-in-law; *v.* also **mu** [˥] **xu**ɛ [/]; ɔ**y-**ɔ**m**ɔ **n**ɛ [˩ ˥ ˧ (3-1)] he betrothed a girl to him. **y-unu** [˩ ˥] **y-**ɔ [\ ] to demand a price for something (of the seller); **il-iɣo͜uy-unu y-**ɔ [˥ ˥ ˥ ˥ ˥ ˧ ˧] how much (money) do you want for it? (*v.* **ve** [˥].)

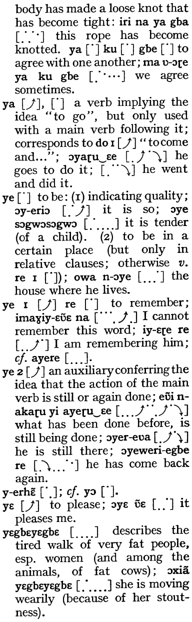
ya 2 [˥] an auxiliary verb used in relative sentences when the relation is a temporal one:

“when”; **d-**ɛɣɛ **n-**ɔ**ya re** [˩ ˩ ˥ ˥ ˧] or [˩ ˩ ˥ \ ˥] “at what time (was it) when he came?”: when did he come? *cf.* **ya 1** [˥] (?); *v.* **na 4** [˥].

ya 3 [˥] to join, in **ya** [˥] **ba** [/] to join. **ya** [˥] **gba** [˥] to stick together; to become knotted; e.g. of a rope into which somebody has made a loose knot that has become tight: **iri na ya gba** [˩ ˥ ˩ ˥ ˦] this rope has become knotted. **ya** [˥] **ku** [˥] **gbe** [˥] to agree with one another; **ma ʋ-ɔɽe ya ku gbe** [˩ ˥ ˦ ˧ ˧ ˧] we agree sometimes.

ya [/], [˥] a verb implying the idea "to go", but only used with a main verb following it; corresponds to **do 1** [/] "to come and..."; **ɔyaɽu‿ɛe** [˩ / ˥ \ ] he goes to do it; [˩ ˥ ˥ \ ] he went and did it.

ye [˥] to be: (1) indicating quality; **ɔy-eriɔ** [˩ ˥ /] it is so; **ɔye sɔgwɔsɔgwɔ** [˩ ˥ ˩ ˩ ˩ ˩] it is tender (of a child). (2) to be in a certain place (but



body has made a loose knot that has become tight: **iri na ya gba** [.˙.˙·] this rope has become knotted. **ya** [˙] **ku** [˙] **gbe** [˙] to agree with one another; **ma ʋ-ɔɽe ya ku gbe** [.˙·..·] we agree sometimes.

ya [↗], [˙] a verb implying the idea "to go", but only used with a main verb following it; corresponds to **do** **ɪ** [↗] "to come and..."; **ɔyaɽu‿ɛe** [.↗˙↘] he goes to do it; [.˙˙↘] he went and did it.

ye [˙] to be: (ɪ) indicating quality; **ɔy-eriɔ** [.˙↗] it is so; **ɔye sɔgwɔsɔgwɔ** [.˙....] it is tender (of a child). (2) to be in a certain place (but only in relative clauses; otherwise *v.* **re** **ɪ** [˙]); **owa n-ɔye** [...˙] the house where he lives.

ye **ɪ** [↗] **re** [˙] to remember; **imaɣiy-ɛʊ̃ɛ na** [˙˙˙.↗.] I cannot remember this word; **iy-ɛɽe re** [..↗˙] I am remembering him; *cf.* **ayere** [...].

ye 2 [↗] an auxiliary conferring the idea that the action of the main verb is still or again done; **eʊ̃i n-akaɽu yi ayeɽu‿ɛe** [...↗˙˙.↗˙↘] what has been done before, is still being done; **ɔyer-eʋa** [.↗˙↘] he is still there; **ɔyeweri-egbe re** [.↘...˙·] he has come back again.

y-erhɛ̃ [˙.]; *cf.* **yɔ** [˙].

yɛ [↗] to please; **ɔyɛ ʊ̃ɛ** [..˙] it pleases me.

yɛgbɛyɛgbɛ [....] describes the tired walk of very fat people, esp. women (and among the animals, of fat cows); **ɔxiã yɛgbɛyɛgbɛ** [.˙....] she is moving wearily (because of her stoutness).

only in relative clauses; otherwise *v.* **re 1** [˥]); **owa n-**ɔ**ye** [˩ ˩ ˩ ˥] the house where he lives.

ye 1 [/] **re** [˥] to remember; **imaɣiy-**ɛʊ̃ɛ **na** [˥ ˥ ˥ ˩ / ˩] I cannot remember this word; **iy-**ɛ**ɽe re** [˩ ˩ / ˥] I am remembering him; *cf.* **ayere** [˩ ˩ ˩].

ye 2 [/] an auxiliary conferring the idea that the action of the main verb is still or again done; **e**ʊ̃**i n-akaɽu yi ayeɽu**͜ɛ**e** [˩ ˩ ˩ / ˥ ˥ ˩ / ˥ \ ] what has been done before, is still being done; ɔ**yer-e**ʊ**a** [˩ / ˥ (4-1)] he is still there; ɔ**yeweri-egbe re** [˩ \ ˩ ˩ ˩ ˥ ˧] he has come back again.

y-erhɛ̃ [˥ ˩]; *cf.* **y**ɔ [˥].

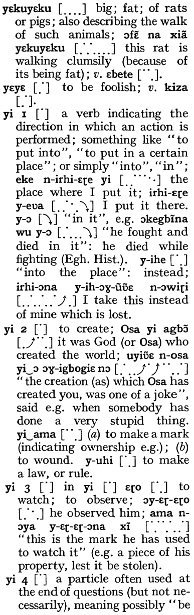
yɛ [/] to please; ɔ**yɛ** ʊ̃ɛ [˩ ˩ ˥] it pleases me.

yɛgbɛyɛgbɛ [˩ ˩ ˩ ˩] describes the tired walk of very fat people, esp. women (and among the animals, of fat cows); ɔ**xiã yɛgbɛyɛgbɛ** [˩ ˥ ˩ ˩ ˩ ˩] she is moving wearily (because of her stoutness).

yɛkuyɛku [˩ ˩ ˩ ˩] big; fat; of rats or pigs; also describing the walk of such animals; **ɔfɛ̃ na xiã yɛkuyɛku** [˩ ˥ ˩ ˥ ˩ ˩ ˩ ˩] this rat is walking clumsily (because of its being fat); *v.* **ɛbete** [˥ ˥ ˩].

yɛyɛ [˩ ˥] to be foolish; *v.* **kiza** [˩ ˥].

yi 1 [˥] a verb indicating the direction in which an action is performed; something like “to put into”, “to put in a certain place”; or simply “into”, “in”; **eke n-irhi-ɛɽe yi** [˩ ˩ ˥ ˥ ˥ ˧ ˧] the place where I put it; **irhi-ɛɽe y-eʋa** [˩ ˩ ˥ ˧ ˩ \ ] I put it there. **y-ɔ** [\ ] “in it”, e.g. **ɔkegbĩna wu y-ɔ** [˩ ˥ ˩ ˩ ˩ \ ] “he fought and



yɛkuyɛku [....] big; fat; of rats or pigs; also describing the walk of such animals; **ɔfɛ̃ na xiã yɛkuyɛku** [.˙.˙....] this rat is walking clumsily (because of its being fat); *v.* **ɛbete** [˙˙.].

yɛyɛ [.˙] to be foolish; *v.* **kiza** [.˙].

yi ɪ [˙] a verb indicating the direction in which an action is performed; something like “to put into”, “to put in a certain place”; or simply “into”, “in”; **eke n-irhi-ɛɽe yi** [..˙˙˙˙·] the place where I put it; **irhi-ɛɽe y-eʋa** [..˙.˙.↘] I put it there. **y-ɔ** [↘] “in it”, e.g. **ɔkegbĩna wu y-ɔ** [.˙...↘] “he fought and died in it”: he died while fighting (Egh. Hist.). **y-ihe** [˙.] “into the place”: instead; **irhi-ɔna y-ih-ɔɣ-ũʋ̃ɛ n-ɔwiɽi** [..˙..˙..˙↗.] I take this instead of mine which is lost.

yi 2 [˙] to create; **Osa yi agbɔ̃** [.↗˙˙.] it was God (or **Osa**) who created the world; **uyiʋ̃ɛ n-osa yi‿ɔ ɔɣ-igbogiɛ nɔ** [.˙..↗˙↗˙˙..˙] “the creation (as) which **Osa** has created you, was one of a joke”, said e.g. when somebody has done a very stupid thing. **yi‿ama** [˙˙.] (*a*) to make a mark (indicating ownership e.g.); (*b*) to wound. **y-uhi** [˙.] to make a law, or rule.

yi 3 [˙] in **yi** [˙] **ɛɽo** [˙.] to watch; to observe; **ɔy-ɛɽ-ɛɽo** [.˙˙.] he observed him; **ama n-ɔya y-ɛɽ-ɛɽ-ɔna xĩ** [˙.˙˙.˙..˙] “this is the mark he has used to watch it” (e.g. a piece of his property, lest it be stolen).

yi 4 [˙] a particle often used at the end of questions (but not necessarily), meaning possibly “be died in it”: he died while fighting (Egh. Hist.). **y-ihe** [˥ ˩] “into the place”: instead; **irhi-ɔna y-ih-ɔɣ-ũʊ̃ɛ n-ɔwiɽi** [˩ ˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ / ˩] I take this instead of mine which is lost.

yi 2 [˥] to create; **Osa yi agbɔ̃** [˩ / ˥ ˥ ˩] it was God (or **Osa**) who created the world; **uyiʊ̃ɛ n-osa yi͜ɔ ɔɣ-igbogiɛ nɔ** [˩ ˥ ˩ ˩ / ˥ / ˥ ˥ ˩ ˩ ˥] “the creation (as) which **Osa** has created you, was one of a joke”, said e.g. when somebody has done a very stupid thing. **yi͜ama** [˥ ˥ ˩] (*a*) to make a mark (indicating ownership e.g.); (*b*) to wound. **y-uhi** [˥ ˩] to make a law, or rule.

yi 3 [˥] in **yi** [˥] **ɛɽo** [˥ ˩] to watch; to observe;

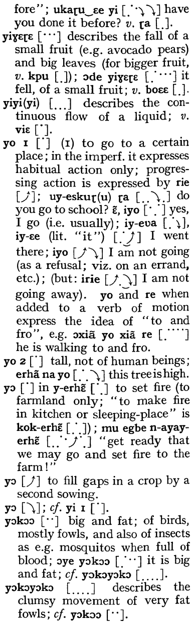
ɔ**y-**ɛɽ**-**ɛɽ**o** [˩ ˥ ˧ ˩] he observed him; **ama n-**ɔ**ya y-**ɛɽ**-**ɛɽ**-**ɔ**na xĩ** [˥ ˩ ˥ ˥ ˩ ˥ ˩ ˩ ˥] “this is the mark he has used to watch it” (e.g. a piece of his property, lest it be stolen).

yi 4 [˥] a particle often used at the end of questions (but not necessarily), meaning possibly “be fore”; **ukaɽu̯ɛ͜e yi** [˩ ˥ ˧ (4-1) \ ] have you done it before? *v.* **ɽa** [˩].

yiɣɛɽɛ [˧ ˧ ˧] describes the fall of a small fruit (e.g. avocado pears) and big leaves (for bigger fruit, *v.* **kpu** [˩]); **ɔde yiɣɛɽɛ** [˩ ˥ ˧ ˧ ˧] it fell, of a small fruit; *v.* **boɛɛ** [˩].

yiyi(yi) [˩ ˩ ˩] describes the continuous flow of a liquid; *v.* **viɛ** [˥].

yo 1 [˥] (1) to go to a certain place; in the imperf. it expresses habitual action only; progressing action is expressed by **rie** [/]; **uy-eskuɽ(u) ɽa** [˩ ˩ \ ˩] do you go to school? ɛ̃, **iyo** [˧ ˩ ˥] yes, I go (i.e. usually); **iy-eʊa** [˩ ˥ (4-1)], **iy-ɛe** (lit. “**it**”) [˩ ˥‿



fore”; **ukaɽu‿ɛe yi** [.˙˙↘↘] have you done it before? *v.* **ɽa** [.].

yiɣɛɽɛ [˙˙˙] describes the fall of a small fruit (e.g. avocado pears) and big leaves (for bigger fruit, *v.* **kpu** [.]); **ɔde yiɣɛɽɛ** [.˙˙˙˙] it fell, of a small fruit; *v.* **boɛɛ** [.].

yiyi(yi) [...] describes the continuous flow of a liquid; *v.* **viɛ** [˙].

yo 1 [˙] (1) to go to a certain place; in the imperf. it expresses habitual action only; progressing action is expressed by **rie** [↗]; **uy-eskuɽ(u) ɽa** [..↘.] do you go to school? **ɛ̃, iyo** [˙.˙] yes, I go (i.e. usually); **iy-eʊa** [.˙↘], **iy-ɛe** (lit. “it”) [.˙‿↗] I went there; **iyo** [↗↘] I am not going (as a refusal; viz. on an errand, etc.); (but: **irie** [↗.‿↘] I am not going away). **yo** and **re** when added to a verb of motion express the idea of “to and fro”, e.g. **ɔxiã yo xiã re** [.˙˙˙˙] he is walking to and fro.

yo 2 [˙] tall, not of human beings; **erhã na yo** [.˙.↘] this tree is high.

yɔ [˙] in **y-erhɛ̃** [˙.] to set fire (to farmland only; “to make fire in kitchen or sleeping-place” is **kok-erhɛ̃** [.˙.]); **mu egbe n-ayay-erhɛ̃** [..˙˙↗˙.] “get ready that we may go and set fire to the farm!”

yɔ [↗] to fill gaps in a crop by a second sowing.

yɔ [↘]; *cf.* **yi 1** [˙].

yɔkɔɔ [˙˙] big and fat; of birds, mostly fowls, and also of insects as e.g. mosquitos when full of blood; **ɔye yɔkɔɔ** [.˙˙˙] it is big and fat; *cf.* **yɔkɔyɔkɔ** [....].

yɔkɔyɔkɔ [....] describes the clumsy movement of very fat fowls; *cf.* **yɔkɔɔ** [˙˙].

/] I went there; **iyo** [/ \ ] I am not going (as a refusal; viz. on an errand, etc.); (but: **irie** [/ ˩ ‿\ ] I am not going away). **yo** and **re** when added to a verb of motion express the idea of “to and fro”, e.g. ɔ**xiã yo xiã re** [˩ ˥ ˥ ˥ ˥] he is walking to and fro.

yo 2 [˥] tall, not of human beings; **erhã na yo** [˩ ˥ ˩ \ ] this tree is high.

yɔ [˥] in **y-erh**ɛ̃ [˥ ˩] to set fire (to farmland only; “to make fire in kitchen or sleeping-place” is **kok-erh**ɛ̃ [˩ ˥ ˩]); **mu egbe n-ayay-erh**ɛ̃ [˩ ˩ ˥ ˧ / ˥ ˩] “get ready that we may go and set fire to the farm!”

yɔ [/] to fill gaps in a crop by a second sowing.

yɔ [\ ]; *cf.* **yi 1** [˥].

yɔkɔɔ [˧ ˧] big and fat; of birds, mostly fowls, and also of insects as e.g. mosquitos when full of blood; ɔ**ye yɔkɔɔ** [˩ ˥ ˧ ˧] it is big and fat; *cf.* **yɔkɔyɔkɔ** [˩ ˩ ˩ ˩].

yɔkɔyɔkɔ [˩ ˩ ˩ ˩] describes the clumsy movement of very fat fowls; *cf.* **yɔkɔɔ** [˧ ˧].

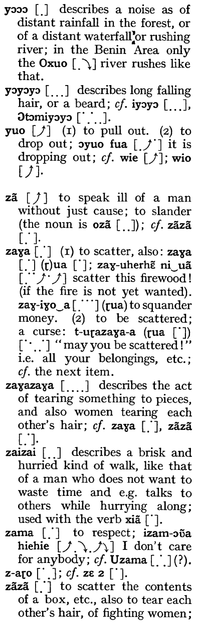
yɔɔɔ [˩] describes a noise as of distant rainfall in the forest, or of a distant waterfall or rushing river; in the Benin Area only the **Oxuo** [˩ \ ] river rushes like that.

yɔyɔyɔ [˩ ˩ ˩] describes long falling hair, or a beard; *cf.* **iyɔyɔ** [˩ ˩ ˩], **Ɔtɔmiyɔyɔ** [˥ ˩ ˥ ˩ ˩].

yuo [/] (1) to pull out. (2) to drop out; **ɔyuo fua** [˩ / ˥] it is dropping out; *cf.* **wie** [/]; **wio** [/].

zã [/] to speak ill of a man without just cause; to slander (the noun is **ozã** [˩ ˩]); *cf.* **zãzã** [˩ ˥].

zaɣa [˩ ˥] (1) to scatter, also: **zaɣa**



yɔɔɔ [.] describes a noise as of distant rainfall in the forest, or of a distant waterfall or rushing river; in the Benin Area only the **Oxuo** [.↘] river rushes like that.

yɔyɔyɔ [. . .] describes long falling hair, or a beard; *cf.* **iyɔyɔ** [. . .], **Ɔtɔmiyɔyɔ** [˙.˙. .].

yuo [↗] (1) to pull out. (2) to drop out; **ɔyuo fua** [.↗˙] it is dropping out; *cf.* **wie** [↗]; **wio** [↗].

zã [↗] to speak ill of a man without just cause; to slander (the noun is **ozã** [. .]); *cf.* **zãzã** [.˙].

zaɣa [.˙] (1) to scatter, also: **zaɣa** [.˙] (ɽ)**ua** [˙]; **zaɣ-uherhɛ̃ ni‿uã** [.˙˙↗˙↗] scatter this firewood! (if the fire is not yet wanted). **zaɣ-iɣo‿a** [.˙˙˙] (**ɽua**) to squander money. (2) to be scattered; a curse: **t-uɽazaɣa-a** (**ɽua** [˙]) [˙˙. .˙] "may you be scattered!" i.e. all your belongings, etc.; *cf.* the next item.

zaɣazaɣa [. . . .] describes the act of tearing something to pieces, and also women tearing each other's hair; *cf.* **zaɣa** [.˙], **zãzã** [.˙].

zaizai [. .] describes a brisk and hurried kind of walk, like that of a man who does not want to waste time and e.g. talks to others while hurrying along; used with the verb **xiã** [˙].

zama [.˙] to respect; **izam-ɔʊ̃a hiehie** [↗.↘.↗↘] I don't care for anybody; *cf.* **Uzama** [.˙.] (?).

z-aɽo [˙.]; *cf.* **zɛ 2** [˙].

zãzã [.˙] to scatter the contents of a box, etc., also to tear each other's hair, of fighting women;

[˩ ˥] **(ɽ)ua** [˥]; **zaɣ-uherhɛ̃ ni͜uã** [˩ ˥ ˥ / ˧ /] scatter this firewood! (if the fire is not yet wanted). **zaɣ-iɣo͜a** [˩ ˥ ˥ ˥] (ɽ**ua**) to squander money. (2) to be scattered; a curse: **t-uɽazaɣa-a** (ɽ**ua** [˥]) [˥ ˧ ˩ ˩ ˥] “may you be scattered!” i.e. all your belongings, etc.; *cf.* the next item.

zaɣazaɣa [˩ ˩ ˩ ˩] describes the act of tearing something to pieces, and also women tearing each other’s hair; *cf.* **zaɣa** [˩ ˥], **zãzã** [˩ ˥].

zaizai [˩ ˩] describes a brisk and hurried kind of walk, like that of a man who does not want to waste time and e.g. talks to others while hurrying along; used with the verb **xiã** [˥].

zama [˩ ˥] to respect; **izam-ɔʊ̃a hiehie** [/ ˩ \ ˩ / (4-1)] I don’t care for anybody; *cf.* **Uzama** [˩ ˥ ˩] (?).

z-aɽo [˥ ˩]; *cf.* **zɛ 2** [˥].

zãzã [˩ ˥] to scatter the contents of a box, etc., also to tear each other’s hair, of fighting women;

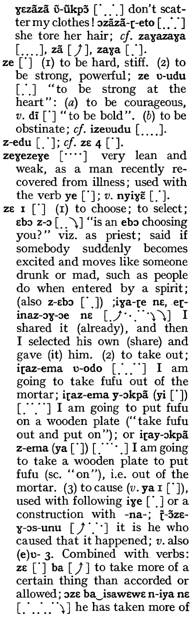
ɣɛzãzã ʊ̃-ũkpɔ̃ [˩ ˩ ˩ ˥ ˩] don’t scatter my clothes! **ɔzãzã-ɽ-eto** [˩ ˩ ˥ ˩ ˥] she tore her hair; *cf.* **zaɣazaɣa** [˩ ˩ ˩ ˩], **zã** [/], **zaɣa** [˩ ˥].

ze [˥] (1) to be hard, stiff. (2) to be strong, powerfull; **ze ʊ-udu** [˩ ˥ ˩] “to be strong at the heart”: (*a*) to be courageous, *v.* **dĩ** [˥] “to be bold”. (*b*) to be obstinate; *cf.* **izeʊudu** [˩ ˩ ˩ ˩].

z-edu [˩ ˥]; *cf.* **zɛ 4** [˥].

zeɣezeɣe [˧ ˧ ˧ ˧] very lean and weak, as a man recently recovered from illness; used with the verb **ye** [˥]; *v.* **nyiɣɛ̃** [˩ ˥].

zɛ 1 [˥] (1) to choose; to select;



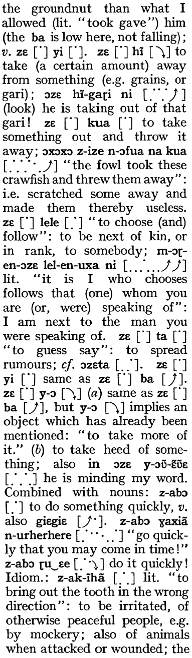
ɣɛzãzã ʊ̃-ũkpɔ̃ [˙..˙.] don’t scatter my clothes! **ɔzãzã-ɽ-eto** [..˙˙] she tore her hair; *cf.* **zaɣazaɣa** [....], **zã** [↗], **zaɣa** [.˙].

ze [˙] (1) to be hard, stiff. (2) to be strong, powerful; **ze ʊ-udu** [.˙.] “to be strong at the heart”: (*a*) to be courageous, *v.* **dĩ** [˙] “to be bold”. (*b*) to be obstinate; *cf.* **izeʊudu** [....].

z-edu [.˙]; *cf.* **zɛ 4** [˙].

zeɣezeɣe [˙˙˙˙] very lean and weak, as a man recently recovered from illness; used with the verb **ye** [˙]; *v.* **nyiɣɛ̃** [.˙].

zɛ 1 [˙] (1) to choose; to select; **ɛbɔ z-ɔ** [..↘] “is an **ebɔ** choosing you?” viz. as priest; said if somebody suddenly becomes excited and moves like someone drunk or mad, such as people do when entered by a spirit; (also **z-ɛbɔ** [˙.]) ;**iɣa-ɽe nɛ, eɽinaz-ɔɣ-ɔe nɛ** [.↗˙˙.˙˙˙↘↘] I shared it (already), and then I selected his own (share) and gave (it) him. (2) to take out; **iɽaz-ema ʊ-odo** [.˙..˙˙] I am going to take fufu out of the mortar; **iɽaz-ema y-ɔkpã** (**yi** [˙]) [.˙˙.˙˙] I am going to put fufu on a wooden plate (“take fufu out and put on”); or **iɽay-ɔkpã z-ema** (**ya** [˙]) [.˙˙˙˙.] I am going to take a wooden plate to put fufu (sc. “on”), i.e. out of the mortar. (3) to cause (*v.* **ya 1** [˙]), used with following **iɣe** [˙.] or a construction with **-na-**; **ɽ̃-ɔ̃zɛɣ-ɔs-unu** [↗˙.˙] it is he who caused that it happened; *v.* also **(e)ʊ- 3**. Combined with verbs: **zɛ** [˙] **ba** [↗] to take more of a certain thing than accorded or allowed; **ɔzɛ ba‿isawɛwɛ n-iya nɛ** [.˙..˙..˙˙↘] he has taken more of ɛ**b**ɔ **z-**ɔ [˩ ˩ \ ] “is an **eb**ɔ choosing you?” viz. as priest; said if somebody suddenly becomes excited and moves like someone drunk or mad, such as people do when entered by a spirit; (also **z-**ɛ**b**ɔ [˥ ˩]); **iɣa-ɽe n**ɛ, **eɽ-inaz-**ɔ**ɣ-**ɔ**e n**ɛ [˩ / ˦ ˧ ˩ ˥ ˥ ˦ (4-1) \ ] I shared it (already), and then I selected his own (share) and gave (it) him. (2) to take out; **iɽaz-ema** ʊ**-odo** [˩ ˥ ˩ ˩ ˥ ˥] I am going to take fufu out of the mortar; **iɽaz-ema y-**ɔ**kpã** (**yi** [˥]) [˩ ˥ ˥ ˩ ˥ ˥] I am going to put fufu on a wooden plate (“take fufu out and put on”); or **iɽay-**ɔ**kpã z-ema** (**ya** [˥]) [˩ ˥ ˥ ˥ ˦ ˩] I am going to take a wooden plate to put fufu (sc. “on”), i.e. out of the mortar. (3) to cause (*v.* **ya 1** [˥]), used with following **iɣe** [˥ ˩] or a construction with **-na-**; **ɽ̃-ɔ̃zɛ-ɣ-ɔs-unu** [∕ ˥ ˩ ˥ ˧] it is he who caused that it happened; *v.* also **(e)ʊ- 3**. Combined with verbs: **zɛ** [˥] **ba** [∕] to take more of a certain thing than accorded or allowed; **ɔzɛ ba͜isawɛwɛ n-iya nɛ** [˩ ˥ ˩ ˩ ˥ ˩ ˩ ˥ ˥ (4-1)] he has taken more of the groundnut than what I allowed (lit. “took gave”) him (the **ba** is low here, not falling); *v.* **zɛ** [˥] **yi** [˥]. **zɛ** [˥] **hĩ** [\ ] to take (a certain amount) away from something (e.g. grains, or gari); ɔzɛ **hĩ-gaɽi ni** [˩ ˥ ˥ ˩ ˥ /] (look) he is taking out of that gari! **zɛ** [˥] **kua** [˥] to take something out and throw it away; ɔxɔxɔ **z-ize n-ɔfua na kua** [˩ ˥ ˩ ˥ ˩ ˥ ˧ ˩ /] “the fowl took these crawfish and threw them away”: i.e. scratched some away and made them thereby useless. **zɛ** [˥] **lele** [˩ ˥] “to choose (and) follow”: to be next of kin, or in rank, to somebody; **m-ɔɽ-en-ɔzɛ lel-en-uxa**



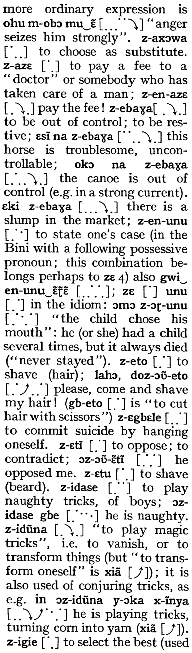
the groundnut than what I allowed (lit. “took gave”) him (the **ba** is low here, not falling); *v.* **zɛ** [˙] **yi** [˙]. **zɛ** [˙] **hĩ** [↘] to take (a certain amount) away from something (e.g. grains, or gari); **ɔzɛ hĩ-gaɽi ni** [.˙˙.˙↗] (look) he is taking out of that gari! **zɛ** [˙] **kua** [˙] to take something out and throw it away; **ɔxɔxɔ z-ize n-ɔfua na kua** [.˙.˙.˙·.↗] “the fowl took these crawfish and threw them away”: i.e. scratched some away and made them thereby useless. **zɛ** [˙] **lele** [.˙] “to choose (and) follow”: to be next of kin, or in rank, to somebody; **m-ɔɽ-en-ɔzɛ lel-en-uxa ni** [...˙...↗↗] lit. “it is I who chooses follows that (one) whom you are (or, were) speaking of”: I am next to the man you were speaking of. **zɛ** [˙] **ta** [˙] “to guess say”: to spread rumours; *cf.* **ɔzɛta** [..˙]. **zɛ** [˙] **yi** [˙] same as **zɛ** [˙] **ba** [↗]. **zɛ** [˙] **y-ɔ** [↘] (*a*) same as **zɛ** [˙] **ba** [↗], but **y-ɔ** [↘] implies an object which has already been mentioned: “to take more of it.” (*b*) to take heed of something; also in **ɔzɛ y-ɔʊ̃-ɛ̃ʊɛ** [.˙.˙.] he is minding my word. Combined with nouns: **z-abɔ** [.˙] to do something quickly, *v.* also **giɛgiɛ** [↗˙]. **z-abɔ ɣaxiã n-urherhere** [.˙˙˙·..˙] “go quickly that you may come in time!” **z-abɔ ɽu‿ɛe** [.˙˙↘] do it quickly! Idiom.: **z-ak-ĩhã** [.˙.] lit. “to bring out the tooth in the wrong direction”: to be irritated, of otherwise peaceful people, e.g. by mockery; also of animals when attacked or wounded; the

ni [˩ ˩ ˩ ˥ ˩ ˩ ˩ / /] lit. “it is I who chooses follows that (one) whom you are (or, were) speaking of”: I am next to the man you were speaking of.

zɛ [˥] **ta** [˥] “to guess say”: to spread rumours; *cf.* **ɔzɛta** [˩ ˩ ˥]. **zɛ** [˥] **yi** [˥] same as **zɛ** [˥] **ba** [/]. **zɛ** [˥] **y-ɔ** [\ ] (*a*) same as **zɛ** [˥] **ba** [/], but **y-ɔ** [\ ] implies an object which has already been mentioned: “to take more of it.” (*b*) to take heed of something; also in **ɔzɛ y-ɔʊ̃-ɛ̃ʊ̃ɛ** [˩ ˥ ˩ ˥ ˩] he is minding my word. Combined with nouns: **z-abɔ** [˩ ˥] to do something quickly, *v.* also **giɛgiɛ** [/ ˦]. **z-abɔ ɣaxiã n-urherhere** [˩ ˥ ˦ ˦ ˧ ˩ ˩ ˥] “go quickly that you may come in time!”

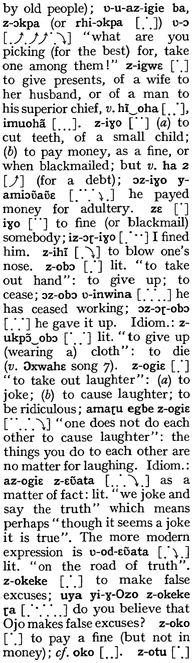
z-abɔ ɽu̠͜ɛe [˩ ˥ ˧ (4-1)] do it quickly!

Idiom.: **z-ak-ĩhã** [˩ ˥ ˩] lit. “to bring out the tooth in the wrong direction”: to be irritated, of otherwise peaceful people, e.g. by mockery; also of animals when attacked or wounded; the more ordinary expression is **ohu m-obɔ mu̯ɛ̃** [˩ ˩ ˩ ˥ ˥ \ ] “anger seizes him strongly”. **z-axɔwa** [˥ ˩ ˩] to choose as substitute. **z-azɛ** [˥ ˩] to pay a fee to a “doctor” or somebody who has taken care of a man; **z-en-azɛ** [˩ \ ˩] pay the fee! **z-ebaɣa** [˩ \ ˩] to be out of control; to be restive; **ɛsĩ na z-ebaɣa** [˥ ˥ ˩ ˩ \ ˩] this horse is troublesome, uncontrollable; **okɔ na z-ebaɣa** [˩ ˥ ˩ ˩ \ ˩] the canoe is out of control (e.g. in a strong current). **ɛki z-ebaɣa** [˩ ˩ ˩ \ ˩] there is a slump in the market; **z-en-unu** [˩ ˥ ˧] to state one’s case (in the Bini with a following possessive pronoun; this



more ordinary expression is **ohu m-obɔ mu‿ɛ̃** [...˙˙↘] “anger seizes him strongly”. **z-axɔwa** [˙..] to choose as substitute. **z-azɛ** [˙.] to pay a fee to a “doctor” or somebody who has taken care of a man; **z-en-azɛ** [.↘.] pay the fee! **z-ebaɣa** [.↘.] to be out of control; to be restive; **ɛsĩ na z-ebaɣa** [˙˙..↘.] this horse is troublesome, uncontrollable; **okɔ na z-ebaɣa** [.˙..↘.] the canoe is out of control (e.g. in a strong current). **ɛki z-ebaɣa** [...↘.] there is a slump in the market; **z-en-unu** [.˙·] to state one’s case (in the Bini with a following possessive pronoun; this combination belongs perhaps to **zɛ** 4) also **gwi‿en-unu‿ɛ̃ɽ̃ɛ̃** [..˙.˙.]; **zɛ** [˙] **unu** [.˙] in the idiom: **ɔmɔ z-ɔɽ-unu** [.˙·.˙] “the child chose his mouth”: he (or she) had a child several times, but it always died (“never stayed”). **z-eto** [.˙] to shave (hair); **lahɔ, doz-ɔʊ̃-eto** [.˙↗..˙] please, come and shave my hair! (**gb-eto** [.˙] is “to cut hair with scissors”) **z-ɛgbɛle** [..˙] to commit suicide by hanging oneself. **z-ɛtĩ** [.˙] to oppose; to contradict; **ɔz-ɔʊ̃-ɛ̃tĩ** [.˙.˙] he opposed me. **z-ɛtu** [˙.] to shave (beard). **z-idase** [.˙˙] to play naughty tricks, of boys; **ɔz-idase gbe** [.˙··] he is naughty. **z-idũna** [.↘.] “to play magic tricks”, i.e. to vanish, or to transform things (but “to transform oneself” is **xiã** [↗]); it is also used of conjuring tricks, as e.g. in **ɔz-idũna y-ɔka x-ĩnya** [..↘↗˙·.˙] he is playing tricks, turning corn into yam (**xiã** [↗]). **z-igie** [˙.] to select the best (used combination belongs perhaps to **zɛ** **4**) also **gwi͜en-unu͜**ɛ̃ɽ̃ɛ̃ [˩ ˩ ˥ ˩ ˥ ˩]; **zɛ** [˥] **unu** [˩ ˥] in the idiom: ɔ**m**ɔ **z-**ɔɽ**-unu** [˩ ˥ ˧ ˩ ˥] “the child chose his mouth”: he (or she) had a child several times, but it always died (“never stayed”). **z-eto** [˩ ˥] to shave (hair); **lah**ɔ, **doz-**ɔʊ̃**-eto** [˩ ˥ / ˩ ˩ ˥] please, come and shave my hair! (**gb-eto** [˩ ˥] is “to cut hair with scissors”) **z-**ɛ**gb**ɛ**le** [˩ ˩ ˥] to commit suicide by hanging oneself. **z-**ɛ**ti** [˩ ˥] to oppose; to contradict; ɔ**z-**ɔʊ̃**-**ɛ̃**ti** [˩ ˥ ˩ ˥] he opposed me. **z-**ɛ**tu** [˥ ˩] to shave (beard). **z-idase** [˩ ˥ ˥] to play naughty tricks, of boys; ɔ**z-idase gbe** [˩ ˥ ˧ ˧ ˧] he is naughty. **z-idũna** [˩ \ ˩] “to play magic tricks”, i.e. to vanish, or to transform things (but “to transform oneself” is **xiã** [/]); it is also used of conjuring tricks, as e.g. in ɔ**z-idũna y-**ɔ**ka x-ĩnya** [˩ ˩ \ / ˥ ˧ ˩ ˥] he is playing tricks, turning corn into yam (**xiã** [/]).

z-igie [˥ ˩] to select the best (used by old people); **ʊ-u-az-igie ba, z-ɔkpa** (or **rhi-ɔkpa** [˩ ˥ ˩]) **ʊ-ɔ** [˩ / ˩ / / ˥ ˩ \ ] "what are you picking (for the best) for, take one among them!" **z-igwɛ** [˥ ˩] to give presents, of a wife to her husband, or of a man to his superior chief, *v.* **hĩ͜oha** [˩ ˩ ˥], **imuohã** [˩ ˩ ˩]. **z-iɣo** [˥ ˥] (*a*) to cut teeth, of a small child; (*b*) to pay money, as a fine, or when blackmailed; but *v.* **ha 2** [/] (for a debt); **ɔz-iɣo y-amiɔʊ̃aʊ̃ɛ** [˩ ˥ ˥ ˩ ˥ (4-1) ˩] he payed money for adultery. **zɛ** [˥] **iɣo** [˥ ˥] to fine (or blackmail) somebody; **iz-ɔɽ-iɣo** [˩ ˥ ˦ ˦] I fined him. **z-ihĩ** [˩ \ ] to blow one's nose. **z-obɔ** [˩ ˥]



by old people); **ʊ-u-az-igie ba, z-ɔkpa** (or **rhi-ɔkpa** [.˙.]) **ʊ-ɔ** [.↗.↗↗˙.↘] "what are you picking (for the best) for, take one among them!" **z-igwɛ** [˙.] to give presents, of a wife to her husband, or of a man to his superior chief, *v.* **hĩ‿oha** [..˙], **imuohã** [...]. **z-iɣo** [˙˙] (*a*) to cut teeth, of a small child; (*b*) to pay money, as a fine, or when blackmailed; but *v.* **ha 2** [↗] (for a debt); **ɔz-iɣo y-amiɔʊ̃aʊ̃ɛ** [.˙˙.˙↘.] he payed money for adultery. **zɛ** [˙] **iɣo** [˙˙] to fine (or blackmail) somebody; **iz-ɔɽ-iɣo** [.˙˙˙] I fined him. **z-ihĩ** [.↘] to blow one's nose. **z-obɔ** [.˙] lit. "to take out hand": to give up; to cease; **ɔz-obɔ ʊ-inwina** [.˙.˙..] he has ceased working; **ɔz-ɔɽ-obɔ** [.˙.˙] he gave it up. Idiom.: **z-ukpɔ̃‿obɔ** [˙..˙] lit. "to give up (wearing a) cloth": to die (*v.* **Ɔxwahɛ** song 7). **z-ogiɛ** [.˙] "to take out laughter": (*a*) to joke; (*b*) to cause laughter; to be ridiculous; **amaɽu egbe z-ogiɛ** [˙˙...˙↘] "one does not do each other to cause laughter": the things you do to each other are no matter for laughing. Idiom.: **az-ogiɛ z-ɛʊ̃ata** [..˙.↘.] as a matter of fact: lit. "we joke and say the truth" which means perhaps "though it seems a joke it is true". The more modern expression is **ʊ-od-ɛʊ̃ata** [.˙↘.] lit. "on the road of truth". **z-okeke** [.˙.] to make false excuses; **uya yi-ɣ-Ozo z-okeke ɽa** [.˙˙.˙...] do you believe that Ojo makes false excuses? **z-oko** [˙.] to pay a fine (but not in money); *cf.* **oko** [..]. **z-otu** [˙.]

lit. “to take out hand”: to give up; to cease; **ɔz-obɔ ʊ-inwina** [˩ ˥ ˩ ˥ ˩ ˩] he has ceased working; **ɔz-ɔɽ-obɔ** [˩ ˥ ˩ ˥] he gave it up. Idiom.: **z-ukpɔ̃͜obɔ** [˥ ˩ ˩ ˥] lit. “to give up (wearing a) cloth”: to die (*v.* **Ɔxwahɛ** song 7).

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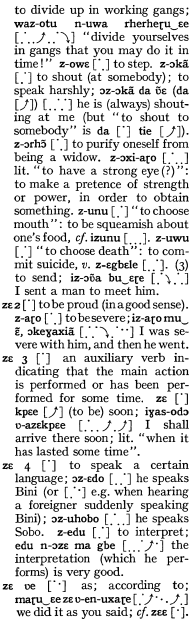
to divide up in working gangs; **waz-otu n-uwa rherheɽu‿ɛe** [˩ ˥ ˩ ˩ / ˩ ˩ ˥ \ ] “divide yourselves in gangs that you may do it in time!” **z-owɛ** [˥ ˩] to step. **z-ɔkã** [˩ ˥] to shout (at somebody); to speak harshly; **ɔz-ɔkã da ʊ̃ɛ** (**da** [/]) [˩ ˩ ˥ ˩ ˥] he is (always) shouting at me (but “to shout to somebody” is **da** [˥] **tie** [/]). **z-ɔrhɔ̃** [˥ ˩] to purify oneself from being a widow. **z-ɔxi-aɽo** [˩ ˥ ˩ ˩] lit. “to have a strong eye (?)”: to make a pretence of strength or power, in order to obtain something. **z-unu** [˩ ˥] “to choose mouth”: to be squeamish about one’s food, *cf.* **izunu** [˩ ˩ ˩]. **z-uwu** [˩ ˥] “to choose



to divide up in working gangs; **waz-otu n-uwa rherheɽu‿ɛe** [.˙..↗..˙↘] “divide yourselves in gangs that you may do it in time!” **z-owɛ** [˙.] to step. **z-ɔkã** [.˙] to shout (at somebody); to speak harshly; **ɔz-ɔkã da ʊ̃ɛ** (**da** [↗]) [..˙.˙] he is (always) shouting at me (but “to shout to somebody” is **da** [˙] **tie** [↗]). **z-ɔrhɔ̃** [˙.] to purify oneself from being a widow. **z-ɔxi-aɽo** [.˙..] lit. “to have a strong eye (?)”: to make a pretence of strength or power, in order to obtain something. **z-unu** [.˙] “to choose mouth”: to be squeamish about one’s food, *cf.* **izunu** [...]. **z-uwu** [.˙] “to choose death”: to commit suicide, *v.* **z-ɛgbɛle** [..˙]. (3) to send; **iz-ɔʊ̃a bu‿ɛɽe** [.˙↘.˙.] I sent a man to meet him.

zɛ 2 [˙] to be proud (in a good sense). **z-aɽo** [˙.] to be severe; **iz-aɽo mu‿ɛ̃, ɔkeɣaxiã** [.˙.˙↘.˙˙˙] I was severe with him, and then he went.

zɛ 3 [˙] an auxiliary verb indicating that the main action is performed or has been performed for some time. **zɛ** [˙] **kpɛe** [↗] (to be) soon; **iɣas-odɔ ʋ-azɛkpɛe** [.˙..↗.↗] I shall arrive there soon; lit. “when it has lasted some time”.

zɛ 4 [˙] to speak a certain language; **ɔz-ɛdo** [..˙] he speaks Bini (or [.˙˙] e.g. when hearing a foreigner suddenly speaking Bini); **ɔz-uhobo** [.˙..] he speaks Sobo. **z-edu** [.˙] to interpret; **edu n-ɔzɛ ma gbe** [...˙↗˙] the interpretation (which he performs) is very good.

zɛ ʋe [˙˙] as; according to; **maɽu‿ɛe zɛ ʋ-en-uxaɽe** [.˙↗˙˙..↗.] we did it as you said; *cf.* **zɛɛ** [˙].

death”: to commit suicide, *v.* **z-ɛgbɛle** [˩ ˩ ˥]. (3) to send; **iz-ɔʊ̃a bu͜ɛɽe** [˩ ˥ (4-1) ˩ ˥ ˩] I sent a man to meet him.

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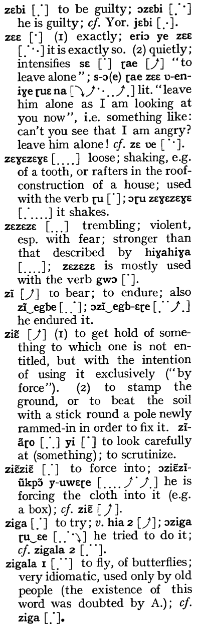
zɛbi [˩ ˥] to be guilty; **ɔzɛbi** [˩ ˥ ˧] he is guilty; *cf.* Yor. **jɛbi** [˩ ˧].

zɛɛ [˧] (1) exactly; **eriɔ ye zɛɛ** [˩ ˥ ˧ ˧] it is exactly so. (2) quietly; intensifies **sɛ** [˥] **ɽae** [/] "to leave alone"; **s-ɔ(e) ɽae zɛɛ ʋ-en-iɣe ɽuɛ na** [\ / ˧ ˧ ˩ ˩ / ˩] lit. "leave him alone as I am looking at you now", i.e. something like: can't you see that I am angry? leave him alone! *cf.* **zɛ ʋe** [˥ ˧].

zɛɣɛzɛɣɛ [˩ ˩ ˩ ˩] loose; shaking, e.g. of a tooth, or rafters in the roof-construction of a house; used with the verb **ɽu** [˥]; **ɔɽu zɛɣɛzɛɣɛ** [˩ ˥ ˩ ˩ ˩ ˩] it shakes.

zɛzɛzɛ [˩ ˩ ˩] trembling; violent,



zɛbi [.˙] to be guilty; **ɔzɛbi** [.˙˙] he is guilty; *cf.* Yor. **jɛbi** [.·].

zɛɛ [˙] (I) exactly; **eriɔ ye zɛɛ** [.˙·] it is exactly so. (2) quietly; intensifies **sɛ** [˙] **ɽae** [↗] "to leave alone"; **s-ɔ(e) ɽae zɛɛ ʋ-en-iɣe ɽuɛ na** [↘↗˙·..↗.] lit. "leave him alone as I am looking at you now", i.e. something like: can't you see that I am angry? leave him alone! *cf.* **zɛ ʋe** [˙·].

zɛɣɛzɛɣɛ [....] loose; shaking, e.g. of a tooth, or rafters in the roof-construction of a house; used with the verb **ɽu** [˙]; **ɔɽu zɛɣɛzɛɣɛ** [.˙....] it shakes.

zɛzɛzɛ [...] trembling; violent, esp. with fear; stronger than that described by **hiɣahiɣa** [....]; **zɛzɛzɛ** is mostly used with the verb **gwɔ** [˙].

zĩ [↗] to bear; to endure; also **zĩ‿egbe** [..˙]; **ɔzĩ‿egb-ɛɽe** [.˙˙↗.] he endured it.

ziɛ̃ [↗] (I) to get hold of something to which one is not entitled, but with the intention of using it exclusively ("by force"). (2) to stamp the ground, or to beat the soil with a stick round a pole newly rammed-in in order to fix it. **zĩ-ãɽo** [.˙.] **yi** [˙] to look carefully at (something); to scrutinize.

ziɛ̃ziɛ̃ [.˙] to force into; **ɔziɛ̃zĩ-ũkpɔ̃ y-uwɛɽe** [....↗˙↗.] he is forcing the cloth into it (e.g. a box); *cf.* **ziɛ̃** [↗].

ziga [.˙] to try; *v.* **hia 2** [↗]; **ɔziga ɽu‿ɛe** [..˙˙↘] he tried to do it; *cf.* **zigala 2** [.˙˙].

zigala I [.˙˙] to fly, of butterflies; very idiomatic, used only by old people (the existence of this word was doubted by A.); *cf.* **ziga** [.˙].

esp. with fear; stronger than that described by **hiɣahiɣa** [˩ ˩ ˩ ˩]; **zɛzɛzɛ** is mostly used with the verb **gwɔ** [˥].

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ziga [˩ ˥] to try; *v.* **hia 2** [ˊ]; **ɔziga ɽu͜ɛe** [˩ ˩ ˥ ˧ (4-1)] he tried to do it; *cf.* **zigala 2** [˩ ˥ ˥].

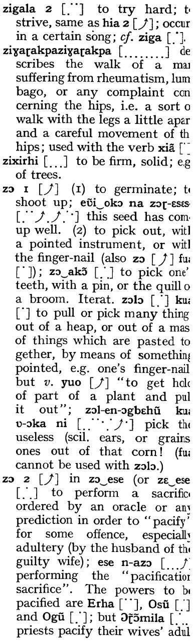
zigala 1 [˩ ˥ ˥] to fly, of butterflies; very idiomatic, used only by old people (the existence of this word was doubted by A.); *cf.* **ziga** [˩ ˥].

zigala 2 [˩ ˥ ˥] to try hard; to strive, same as **hia 2** [/]; occurs in a certain song; *cf.* **ziga** [˩ ˥].

ziɣaɽakpaziɣaɽakpa [˩ ˩ ˩ ˩ ˩ ˩ ˩ ˩] describes the walk of a man suffering from rheumatism, lumbago, or any complaint concerning the hips, i.e. a sort of walk with the legs a little apart and a careful movement of the hips; used with the verb **xiã** [˥].

zixirhi [˩ ˩ ˩] to be firm, solid; e.g. of trees.

zɔ 1 [/] (1) to germinate; to shoot up; **eʊ̃i͜ okɔ na zɔɽ-ɛsɛse** [˩ ˥ ˥ / ˩ / ˩ ˥ ˧] this seed has come up well. (2) to pick out, with a pointed



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ziɣaɽakpaziɣaɽakpa [........] de
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bago, or any complaint con
cerning the hips, i.e. a sort o
walk with the legs a little apar
and a careful movement of th
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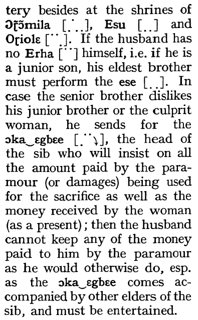
zixirhi [...] to be firm, solid; e.g
of trees.
zɔ 1 [↗] (1) to germinate; t
shoot up; **eʊ̃i͜ okɔ na zɔɽ-ɛsɛs**
[.˙˙↗.↗.˙˙] this seed has com
up well. (2) to pick out, wit
a pointed instrument, or wit
the finger-nail (also **zɔ** [↗] **fu**
[˙]); **zɔ͜ akɔ̃** [.˙.] to pick one'
teeth, with a pin, or the quill o
a broom. Iterat. **zɔlɔ** [.˙] **ku**
[˙] to pull or pick many thing
out of a heap, or out of a mas
of things which are pasted to
gether, by means of somethin
pointed, e.g. one's finger-nail
but *v.* **yuo** [↗] "to get hol
of part of a plant and pul
it out"; **zɔl-en-ɔgbɛhũ ku**
ʊ-ɔka ni [..˙˙.˙↗˙] pick th
useless (scil. ears, or grains
ones out of that corn! (fu
cannot be used with **zɔlɔ**.)
zɔ 2 [↗] in **zɔ͜ ese** (or **zɛ͜ ese**
[.˙.] to perform a sacrific
ordered by an oracle or an
prediction in order to "pacify
for some offence, especiall
adultery (by the husband of th
guilty wife); **ese n-azɔ** [...↗
performing the "pacificatio
sacrifice". The powers to b
pacified are **Erha** [˙˙], **Osũ** [.˙]
and **Ogũ** [.˙]; but **Ɔɽɔ̃mila** [.˙..
priests pacify their wives' adul

instrument, or with the finger-nail (also **zɔ** [ˊ] **fua** [˥]); **zɔ͜akɔ̃** [˩ ˥ ˩] to pick one’s teeth, with a pin, or the quill of a broom. Iterat. **zɔlɔ** [˩ ˥] **kua** [˥] to pull or pick many things out of a heap, or out of a mass of things which are pasted together, by means of something pointed, e.g. one’s finger-nail; but *v.* **yuo** [ˊ] “to get hold of part of a plant and pull it out”; **zɔl-en-ɔgbɛhũ kua υ-ɔka ni** [˩ ˩ ˥ ˥ ˧ ˩ ˥ ˊ ˧] pick the useless (scil. ears, or grains) ones out of that corn! (**fua** cannot be used with **zɔlɔ**.)

zɔ 2 [ˊ] in **zɔ͜ese** (or **zɛ͜ese**) [˩ ˥ ˩] to perform as sacrifice ordered by an oracle or any prediction in order to “pacify” for some offence, especially adultery (by the husband of the guilty wife); **ese n-azɔ** [˩ ˩ ˩ /] performing the “pacification sacrifice”. The powers to be pacified are **Erha** [˥ ˥], **Osũ** [˩ ˥], and **Ogũ** [˩ ˥]; but Ɔɽ̃ɔ̃**mila** [˩ ˥ ˩ ˩] priests pacify their wives’ adultery besides at the shrines of **Ɔɽɔ̃mila** [˩ ˥ ˩ ˩], **Esu** [˩ ˩] and **Oɽiolɛ** [˥ ˥ ˩]. If the husband has no **Erha** [˥ ˥] himself, i.e. if he is a junior son, his eldest brother must perform the **ese** [˩ ˩]. In case the senior brother dislikes his junior brother or the culprit woman, he sends for the **ɔka‿ɛgbɛe** [˩ ˥ ˥ (4-1)], the head of the sib who will insist on all the amount paid by the paramour (or damages) being used for the sacrifice as well as the money received by the woman (as a present); then the husband cannot keep any of the money paid to him by the paramour as he would



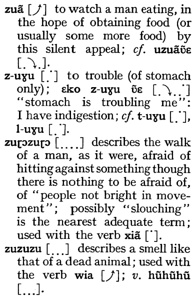
tery besides at the shrines of **Ɔɽɔ̃mila** [.˙..], **Esu** [..] and **Oɽiolɛ** [˙˙.]. If the husband has no **Erha** [˙˙] himself, i.e. if he is a junior son, his eldest brother must perform the **ese** [..]. In case the senior brother dislikes his junior brother or the culprit woman, he sends for the **ɔka‿ɛgbɛe** [.˙˙↘], the head of the sib who will insist on all the amount paid by the paramour (or damages) being used for the sacrifice as well as the money received by the woman (as a present); then the husband cannot keep any of the money paid to him by the paramour as he would otherwise do, esp. as the **ɔka‿ɛgbɛe** comes accompanied by other elders of the sib, and must be entertained.

otherwise do, esp. as the **ɔka͜ɛgbɛe** comes accompanied by other elders of the sib, and must be entertained.

zuã [/] to watch a man eating, in the hope of obtaining food (or usually some more food) by this silent appeal; *cf.* **uzuãʊ̃ɛ** [˩ \ ˩].

z-uɣu [˩ ˥] to trouble (of stomach only); **ɛko z-uɣu** ʊ̃ɛ [˩ \ ˩ ˩ ˥] "stomach is troubling me": I have indigestion; *cf.* **t-uɣu** [˩ ˥], **l-uɣu** [˩ ˥].

zuɽɔzuɽɔ [˩ ˩ ˩ ˩] describes the walk of a man, as it were, afraid of hitting against something though there is nothing to be afraid of, of "people not bright in movement"; possibly "slouching" is the nearest adequate term; used with the verb **xiã** [˥].



zuã [↗] to watch a man eating, in the hope of obtaining food (or usually some more food) by this silent appeal; *cf.* **uzuãʊ̃ɛ** [.↘.].

z-uɣu [.˙] to trouble (of stomach only); **ɛko z-uɣu ʊ̃ɛ** [.↘..˙] "stomach is troubling me": I have indigestion; *cf.* **t-uɣu** [.˙], **l-uɣu** [.˙].

zuɽɔzuɽɔ [....] describes the walk of a man, as it were, afraid of hitting against something though there is nothing to be afraid of, of "people not bright in movement"; possibly "slouching" is the nearest adequate term; used with the verb **xiã** [˙].

zuzuzu [...] describes a smell like that of a dead animal; used with the verb **wia** [↗]; *v.* **hũhũhũ** [...].

zuzuzu [˩ ˩ ˩] describes a smell like that of a dead animal; used with the verb **wia** [/]; *v.* **hũhũhũ** [˩ ˩ ˩].

Hans Melzian (1907-1945)

> *"The writing of dictionaries is a difficult, demanding, and exhausting enterprise. And it is too often a thankless one, in that most readers are quick to note errors which they think they themselves would not have made, but are slow to acknowledge that they themselves would probably not have had the devotion and patience to undertake such a formidable task in the first place."*
>
> Roger W. Wescott

An almost forgotten Africa student

Gudrun Miehe - Hans-Joachim Melzian ein fast vergessener Berliner Afrikanist, 1988 (read).

Hans Melzian through the eyes of Hansjochem Autrum

Hans Melzian was a friend of the zoologist Hansjochem Autrum who in his autobiography *Mein Leben: wie sich Glück und Verdienst verketten* devotes a few passages to Hans Melzian.

read more

Reviews of the dictionary

- Review by N. A. Fadipe - Bulletin of the School of Oriental Studies, University of London, Vol. 9, No. 4(1939), pp. 1126-1127 (read)
- Review by H. L. M. Butcher - Africa: Journal of the International African Institute, Vol. 11, No. 3 (Jul., 1938),

pp. 371-372 (read)

- Review by J. Lukas - Anthropos, Bd. 33, H. 5.-6. (Sep. - Dec., 1938), p. 1001 (read)
- Review by Stanley S. Newman - American Anthropologist, New Series, Vol. 41, No. 1 (Jan. - Mar., 1939), pp. 147-149 (read)

Last update: 25-03-2025

Hans Melzian through the eyes of Hansjochem Autrum

Hans Melzian was a friend of the zoologist Hansjochem Autrum who in his autobiography *Mein Leben: wie sich Glück und Verdienst verketten* devotes a few passages to Hans Melzian.

Contrary to what Autrum states, Hans Melzian did not travel to Togo to study the Ewe language. Between 1933 and 1937, when his dictionary was published, he travelled two times to Southern Nigeria to study the Bini (Edo) language.

Page 12:

[redacted]

> As far as I remember there were 40 pupils. From the beginning I was seated next to Hans Melzian who until the end of secondary school was seated next to me. More will be said about him later.

Page 13:

[redacted]

> Hans Melzian and I were seated in the middle of

the classroom.

Page 16:

We thus had time to occupy ourselves with our favourite pursuits and these had for Hans Melzian and me a distinctive character. Hans Melzian made himself King of Africa. He assembled everything he could find about this continent - about Black-Africa. Egypt was not part of his "Kingdom". He was exceptionally gifted for languages. Latin and Greek were easy for him, so easy that he sometimes passed the hours at school counting the number of ε per page in Homer. He called that eruditely "Epsilonics". His extreme language giftedness expressed itself in many ways, also in peculiarities. In the early twenties and certainly before we finished secondary school (1925) Negros (as far as I remember, Lobi from Mali) had built huts in the Berlin Zoo and were there "on display" (something unimaginable nowadays). Similar "People exhibitions" were frequent in the second half of the nineteenth and the first quarter of the twentieth century (see e.g. the catalog "Der geraubte Schatten". Published by Th. Theye. Exhibition of the Munich City Museum, Munich 1989, p.203 f., 307; see also Carl Thinius: St. Pauli In Those Days. Amusement and Pleasure in the Suburbs. Hamburg 1975 p.36 f.). The Lobi had with them an Arab interpreter. Hans Melzian - still at secondary school - went to the Berlin City Library, memorized 50 arabic words from a German-Arabic lexicon, visited the Lobi and came back with 200 words from their vocabulary. He had no difficulty with phonetics. He thus once assembled a phonetics of the "Ready", the call with which the conductors in the Berlin Metro let depart the trains. He claimed to have found 50 variants of this "Ready". With his phenomenal memory he could also reproduce them. The current techniques to represent tones did not yet exist at that time.

As most of our school-days, especially in the higher classes, we sat next to each other, I benefited a lot in languages in exchange for mathematics. Mathematics was for him a book with seven seals. The "collaboration" between us worked excellently - until the final examinations. There was also a written examination in mathematics. We were seated far from each other. A few days later our mathematics teacher Mr. Nachtsheim entered the classroom and looked with dark eyes - as dark as he could - to Hans Melzian and said: "Melzian, it is a mystery to me how you have survived mathematics for so many years."

Hans Melzian nevertheless succeeded the final examinations and studied African languages in Berlin. One example of his giftedness: After

Page 17:

[redacted]

his studies he spent a few years at the London School of Oriental Studies. During Christmas holidy he got bored and he decided to learn Finnish. He flew to Helsinki and learned this really difficult language in a few weeks. In the 1930's he spent some time in Togo; there originated his dictionary for the Ewe language that is still a classic in the study of African languages. One day he came from London to Berlin on a short leave, fell in love and married. When he returned to London with his wife he refused to eat in a restaurant anywhere in Belgium: abroad he would on principle speak only the language of the country and he did not master Flemish. And so it be. During the war he was incorporated in the company of translators. One afternoon he visited me at the Zoological Institute and we took the subway to go home. At one station a foreign looking man in a uniform of the Wehrmacht held him back and showed him a letter with an address, probably the place where he should present himself. A quick glance and Melzian correctly addressed the man in Hindi. The Wehrmacht at that time had assembled all possible kinds of "Colonial Armies". In 1945 - after the war - Hans Melzian was killed in Berlin, probably by a stray bullet.

Page 45:

[redacted]

There are no doubt children who find mathematics easy whereas there are others who find it more difficult. My friend Hans Melzian was an example of the second kind.

Page 64:

Around 1927 my friend Hans Melzian had the idea - one should call it more properly a crackpot idea - that we should have a journey on foot with two or three people in the high north, in a country where there were still wolves. He proposed Finland. We convinced a former classmate to participate: Herbert Rauter. This proposal had an unsuspected outcome: because of it I got acquainted with my wife Use Bredow - not in Finland, but after the travel.

First I registered for a course in Finnish at the university. But then Hans Melzian's parents didn't allow him to undertake this adventurous journey. Herbert Rauter and I however went on with the project.

Page 293:

I have already mentioned my classmate Hans Melzian and his extraordinary talent for languages. He studied African languages in Berlin, lectured for some time at the London School of Oriental Studies, went to Togo - probably with a grant - where he did research on the Ewe language. Finally he became a university lecturer in Leipzig. In Togo he collected cult objects of the indigenous. But of this collection almost nothing arrived in Europe: He packed the objects in crates that were stored somewhere for sometime. When he wanted to transport the crates their inside had been eaten by termites. Hans Melzian brought us a small African drum and a small brass dagger with a lizzard skin cover. He played the drum excellently; that was because of his Africa studies. Drum language is (was) widely used by primitive populations, escpecially in Africa. They can be used for transmitting messages over long distances. Their meaning is not only determined by the rythm. Sounds of different pitch can be produced by beating the drums in different ways and such a sequence of different pitches reflects essential elements of African languages. Whether a syllable is spoken or drummed in a high or low tone determines the meaning of a word. Hans Melzian gave us an example of how 'Wordmusic' can change the meaning of a word fundamentally, even in German: If in Schiller's "The Ring of Polykrates" we replace in the sentence "Mein Freund kannst du nicht weiter sein" the word "weiter" by "länger" then the meaning of the sentence is not changed: "Mein Freund kannst du nicht länger sein". A small change in pitch however changes the meaning of the sentence completely: "Mein freund kannst du nicht *länger* sein?" Another example: "Zur Arbeit, nicht zum Müssiggang sind wir geboren": "Zur Arbeit nicht, zum Müssiggang sind wir geboren." Now and then Hans Melzian and I made long walks in the Grunewald; for hours he then beat on one of the African drums he had brought with him. Our drum was lost during the war;

Page 294:

[redacted]

only a red painted pumpkin calabash and the small brass dagger survived.

In 1960 my wife and I lay a bet - I don't remember about what; the loser should buy an African sculpture as a nostalgic memory of our friend Hans Melzian. But where could one buy African sculptures in Munich?

Last update: 24-03-2025

Masterfiles

1. Scanned book

A scan of the whole book can be found at archive.org :

Melzian, Hans - A Concise Dictionary Of The Bini Language Of Southern Nigeria (1937)

Pages 137 and 232 are not well scanned at the right edge. A better scan is here: Page-137 and Page-232

2. Digitized dictionary: masterfiles

The masterfiles contain the dictionary entries in a raw format from which other formats (ex. html, epub, database) can be generated.

The masterfiles are UTF-8 text files sandwiched between <pre> and </pre> HTML-markers and completed with the necessary HTML code to make them readable by the epub- or HTML-reader.

Masterfile for the LIST OF ADDENDA:

- *Melzian-Addenda-masterfile.html* (Linux format, 6 kB)

Masterfile for the BINI DICTIONARY:

- *Melzian-masterfile.html* (Linux format, 838 kB)

There are 3388 entries in the BINI DICTIONARY and 82 in the LIST OF ADDENDA. Each entry is one line in the masterfile. The largest line in the masterfiles has 8966 bytes (entry for **gbe 1**).

These files cannot be read from inside the epub-reader. Unzip the epub file to access them. They are Linux text files.

3. Masterfile format

A masterfile contains dictionary entries in a raw format from which other formats (ex. html, epub, database) can be generated. There are two masterfiles for Melzian's dictionary, one for the BINI DICTIONARY and one for the LIST OF ADDENDA.

The masterfiles are UTF-8 text files sandwiched between <pre> and </pre> HTML-markers and completed with the necessary HTML code to make them readable by the epub- or HTML-reader. . In the following 'masterfile' refers to the text of the masterfile without the HTML additions.

The masterfiles are text-files in Linux-format, that is, the lines are ended by a 'Line Feed' (ASCII x0A) rather than 'Carriage Return' (ASCII x0D) + 'Line Feed' (ASCII x0A) as in DOS-format

There are 3388 entries in the BINI DICTIONARY and 82 in the LIST OF ADDENDA. Each entry is one line in the masterfile. The largest line in the masterfiles has 8966 ascii characters (bytes). That is the entry for **gbe 1**. Some display devices have problems with text files with long lines.

The masterfiles contain characters that do not appear in the dictionary itself. These are the characters: '$', '#', '%', '|', '_', '+'. These characters contain formatting information.

Each page of the dictionary (pages xvii-xviii and 1-233 of the book) has two columns. These columns are identified by column-markers: '$Page-nnn-L$' and '$Page-nnn-R$' for the left and right column where 'nnn' is '000', '001' for the LIST OF ADDENDA, which comprises only two pages (pages xvii-xviii of the book), and '001',...,'233' for the BINI DICTIONARY. These column-markers appear in the masterfiles before the entries in the column. The first column-marker appears as the first line in each masterfile. The other column-markers are appended to the last entry of the previous column.

Each entry in a masterfile starts with '# '. Thus each line in a masterfile except the first one starts with '# '. Sometimes a column in the dictionary starts in the middle of an entry e.g. '$Page-003-R $'. this is marked with '#-'. This happens 0 times in the LIST OF ADDENDA and 307 times in the BINI DICTIONARY.

The end of a column-line is marked with ' **%**' (note the space). Sometimes, a column-line ends with a hyphen. These appear in a masterfile as '**- %**'. Most of the time the hyphen indicates word-splitting at the end of a line. But in many cases the hyphen is part of the word itself, both in English and in Edo. For example, 'witch-doctor' in the entry for **abã**. This happens 2 times out of 5 in the LIST OF ADDENDA and 510 times out of 1705 in the BINI DICTIONARY. These cases are marked with '**-- %**'. The decision whether the hyphen is part of the word or not has been made by examining each case individually.

Edo words are enclosed by '**|**'.

Words in italics are enclosed by '**_**'.

The text of the dictionary has been digitized as it appears in the book including possible errors. In some cases however errors have been corrected. To convert a masterfile into another format the masterfile has to be parsed. Matching between opening and closing parentheses, brackets and quotes were needed to simplify parsing. Missing opening or closing parentheses, brackets or quotes have been added. These modifications are marked with '+' and were made 0 times in the LIST OF ADDENDA and 29 times in the BINI DICTIONARY.

One has to compare the digitized text with the text of the dictionary to see exactly what modification was made. For example '**(**+' can mean that an opening parenthesis as been added but also that an opening bracket '**[**' which was matched by a closing parenthesis '**)**' has been changed into an opening parenthesis. A character that has been deleted is marked with only '+'.

4. UNICODE

The digitized dictionary uses UNICODE characters coded in UTF-8.

Relevant entries from the UTF-8 encoding table

Unicode characters in the masterfile

Last update: 08-07-2025

UNICODE

Introduction

Melzian's dictionary contains many special characters. To display these characters the UNICODE UTF-8 standard is used.

Hexadecimal notation

An *hexadecimal digit* is one of the characters '0',...,'9','A',...,'F'. Each hexadecimal digit denotes a number:

```
'0'=0 '1'=1 '2'=2 '3'=3 '4'=4 '5'=5 '6'=6
'7'=7 '8'=8 '9'=9

'A'=10 'B'=11 'C'=12 'D'=13 'E'=14 'F'=15
```

A *hexadecimal number* is a number written in *hexadecimal notation*, that is, with base 16. For example:

```
203F = 2*16*16*16 + 0*16*16 + 3*16 + 14 =
8254
```

UNICODE

UNICODE is a standard that assigns a *code number* to a character (wikipedia). Most Unicode characters have a code number between 0 en 65,535 and thus need four hexadecimal digits in hexadecimal notation.

Codenumbers between 0 and 65,535 are usualy written as **U+nnnn** where n is a hexadecimal digit. For example, that character‿(UNDERTIE) has codenumber U+203F (8254 decimal).

An *encoding* is a mapping from code numbers (which represent characters) to sequences of code units. A code unit is in practice an octet (8-bit byte), a double octet (16-bit quantity), or a quadruple octet (32-bit quantity).

The encoding scheme used here is UTF-8.

UTF-8 encoding

Korpela, Jukka K - Unicode explained, O'Reilly (2006):

> UTF-8 uses 8-bit code units, and it represents characters in the Basic Latin (ASCII) range U+0000 to U+007F efficiently, one code unit per character. On the other hand, this implies that all other characters use at least two code units, which all have the most significant bit set—i.e., they are in the range 80 to FF (hexadecimal). More exactly, they are in the range 80 to 9F. This means that when there is a code unit in the range 00 to 7F in UTF-8 data, we can know that it represents a Basic Latin character and cannot be part of the representation of some other character.
>
> These structural decisions imply that UTF-8 is relatively inefficient, since it leaves many simple combinations unused. There is yet another principle that has a similar effect. In a representation of any character other than Basic Latin characters, the first (leading) code unit is from a specific range, and all the subsequent (trailing)

code units are from a different range.

UTF-8 Encoding Algorithm

For a character outside the Basic Latin block, UTF-8 uses two, three, or four octets. You might encounter specifications that describe UTF-8 as using up to six octets per character, but they reflect definitions that did not restrict the Unicode coding space the way it has now been restricted.

The UTF-8 algorithm is described in Table 6-1. The first column specifies a bit pattern, in 16 or 21 bits, grouped for readability. The other columns indicate how the pattern is mapped to code units (octets), represented here as bit patterns.

Table 6-1. UTF-8 encoding algorithm

Code number in binary	Octet 1	Octet 2	Octet 3	Octet 4
00000000 0xxxxxxx	0xxxxxxx			
00000yyy yyxxxxxx	110yyyyy	10xxxxxx		
zzzzyyyy yyxxxxxx	1110zzzz	10yyyyyy	10xxxxxx	
uuuww zzzzyyyy yyxxxxxx	11110uuu	10wwzzzz	10yyyyyy	10xxxxxx

Thus, the UTF-8 encoding uses bit combinations of very specific types in the octets. If you pick up an octet from UTF-8 encoded data, you can immediately see its role. If the first bit is 0, the octet is a single-octet representation of a (Basic Latin) character. Otherwise, you look at the second bit as well. If it is 0, you know that you have a second, third, or fourth octet of a multioctet representation of a character. Otherwise, you have the first octet of such a representation, and the initial bits 110, 1110, or 1111 reveal whether the representation is two, three, or four octets long.

Thus, interpreting (decoding) UTF-8 is straightforward, too. You take an octet, match it with the patterns in column "Octet 1" in Table 6-1, and read zero to three additional octets accordingly. Then you construct the binary representation of the code number from the bit sequences you extract from the octets. Naturally, nobody wants to do this by hand, but the point is that this can be implemented efficiently, as operations on bit fields. A correct implementation of Unicode has to signal an error, if there is data that does match any of the defined patterns.

A quick way to find out the UTF-8 encoding of a string is to visit http://www.goo gle.com on any modern browser, type the string into the keyword box, and hit Search. Then just look at the address field of the browser. For example, if you type pâté, the address field will contain http://www.google.com/search?hl=en&lr=&q=p %C3%A2t %C3%A9, so you can see that â is encoded as the octets C3 A2 and é as octets C3 A9. (In some situations, this does not work since Google does not use UTF-8. In that case, use the URL http:// www.google.com/webhp?ie=UTF-8 to force the input encoding to UTF-8.)

Some Properties of UTF-8

Due to the algorithm, the octets appearing in UTF-8 are limited to certain ranges, as shown in Table 6-2. In particular, octets C0 and C1 and F5 through FF do not appear in UTF-8. Other octets may appear in specific contexts only. This means that if you have a large file that is not, in fact, character data in UTF-8 and you try to read it as UTF-8, it is most probable that errors will be signaled.

Table 6-2. Octet ranges in UTF-8

Code range	Octet 1	Octet 2	Octet 3	Octet 4
U+0000..U+007F	00..7F			
U+0080..U+07FF	C2..DF	80..BF		
U+0800..U+0FFF	E0	A0..BF	80..BF	
U+1000..U+CFFF	E1..EC	80..BF	80..BF	
U+D000..U+D7FF	ED	80..9F	80..BF	
U+E000..U+FFFF	EE..EF	80..BF	80..BF	
U+10000..U+3FFFF	F0	90..BF	80..BF	80..BF
U+40000..U+FFFFF	F1..F3	80..BF	80..BF	80..BF
U+100000..U+10FFFF	F4	80..8F	80..BF	80..BF

Similarly to UTF-16, UTF-8 makes it impossible to access the nth character of a string directly. UTF-8 is robust, though: if a code unit is corrupted, other characters will be processed correctly. The reason is that UTF-8 has been designed so that a code unit starting the representation of a character can be recognized as such, even if the preceding code unit is in error.

UTF-8 encoding tables

A table of Unicode characters with the UTF-8 code is given at the website UTF-8 encoding table and Unicode characters

The table is devided into blocks. Entries in a block are displayed as follows:

```
U+2015 ― e2 80 95 HORIZONTAL BAR
```

The first column contains the Unicode code number.
The second column contains the character.
The third column contains the UTF-8 code (hex.)
The fourth column contains the name of the character.

Combining characters

The Unicode characters between U+0300 and U+036F are diacritical markers that combine with the preceding Unicode character. A normal character can be followed by several diacritical markers.

For example:

```
ọ́ U+006f U+0301 U+0323
```

with

```
U+006F  o   6f     LATIN SMALL LETTER O
U+0301  ´   cc 81  COMBINING ACUTE ACCENT
U+0323  ̣   cc a3  COMBINING DOT BELOW
```

Not all display software will display such characters correctly. The diacritical markers may appear after the leading character.

Linux commands

echo

The **echo** command prints its arguments. For example:

```
localhost: $ echo hello
hello
localhost: $
```

The **-n** option to **echo** causes it *not* to print a LINEFEED after printing its arguments. For example:

```
localhost: $ echo -n hello
hellolocalhost: $
```

The **-e** option to **echo** turns on the interpretation of backslash-escaped characters. For example '\n' represents a NEWLINE and '\t' a tab. '\x' followed by two hexadecimal digits is the hexadecimal representation of one byte (a number between 0 and 255).

For example:

```
localhost: $ echo "\x3F\x21"
\x3F\x21
localhost: $ echo -e "\x3F\x21"
?!
localhost: $
```

Here, '\x3F' is the hexadecimal representation of the character '?' (1 byte) and '\x21' is the hexadecimal representation of the character '!'.

iconv

The **iconv** command converts encoding of given files from one encoding to another. Instead of specifying a filename one can pipe the output of a command to the **iconv** command. For example:

```
localhost: $ echo -ne "\xE5\x02" | iconv -
fUNICODE -tUTF-8
˥
localhost: $
```

where '˥' is the unicode character U+02E5 (note the inverted order of the bytes).

Here -fUNICODE probably means UTF-16 coding (16-bit code unit, that is, a one unsigned 16-bit integer). The bash shell apparently uses UTF-8.

Some utility functions

With the **echo** and **iconv** commands we can build simple functions to display the characters corresponding to a given Unicode code number.

```
function unicode ()
{ echo -ne "\x${1:2:2}\x${1:0:2}" | iconv
-f=UNICODE -t=UTF-8;
  echo "";
}

function unicode2 ()
{ echo -ne "\x${1:2:2}\x${1:0:2}\x
${2:2:2}\x${2:0:2}" | iconv -f=UNICODE -
t=UTF-8;
  echo "";
}

function unicode3 ()
{ echo -ne "\x${1:2:2}\x${1:0:2}\x
${2:2:2}\x${2:0:2}\x${3:2:2}\x${3:0:2}" |
iconv -f=UNICODE -t=UTF-8;
  echo "";
}
```

These functions take respectively one, two and three code numbers as input (without the 'U+'). The expression '${3:2:2}' means the substring of the third argument starting at the third character (the first character has index 0) and with length 2. This substring is then preceded with '\x' and concatenated to other similar expressions. The result is then via the **echo** command input to the **iconv** command.

For example:

```
localhost: $ unicode 2019
’
localhost: $ unicode2 006F 0349
o͉
localhost: $ unicode3 006F 0349 0301
```

```
ó˺
localhost: $
```

The UTF-8 code of a character can be displayed with the 'hexdump -C' command.

```
localhost: $ unicode 02E5
˥
localhost: $ echo ˥ | hexdump -C
00000000 cb a5 0a |...|
00000003
localhost: $
```

The UTF-8 code of '˥' (code number U+02E5) is 'cb a5'. '0a' is the LINEFEED added by the **echo** command.

Last update: 08-07-2025

UTF-8 encoding table entries

Relevant entries from the UTF-8 encoding tables:

- the first column contains the Unicode code point;
- the second column contains the character;
- the third column contains the UTF-8 code (hex.);
- the fourth column contains the name of the character.

Block: U+0000 ... U+007F: Basic Latin

U+0021	!	21	EXCLAMATION MARK
U+0022	"	22	QUOTATION MARK
U+0023	#	23	NUMBER SIGN
U+0024	$	24	DOLLAR SIGN
U+0025	%	25	PERCENT SIGN
U+0026	&	26	AMPERSAND
U+0028	(	28	LEFT PARENTHESIS
U+0029	)	29	RIGHT PARENTHESIS
U+002B	+	2b	PLUS SIGN
U+002C	,	2c	COMMA
U+002D	-	2d	HYPHEN-MINUS
U+002E	.	2e	FULL STOP
U+002F	/	2f	SOLIDUS
U+0030	0	30	DIGIT ZERO
U+0031	1	31	DIGIT ONE
U+0032	2	32	DIGIT TWO
U+0033	3	33	DIGIT THREE
U+0034	4	34	DIGIT FOUR
U+0035	5	35	DIGIT FIVE
U+0036	6	36	DIGIT SIX
U+0037	7	37	DIGIT SEVEN
U+0038	8	38	DIGIT EIGHT
U+0039	9	39	DIGIT NINE
U+003A	:	3a	COLON
U+003B	;	3b	SEMICOLON
U+003C	<	3c	LESS-THAN SIGN

U+003D	=	3d	EQUALS SIGN
U+003E	>	3e	GREATER-THAN SIGN
U+003F	?	3f	QUESTION MARK
U+0041	A	41	LATIN CAPITAL LETTER A
U+0042	B	42	LATIN CAPITAL LETTER B
U+0043	C	43	LATIN CAPITAL LETTER C
U+0044	D	44	LATIN CAPITAL LETTER D
U+0045	E	45	LATIN CAPITAL LETTER E
U+0046	F	46	LATIN CAPITAL LETTER F
U+0047	G	47	LATIN CAPITAL LETTER G
U+0048	H	48	LATIN CAPITAL LETTER H
U+0049	I	49	LATIN CAPITAL LETTER I
U+004A	J	4a	LATIN CAPITAL LETTER J
U+004B	K	4b	LATIN CAPITAL LETTER K
U+004C	L	4c	LATIN CAPITAL LETTER L
U+004D	M	4d	LATIN CAPITAL LETTER M
U+004E	N	4e	LATIN CAPITAL LETTER N
U+004F	O	4f	LATIN CAPITAL LETTER O
U+0050	P	50	LATIN CAPITAL LETTER P
U+0051	Q	51	LATIN CAPITAL LETTER Q
U+0052	R	52	LATIN CAPITAL LETTER R
U+0053	S	53	LATIN CAPITAL LETTER S
U+0054	T	54	LATIN CAPITAL LETTER T

U+0055	U	55	LATIN CAPITAL LETTER U
U+0056	V	56	LATIN CAPITAL LETTER V
U+0057	W	57	LATIN CAPITAL LETTER W
U+0058	X	58	LATIN CAPITAL LETTER X
U+0059	Y	59	LATIN CAPITAL LETTER Y
U+005A	Z	5a	LATIN CAPITAL LETTER Z
U+005B	[	5b	LEFT SQUARE BRACKET
U+005C	\	5c	REVERSE SOLIDUS
U+005D	]	5d	RIGHT SQUARE BRACKET
U+005E	^	5e	CIRCUMFLEX ACCENT
U+005F	_	5f	LOW LINE
U+0060	`	60	GRAVE ACCENT
U+0061	a	61	LATIN SMALL LETTER A
U+0062	b	62	LATIN SMALL LETTER B
U+0063	c	63	LATIN SMALL LETTER C
U+0064	d	64	LATIN SMALL LETTER D
U+0065	e	65	LATIN SMALL LETTER E
U+0066	f	66	LATIN SMALL LETTER F
U+0067	g	67	LATIN SMALL LETTER G
U+0068	h	68	LATIN SMALL LETTER H
U+0069	i	69	LATIN SMALL LETTER I
U+006A	j	6a	LATIN SMALL LETTER J
U+006B	k	6b	LATIN SMALL LETTER K

U+006C	l	6c	LATIN SMALL LETTER L
U+006D	m	6d	LATIN SMALL LETTER M
U+006E	n	6e	LATIN SMALL LETTER N
U+006F	o	6f	LATIN SMALL LETTER O
U+0070	p	70	LATIN SMALL LETTER P
U+0071	q	71	LATIN SMALL LETTER Q
U+0072	r	72	LATIN SMALL LETTER R
U+0073	s	73	LATIN SMALL LETTER S
U+0074	t	74	LATIN SMALL LETTER T
U+0075	u	75	LATIN SMALL LETTER U
U+0076	v	76	LATIN SMALL LETTER V
U+0077	w	77	LATIN SMALL LETTER W
U+0078	x	78	LATIN SMALL LETTER X
U+0079	y	79	LATIN SMALL LETTER Y
U+007A	z	7a	LATIN SMALL LETTER Z
U+007B	{	7b	LEFT CURLY BRACKET
U+007C	|	7c	VERTICAL LINE
U+007D	}	7d	RIGHT CURLY BRACKET
U+007E	~	7e	TILDE

Block: U+0080 … U+00FF: Latin-1 Supplement

U+00A3	£	c2 a3	POUND SIGN
U+00A7	§	c2 a7	SECTION SIGN
U+00C0	À	c3 80	LATIN CAPITAL

			LETTER A WITH GRAVE
U+00C8	È	c3 88	LATIN CAPITAL LETTER E WITH GRAVE
U+00C9	É	c3 89	LATIN CAPITAL LETTER E WITH ACUTE
U+00CC	Ì	c3 8c	LATIN CAPITAL LETTER I WITH GRAVE
U+00CD	Í	c3 8d	LATIN CAPITAL LETTER I WITH ACUTE
U+00D2	Ò	c3 92	LATIN CAPITAL LETTER O WITH GRAVE
U+00D3	Ó	c3 93	LATIN CAPITAL LETTER O WITH ACUTE
U+00D9	Ù	c3 99	LATIN CAPITAL LETTER U WITH GRAVE
U+00DA	Ú	c3 9a	LATIN CAPITAL LETTER U WITH ACUTE
U+00E0	à	c3 a0	LATIN SMALL LETTER A WITH GRAVE
U+00E1	á	c3 a1	LATIN SMALL LETTER A WITH ACUTE
U+00E3	ã	c3 a3	LATIN SMALL LETTER A WITH TILDE
U+00E6	æ	c3 a6	LATIN SMALL LETTER AE
U+00E8	è	c3 a8	LATIN SMALL LETTER E WITH GRAVE
U+00E9	é	c3 a9	LATIN SMALL LETTER E WITH ACUTE
U+00EC	ì	c3 ac	LATIN SMALL

			LETTER I WITH GRAVE
U+00ED	í	c3 ad	LATIN SMALL LETTER I WITH ACUTE
U+00F1	ñ	c3 b1	LATIN SMALL LETTER N WITH TILDE
U+00F2	ò	c3 b2	LATIN SMALL LETTER O WITH GRAVE
U+00F3	ó	c3 b3	LATIN SMALL LETTER O WITH ACUTE
U+00F4	ô	c3 b4	LATIN SMALL LETTER O WITH CIRCUMFLEX
U+00F5	õ	c3 b5	LATIN SMALL LETTER O WITH TILDE
U+00F9	ù	c3 b9	LATIN SMALL LETTER U WITH GRAVE
U+00FA	ú	c3 ba	LATIN SMALL LETTER U WITH ACUTE

Block: U+0100 … U+017F: Latin Extended-A

U+011B	ě	c4 9b	LATIN SMALL LETTER E WITH CARON
U+0128	Ĩ	c4 a8	LATIN CAPITAL LETTER I WITH TILDE
U+0129	ĩ	c4 a9	LATIN SMALL LETTER I WITH TILDE
U+014B	ŋ	c5 8b	LATIN SMALL LETTER ENG
U+0153	œ	c5 93	LATIN SMALL LIGATURE OE
U+0159	ř	c5 99	LATIN SMALL

			LETTER R WITH CARON
U+0169	ũ	c5 a9	LATIN SMALL LETTER U WITH TILDE

Block: U+0180 … U+024F: Latin Extended-B

U+0186	Ɔ	c6 86	LATIN CAPITAL LETTER OPEN O
U+0190	Ɛ	c6 90	LATIN CAPITAL LETTER OPEN E

Block: U+0250 … U+02AF: IPA Extensions

U+0254	ɔ	c9 94	LATIN SMALL LETTER OPEN O
U+025B	ɛ	c9 9b	LATIN SMALL LETTER OPEN E
U+0263	ɣ	c9 a3	LATIN SMALL LETTER GAMMA
U+0271	ɱ	c9 b1	LATIN SMALL LETTER M WITH HOOK
U+027D	ɽ	c9 bd	LATIN SMALL LETTER R WITH TAIL
U+0283	ʃ	ca 83	LATIN SMALL LETTER ESH
U+028B	ʋ	ca 8b	LATIN SMALL LETTER V WITH HOOK
U+0292	ʒ	ca 92	LATIN SMALL LETTER EZH

Block: U+02B0 … U+02FF: Spacing Modifier Letters

U+02E5	˥	cb a5	MODIFIER LETTER EXTRA-HIGH TONE BAR
U+02E6	˦	cb a6	MODIFIER

			LETTER HIGH TONE BAR
U+02E7	˧	cb a7	MODIFIER LETTER MID TONE BAR
U+02E8	˨	cb a8	MODIFIER LETTER LOW TONE BAR
U+02E9	˩	cb a9	MODIFIER LETTER EXTRA-LOW TONE BAR

Block: U+0300 … U+036F: Combining Diacritical Marks

U+0300	̀	cc 80	COMBINING GRAVE ACCENT
U+0301	́	cc 81	COMBINING ACUTE ACCENT
U+0302	̂	cc 82	COMBINING CIRCUMFLEX ACCENT
U+0303	̃	cc 83	COMBINING TILDE
U+0305	̅	cc 85	COMBINING OVERLINE
U+0307	̇	cc 87	COMBINING DOT ABOVE
U+030C	̌	cc 8c	COMBINING CARON
U+0320	̠	cc a0	COMBINING MINUS SIGN BELOW
U+0323	̣	cc a3	COMBINING DOT BELOW
U+0328	̨	cc a8	COMBINING OGONEK
U+032B	̫	cc ab	COMBINING INVERTED DOUBLE ARCH BELOW
U+032F	̯	cc af	COMBINING INVERTED BREVE

			BELOW
U+0332	̲	cc b2	COMBINING LOW LINE
U+033D	̽	cc bd	COMBINING X ABOVE
U+0345	ͅ	cd 85	COMBINING GREEK YPOGEGRAMMENI
U+0349	͉	cd 89	COMBINING LEFT ANGLE BELOW
U+035C	͜	cd 9c	COMBINING DOUBLE BREVE BELOW
U+0361	͡	cd a1	COMBINING DOUBLE INVERTED BREVE

Block: U+2000 … U+206F: General Punctuation

U+2014	—	e2 80 94	EM DASH
U+2015	―	e2 80 95	HORIZONTAL BAR
U+2018	‘	e2 80 98	LEFT SINGLE QUOTATION MARK
U+2019	’	e2 80 99	RIGHT SINGLE QUOTATION MARK
U+201C	“	e2 80 9c	LEFT DOUBLE QUOTATION MARK
U+201D	”	e2 80 9d	RIGHT DOUBLE QUOTATION MARK
U+203F	‿	e2 80 bf	UNDERTIE

Last update: 15-06-2025

UNICODE characters in the masterfiles

!	U+0021
#	U+0023
$	U+0024
%	U+0025
(	U+0028
)	U+0029
+	U+002b
,	U+002c
-	U+002d
.	U+002e
/	U+002f
0	U+0030
1	U+0031
2	U+0032
3	U+0033
4	U+0034
5	U+0035
6	U+0036
7	U+0037
8	U+0038
9	U+0039
:	U+003a
;	U+003b
=	U+003d
?	U+003f
A	U+0041
B	U+0042
C	U+0043
D	U+0044
E	U+0045
F	U+0046
G	U+0047
H	U+0048
I	U+0049
J	U+004a
K	U+004b
L	U+004c
M	U+004d
N	U+004e
O	U+004f

P	U+0050
Q	U+0051
R	U+0052
S	U+0053
T	U+0054
U	U+0055
V	U+0056
W	U+0057
X	U+0058
Y	U+0059
[	U+005b
\	U+005c
]	U+005d
^	U+005e
_	U+005f
a	U+0061
b	U+0062
c	U+0063
d	U+0064
e	U+0065
f	U+0066
g	U+0067
h	U+0068
i	U+0069
j	U+006a
k	U+006b
l	U+006c
m	U+006d
n	U+006e
o	U+006f
p	U+0070
q	U+0071
r	U+0072
s	U+0073
t	U+0074
u	U+0075
v	U+0076
w	U+0077
x	U+0078
y	U+0079
z	U+007a
|	U+007c
£	U+00a3
ô	U+00f4

õ	U+00f5
ŋ	U+014b
Ɔ	U+0186
Ɛ	U+0190
ɔ	U+0254
ɛ	U+025b
ɣ	U+0263
ɽ	U+027d
ʃ	U+0283
ʋ	U+028b
ʒ	U+0292
˥	U+02e5
˦	U+02e6
˧	U+02e7
˨	U+02e8
˩	U+02e9
―	U+2015
‘	U+2018
’	U+2019
“	U+201c
”	U+201d
‿	U+203f
＋	U+ff0b
ã	U+0061 U+0303
ẽ	U+0065 U+0303
ĩ	U+0069 U+0303
õ	U+006f U+0303
ũ	U+0075 U+0303
ỹ	U+0079 U+0303
ɔ̃	U+0254 U+0303
ɛ̃	U+025b U+0303
ɽ̃	U+027d U+0303
ʋ̃	U+028b U+0303

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